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MEMOIR OF THE REV. WILLIAM BENNET,
LATE OF CHAPEL-EN-LE-FRITH.

It has been often remarked, that the life of a retired scholar, or a divine not actively engaged in the ministry of the Gospel, affords little to interest or instruct mankind. This observation, though in most cases just, will doubtless admit of exceptions. Some such instances of variation from the general rule are occasionally introduced to public notice; and that this has not been more frequently done, has probably arisen from the difficulty of the undertaking. To collect the necessary materials, is, in such cases, often impossible; and even where it can, in some measure, be accomplished, it is a task to which no ordinary diligence is competent.

These remarks are perhaps not inapplicable to the case of the Rev. William Bennet, a gentleman who, for a considerable part of his life, was little known to the world, except by his publications, but whose talents and acquirements, as well as his ardent attachment to the interests of "pure and undefiled religion," justly claim for him a respectful memorial among the records of departed worth. It is, however, much to be regretted, that our means of performing this duty are very insufficient; but we shall cheerfully endeavour to "gather up the fragments which remain, that nothing may be lost."

Mr. Bennet was the second son of John and Grace Bennet, and
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was born December 24, 1752, at Lee-End, in Chinley, a village near to Chapel-en-le-Frith. He was singularly honoured in his parents, of whom it is difficult to speak without exceeding the proper bounds. His father was a man of respectable family in Derbyshire, and had been intended for one of the learned professions, with a view to which he received a good classical education; but having heard, much to his own spiritual profit, one of the itinerant Methodist preachers, he became warmly attached to them, and was the first person by whom they were introduced into his own and the adjoining counties. In 1743, he entered, as a preacher, into connexion with Whitfield and Wesley, and laboured indefatigably in the ministry of the Gospel. For some time after the separation between those two eminent men, Mr. B. adhered to Mr. Wesley, and superintended a circuit. Some diversities of religious opinion, however, springing up between them, particularly respecting the righteousness of Christ being imputed to believers, as the only ground of their justification before God, (which Mr. B. openly avowed,) together with some other occasions of uneasiness, they *publicly* separated at Bolton, in April, 1752. In 1754, a meeting-house was erected for him at Warburton, in Cheshire, a thinly inhabited part

B

of the country, where Methodism gained some of its earliest trophies. Here a society was regularly organized, on the plan of an independent church, over which he was ordained pastor. His ministry, however, was not confined to this people, but he continued his itinerant exertions, in various parts of the country, until the year 1759, when he sunk under a series of most arduous, self-denying, and highly useful labours, and "finished his course with joy." "I have seen (said his surviving partner) many saints take their leave of this world, but none like J. B.; may my last end be like his! As I was sitting on his bedside, he said, 'My dear, I am dying!' This was about eleven o'clock, and he conversed with me till two. I said, 'Thou art not afraid of dying?' He answered cheerfully, 'No, my dear, for I am assured, past a doubt, or even a scruple, that I shall be with the Lord, to behold his glory; the blood of Jesus Christ has cleansed me from all sin. I long to be dissolved. Come, Lord Jesus, loose me from the prison of this clay!' Oh sweet, sweet dying. I said 'Canst thou now stake thy soul on the doctrine thou hast preached?' He answered, 'Yes, ten thousand souls; it is the everlasting truth, stick by it.' Then he prayed for his wife and children—for his father, sister, and her children; and for the Church of God: after which he said, 'I long to be gone; I am full—my cup runneth over; sing, sing, yea shout for joy!' We then kissed each other and he fell asleep in the arms of Jesus."

The part which Mrs. B. sustained in this remarkable and affecting scene, will give to the religious reader a lively conception of her real character. She was a native of Newcastle-upon-Tyne, and her maiden name was Norman; but under that of *Grace Murray* (which she derived from a former mar-

riage) she occupies a place no less distinguished than her husband in the annals of early Methodism. She possessed superior personal accomplishments, which were united in her to a mind cultivated by education, and an imagination brilliant and lively in the highest degree. In her childhood, she had often serious thoughts on religious subjects; but, as she grew up, her company being sought by the young and the gay, to whom her lively flow of spirits made her a most acceptable companion, her "goodness was as the morning cloud, and as the early dew." But being, at a maturer age, impressed with a deep concern for her salvation, by the preaching of Whitfield and Wesley, she entered into their views with all her constitutional ardour and decision; and having lost her first husband, who was greatly opposed to her religious pursuits, she devoted herself, in a particular manner, to the service of God, and especially to promote the eternal welfare of her own sex. She was employed by Mr. Wesley to organize his female societies, and for this purpose she travelled through various parts of both England and Ireland. Mr. W. used to call her his *right hand*; and it is known that he wished to make her his wife. An acquaintance, however, was formed between her and Mr. B., which, in its origin and continuance, was marked by several extraordinary circumstances, and which led to their marriage at Newcastle-upon-Tyne, in October, 1749. The ceremony was honoured with the presence of George Whitfield and Charles Wesley. For several years Mrs. B. continued to travel with her husband, whom she greatly assisted in his labours; but afterwards, when her family and its cares increased, she retired to the neighbourhood of Chapel-en-le-Frith, where, for more than half a century, her life

and conversation uniformly did the greatest honour to her religious principles and profession. Her views of Gospel doctrine, after her separation from Mr. Wesley, were always decidedly Calvinistic; but she retained a partiality to the modes and usages of the Methodists, and had for many years a class-meeting held in her house. She died, after a short sickness, February 23, 1803, in the 89th year of her age. In her dying moments she was supported, in an eminent degree, by the consolations of the Gospel; her last words were, "Glory be to thee, my God; peace thou givest me!"

Mrs. B. was left, at the decease of her husband, with five sons, the oldest not eight years of age, in whose education she encountered many trials and difficulties; but, by her counsel, example, and prayers, she trained them up "in the nurture and admonition of the Lord." The subject of this memoir appears to have engaged a full share of his mother's affectionate regard and pious endeavours. He was favoured, during several of his early years, with the advantages of instruction in the public grammar school at Chapel-en-le-Frith. He afterwards resided for some time with Mr Stanbanks, a respectable farmer, at Astley, in Lancashire, where he attended at a school placed under the superintendence of Mr. Bennett, a distant relative, not much older than himself, who, at a subsequent period of life, became a clergyman of the Establishment, and published several ingenious works.

It is much to be regretted that no account can now be obtained of Mr. B.'s early religious impressions, or of the means by which he attained to that clear and spiritual acquaintance with divine things, of which he afterwards gave such satisfactory proof. It should, indeed, seem, from the manner in which he describes the salutary effect of

his mother's instructions and prayers, that he was the subject of experimental religion at an early age. It was, doubtless, in consequence of this, that, from his youth, he was inclined to enter into the Christian ministry, in which he was encouraged by his pious mother, and other religious friends.*

* In a late memoir of Mr. B., included in the same volume with his posthumous work, a very eager attempt is made to elicit something from his opinions and habits in favour of the Church of England, and the use of her Liturgy. This has excited the amazement of many, to whom it is well known that Mr. B. was, in his day, almost pre-eminent among a most respectable class of Dissenting divines, who are distinguished among their brethren by the superior regularity and consistency of their nonconformity. This author, however, states, that Mr. B. "is said to have once entertained some idea of becoming a minister of the Church of England." We could have no possible objection to give currency to this statement, had we sufficient reason to think it authentic; but we find that it is not so regarded by persons to whom Mr. B. was best and longest known, and that it is interwoven with a tissue of particulars, some of which are grossly incorrect, and others utterly unfounded. Among other things, Mr. B. is said to have been placed (at the time when he entertained this idea) under the tuition of the Rev. Mr. Bennett, a respectable clergyman in the neighbourhood of Chapel-en-le-Frith, and author of "Letters to a Young Lady;" whereas, we have ascertained, that the person thus described was no clergyman until some years after the subject of this memoir had been devoted to the ministry among the Dissenters, and that he never, at any time, resided as a clergyman in the neighbourhood of Chapel-en-le-Frith.

It is asserted, in the same publication, that Mr. B. was "fond of repeating the beautiful prayers of the Liturgy," that "his partiality for the service of the Church of England continued to the last," and that, "though he exercised his ministry among the Dissenters, he often, in conducting the solemnities of public worship, and breathing forth the feelings of private devotion, adopted the chaste and simple language of the Church prayers." How this author can have learned what language Mr. B. used in his private devotions is a complete mystery to us. But respecting his prayers in public we can speak with greater confidence.

With this view he was placed, for preparatory instruction, under the care of the Rev. Mr. Plumbe, a respectable Dissenting minister, then of Charlesworth, in Derbyshire. The time spent with this gentleman, and the religious and literary advantages derived from his tuition, were often spoken of

Had there been any peculiarity in them, arising from the frequency with which he adopted the language of the Church prayers, it must have been known to the people with whom he worshipped; but we have learned from several respectable ministers, with whose churches he was mostly connected during the last thirty years of his life, and in whose pulpits and social meetings he often prayed, that such a peculiarity was never either observed, or thought of, by themselves or their people. Of his fondness for repeating the Church prayers, they were in the same state of ignorance, until this memoir appeared; and what kind of partiality for the Liturgy it must have been, which he is said to have retained "to the last," our readers may judge from the fact, that he continued "to the last" to prefer, in practice, a different mode of worship.

This author next informs us, that "the train of reasoning which induced Mr. B. to dissent from the national establishment is not known;" but that, "it is likely reason had but a small share in the decision, at his age." Surely it was "not known" to the learned biographer, that Mr. B. had actually published his views, as a Dissenter, of "the Nature and Order of New Testament Churches," and that his "train of reasoning" on this subject, is extant, in the familiar and intelligible form of a catechism. The entirely gratuitous supposition that "reason had but a small share in Mr. B.'s decision" to adhere to the Dissenters, we cannot possibly admit, especially if we be expected to give credit also to what is said respecting his previous "idea of becoming a minister of the Establishment." All who really knew Mr. B. will be perfectly confident, that if it had ever been a question with him, whether he should minister in the Establishment, or among the Dissenters, he would have given himself no rest until he had made a decision on what appeared to himself most satisfactory grounds.

Being conscientiously obliged to omit these particulars from our memoir, we thought it necessary to assign our reasons for so doing, lest that should be attributed to prejudice which we believe to be due to truth.

by Mr. B., in subsequent life; with ardent expressions of gratitude. So lately as July, 1816, in writing to a friend, he says, "yes—terday it was the lecture-day at Charlesworth—the place where, previously to my going to the academy in 1772, I had spent several years under the care of Mr. Plumbe, who soon afterwards removed to, and finished his course at, Nottingham. I felt therefore a very strong desire to visit the place of my early habits—to look on what old faces might remain amongst the people of that congregation—as well as to enjoy an interview with the few brethren who survive, of those who formed that monthly association, when we came from London to reside in these parts. The day was favourable, and I rode over, when I heard two good discourses," &c. In this pleasing association of ideas, expressed with so much feeling, many persons cannot doubtless sympathize with Mr. B., when they recollect the scenes of their youth, especially if local objects bring to grateful remembrance former enjoyments of the blessings of Providence, or the invaluable privileges of religion.

With these previous advantages, Mr. B. was received, in April, 1772, into the old Dissenting College, Homerton. Here, under the tuition of Dr. Conder, in the theological department, and of Dr. Gibbons and Dr. Fisher, in the other branches of academical instruction, he enjoyed privileges which he knew how to appreciate, and which have been afforded to few students with greater success. The excellent spirit which he invariably manifested towards his fellow-students, secured him the friendship of several among them, who afterwards rose to distinguished eminence, as divines and ministers of the Gospel, from whom he had the satisfaction to receive tokens of affectionate regard, throughout the whole of his subsequent life. It

is also due to his memory to remark, that his diligence in academical studies and exercises, with a view to future usefulness, not only led, in a high degree, to his own religious and intellectual improvement, but obtained for him the marked approbation and respect of all connected with the institution.

Mr. B. was admitted, in March, 1773, a member of the church of Christ assembling at the meeting-house on the Pavement, Moorfields, of which Dr. Conder was pastor. His union with this people was, in its consequences, an important and happy event, both to himself and them. Five years knowledge of him, and Christian communion with him, led them to the prudent step of choosing him co-pastor with Dr. C., whose age and infirmities rendered a measure of that kind necessary. The knowledge which he had, in the mean time, obtained of them, was among his inducements to accept their affectionate call; and, upon leaving the academy, he was publicly ordained to this important charge, May 27, 1778. The union thus commenced was connected by the affection of all parties interested in it; the pastors and their people were, in a remarkable degree, "of one heart and of one mind, striving together for the faith of the Gospel."

In the month of May, 1781, Dr. Conder rested from his great and useful labours. Mr. B. delivered an eloquent and impressive oration over the grave of his friend and father in the Gospel, which was published in connexion with the funeral sermon of the Rev. James Webb, preached on the same occasion. The attachment between him and Dr. C. was mutual and most ardent, to the preservation of which the good sense and Christian prudence of each contributed in no small degree. It is known to those who latterly enjoyed the privilege

of acquaintance with Mr. B., that his regard for his venerable instructor and coadjutor continued unabated to his latest years. Nothing was more common with him than to quote the opinions, or the practice, of Dr. C. as an authority to which he paid a deference, on all subjects, subordinate only to that due to Him who is "Head over all things to the church."

Mr. B. was now chosen sole pastor of the church in Moorfields, which enjoyed great prosperity and peace as the fruit of his labours, and of his exemplary spirit and deportment. As a preacher, he attained to an unusual degree of popularity in the metropolis, which rendered his humility, and his diligent attention to pastoral duties, the more conspicuous and commendable. Religious persons in general, and more especially ministers of the Gospel, will naturally seek instruction from the history of so wise and good a man during the period of his ministerial engagements. It is to be regretted that the materials which we possess for gratifying so proper and laudable an expectation, are but meagre and insufficient; but the following letters, it is hoped, will, in no small degree, supply this defect. They were written to a younger minister, who had anxiously requested his advice on the subjects to which they relate. It will be perceived, from their dates, that they were composed at a time when Mr. B. could look back upon the exercises and events of his own former ministry, with all the advantages of full maturity in scriptural wisdom and religious experience. The length of them, it is presumed, is the last thing of which the Christian reader will complain.*

* These valuable letters will be found among the "Original Communications" in the present Number. This arrangement was found most convenient in the division of the memoir.

The truly evangelical spirit and lively zeal with which the ministerial labours of Mr. B. were conducted, appear, also, from the publications which proceeded from his pen during his continuance in the pastoral office. The first of these appears to have been a Fast Sermon, preached in February, 1780, and entitled, "*Professors admonished in the Day of Calamity,*" &c. This discourse is, in every view, an excellent specimen of preaching. Of the early maturity of judgment and literary taste which it displays, much might be said; but these are its least valuable qualities. It gives a most favourable idea of Mr. B.'s devotedness to God, and of his concern for the honour of religion, and the purity of its professors. "*Shameful conformity to the world,*" and some other sins, the evil of which is apt to strike the aged rather than the young, are described and reproved by him with all the zeal and earnestness of a hoary apostle. Mr. B. published, also, in 1784, "*A Concise View of Religious Worship, and of the Nature and Order of New Testament Churches.*" This treatise he lent to a friend, a few weeks before his death, with an expression of regret that he could not give it to him, as it was the only copy that he possessed; a sufficient proof (if proof were necessary) that he approved of the sentiments which it contains "to the last." It may be proper to insert the following passages from the preface to this work, partly to set the character of Mr. B. in its true light, and partly as affording wholesome and seasonable admonition in the present times.

"To suppose that Jesus Christ, the anointed King on God's holy hill of Zion, should have left undetermined the form of gospel worship, or have referred what respects the constitution, order, discipline, and duties of his churches, to the will and wisdom of men, is

highly inconsistent with that supreme and exclusive allegiance, which he claims from all his subjects, as their only Lord and Law-giver. Under the preceding dispensation, in which the worship of the sanctuary was conducted by means of 'carnal ordinances,' 'Moses was admonished of God, when he was about to make the tabernacle,' that he should be careful 'to make all things according to the pattern showed to him in the mount:' how much more, then, may it be concluded, that, under the present, which is a 'ministration of the Spirit that exceeds in glory,' the whole order of God's house and worship should be strictly conformed to divine prescription and appointment."

"It must be lamented, however, that, in the present day, the nature of the Redeemer's kingdom, the constitution of his churches, the rules of gospel-fellowship, and the scriptural plan of social religion, are very imperfectly understood by numbers of those who are called the followers of Christ. Some do not appear to relish them; others, perhaps without design, pass them over with silent inattention. Many, there is reason to fear, do not sufficiently consider the authority of Christ in these things, nor the advantages designed to arise from them to his subjects. And, probably, not a few are discouraged by an apprehension of the difficulties with which they must contend, if they determine faithfully to observe whatsoever Christ has commanded."

"Thus, on one account and another, many live all their days under the sound of the Gospel, in the neglect of important duties, which Christ has enjoined on all his subjects, while others are very deficient in their attention to them. And, from these circumstances, much disadvantage ariseth to the cause of Christ. Some churches are filled with disorder and confu-

sion. Others have only the shadow of union and firmness, while, in reality, they are without strength, and continually liable to be thrown into distraction by any unfavourable circumstance that may occur. Private members of churches have not that assistance for their improvement and comfort which Christ hath appointed. Faithful officers often find insurmountable difficulties in the way of their duty. And the rising generation grows up unacquainted with the nature and order of the kingdom of Christ, and destitute of those helps, which he hath ordained for the seed of his church."—pp. 5—8.

Probably our readers will not think the following question and answer, taken from the body of the work, unseasonable at the present time.

"Q. 27.—Is it right for any man, or body of men, to enjoin additions to the ordinances of Christ, even under the idea of assisting devotion, or of rendering the worship more comely?—A. By no means; for all true and acceptable devotion is the fruit of faith, which hath respect to the word of God alone; and all the beauty of christian worship consists in its exact agreement with the appointments of Christ, who is the head over all things to his body the church. All human additions, therefore; are not only needless, but presumptuous, because they derogate from the wisdom and authority of Christ; and are expressly forbidden in his word."—Heb. xi. 4—6. Eph. ii. 19—22. Matt. xv. 9. Col. ii. 18—23.—p. 22.

In 1791, Mr. B. published three funeral sermons, two of which appeared at the request of the friends and relations of John and Sophia Vowell, an amiable and truly religious brother and sister, who both died young, in December 1790.

In few instances have the characters of true conversion been more distinctly marked than in the experience of these young persons. The first, a youth of great moral worth, was brought to a right estimate of his eternal interests during his last lingering illness. His sister had long exhibited the evidences of genuine piety; her death was the effect of rapid and unexpected disease. Mr. Bennet's improvement of the affecting circumstances of these striking providences was marked by sound judgment and strong feeling. The third sermon was delivered on occasion of the death of Dr. Savage.

Among other events of importance to Mr. B. during his ministry in London, it may be mentioned, that he married, in November 1784, Esther, daughter of Thomas Shrimpton, Esq. of High Wycomb. But the happiness which he enjoyed in the society of this respectable and excellent lady, was interrupted by domestic calamity, and was, in its duration, lamentably short. Two children, which were the fruit of their marriage, both died in infancy, and were soon followed to the grave by their mother, who departed this life, at Canonbury, in February 1787. In September of the following year, Mr. B. entered again into the marriage state, with Mary, daughter of Samuel Ewer, Esq. of Lincoln's Inn Fields, and of Ipswich. This lady was his "valuable, or rather invaluable partner," (as he himself has been known to express it,) for more than thirty-three years. Such an animated expression of real attachment and satisfaction, it is certain she would at no time have been indisposed to apply to himself.

(To be continued.)

SHORT DISCOURSES FOR FAMILIES, &c.

No. XXXVII.

FOR THE NEW YEAR.

CHRISTIAN ANTICIPATIONS.

I will go in the strength of the Lord
God.—Psalm lxxi. 16.

AT the present season, when we are, as it were, leaving behind us the cares and the enjoyments, the calm and the turbulence, the vicissitudes and the tranquillity which may have chequered our course through the departed year, it must be profitable for us to pause at the starting-point of our new career, that we may commune with our own hearts, prove our principles, and ascertain the feelings and anticipations with which we enter on the uncertainties of the future. God has been pleased to divide the lapse of time into appointed seasons; he has set up barriers and waymarks to admonish us of the length of our progress, and of our nearer approach to its inevitable termination. The succession of day and night, the changes of the moon, the revolutions of the sun, are all graciously designed to warn, to reprove, and to animate; they call upon us to consider our origin, our condition, and our prospects. That man is well-judging who makes these the subjects of his habitual meditation; but he who enters on this investigation, relying on his own acuteness, though he may be wise after the manner of the schools, his trusted strength is weakness, and his boasted wisdom folly. Nor is that man's resolution of a firmer or more prudent cast, who rushes into the warfare of life in all the hardihood of self-dependence; and in the madness of its strife, the despondency of its failures, or the intoxication of its victories, calls upon no stronger arm to aid him, no higher power

to raise him, no heavenly grace to disengage his heart from this world's delusions, and to fix his affections on realities above. True wisdom dictates a far different course; it reveals to us the secret, both of our weakness and our force; giving to us the consciousness of our depravity and blindness, it impels us to *take up our cross*, and to *follow Christ*; directing us to the great source of power and perseverance, it enables us to adopt the language of the royal Psalmist, and to say, *I will go in the strength of the Lord God.*

I. We shall take these words in their general import, as expressive of determination.

II. We shall analyse the general resolution, and endeavour to ascertain the particulars of which it is made up.

In the *first* place, then, we may consider the text *generally* as the language of determination. After recapitulating various important considerations, David, on a deliberate view of all the circumstances of his case, comes to this resolved conclusion, that others might trust in chariots and in horses, in wisdom or in knowledge, in health or bodily vigour, but that he would trust in the Lord his God. With this part of our subject, the following particulars seem to be naturally connected.

1. *Indecision is the mark of a feeble character.* On this point all mankind are agreed; the timid, uncertain, wavering man, betrays the infirmity of his mental and moral habits, at every step he takes in the intersecting paths of life. Doubts, difficulties, and dangers, appal him at every turn; he hesitates alike amid the clearest evidence, and in circumstances of real obscurity. And if in common life these feelings be contemptible

in their display, and mischievous in their effect, how much more injurious must they be in their influence on our Christian course. *He that wavereth is like a wave of the sea driven with the wind and tossed; let not that man think that he shall receive any thing of the Lord.*—There is not a single point of our religious experience where we may safely give way to hesitancy and halting. In our choice between good and evil, God and the world—in our estimate of our own character, and that of the Almighty—in the great question, *what think ye of Christ?*—in our approaches to a Throne of Grace; in our daily and hourly trust and dependence on divine illumination and aid; in all or any of these particulars, can we safely indulge a double or a doubting mind? No! my friends, *here* there must be no wavering;—*onward and upward* must be the Christian's motto, while he presses forward for the prize of his high calling of God in Christ Jesus. In human affairs there may be a pretext for indecision, since all that depends on man is frail and deceptive; but in eternal concerns there is no room for uncertainty, since all that depends on God is settled and established.

2. We may, for a moment, direct our attention to the *necessity for determination, in order to the attainment of excellence.* The inseparable connection between the moral quality and its desirable result, was emphatically stated by the dying patriarch, when he addressed to his first-born son the prophetic malediction,—*unstable as water, thou shalt not excel.* A large class of mankind seem disposed to indulge themselves in an indolent and inactive habit, betraying no marked or disgraceful symptom of a wavering character, but wrapping themselves up in satisfied mediocrity, and drifting down the stream of time, without

one dignified attempt to make themselves masters of their course. For such there is no excellence; they live, without an effort to fulfil the great end of their being; they take for their motto, *let us eat and drink, for to-morrow we die.* They perish, and leave society without a blank. And as every valuable principle that belongs to the world, pertains in a far higher sense to the children of the kingdom, this feeling too should be always present with us, that we maintain a steady and habitual resolution to go forward in the divine life; to make all our pursuits subservient to our growth in grace; to bring our thoughts, our conversation, our reading, to bear upon our progress Zionward. And as there is corruption mingled with our best services, let us give heed to it, that nothing of this be on our own foundation; but that we preserve a constant and humble regard to the presence and the aid of Him, who alone is able to *keep us from falling.* Let us not be as *though we had already attained, either were already perfect;* but by the help of God, let us aim at all excellence; let us aspire to a finished victory, through Him who loved us.

3. We may infer the expediency of forming specific resolutions. Men are too fond of dwelling in generals, without exposing themselves to the inconvenience of applying particulars to their own characters and circumstances. The merchant who is aware that his concerns are in a dubious state, too often shrinks from the investigation of his affairs, until disaster becomes disgrace. The man who is conscious of a weak and vicious mind, is reluctant to submit to those minute and painful searchings which would leave him without the unsubstantial excuses by which he contrives to bribe and mitigate the verdict of his conscience. And thus, with ourselves, there is a

sternness and severity of self-examination and discipline requisite to the full and fair application of our principle, which make us recoil from its honest and sincere adoption. We have no objection to general determinations, for they may be evaded; but we dislike specific ones, because they bring us at once home to the inner-chamber of our heart. To resolve against the grosser forms of impurity, carries so much generality, and such obvious propriety along with it, that we dare not refuse; but when it comes to particulars, when we are compelled to determine against the sensual indulgence of the eye or the mind;—when our resolution becomes minute, and is made to include every questionable sight, however alluring, all frivolous conversation, however lively and enticing, all licentious reading, however attractive, in short, when it is directed to the closure of every avenue at which sinful appetite may find an entrance, then comes the conflict; then the flesh and the spirit are at variance; and, let the result be what it may, one thing, at least, will be made manifest, the weakness of man destitute of the grace of God. The parallel might be pursued through all the varieties of human experience; but this may suffice to establish the importance of specific resolutions, and to suggest the principle on which they should be formed, and the particulars to which they should be applied. Our *successes*, our *failures*, our *characters*, will supply us with an ample field of examination. Have we been *successful* in our struggles with self and sin—what means have been made instrumental in giving us the victory? Have prayer, reading of the Scriptures, hearing of the word, been blest to our establishment in faith and holiness?—then let our resolutions go to the steady cultivation of these precious and

invigorating means of grace. Have we to look back on lamentable *failures*—where was our weakness in the hour of temptation?—Was it in negligence, in self-dependence, in alienation from God, in perverted views of divine truth—then let our determination be directed to the counteractive means, to prayer and self-denial, to fervent intreaties for recalling sanctifying, and illuminating, grace. Have we neglected the study of our own *characters*—are we as yet unacquainted with ourselves? Then let our strenuous efforts be directed to the attainment of this knowledge, keeping in steady view the awful requisitions of God's holy word, and looking forward to the strict scrutiny of the great and terrible day of the Lord. And as every plan and every determination that we may frame in the conduct of life, will be mainly dependent for success on our peculiar characters, so will every resolution formed with reference to the life of grace, be influenced by our state before God—presumptuous resolves will inevitably fail, sanctified and humble determinations will obtain a blessing from on high.

It was proposed,

II. To consider the resolution recorded in the text, *with relation to the particulars of which it is made up*. And under this head, we may consider the language of David,

1st. As having reference to himself;—*I will go*. Here he evidently has in view the common similitude which describes life as a journey. Keeping this resemblance in sight, we may observe that the Christian traveller, like the voyager of science or curiosity, must exercise *activity*. The inert and indolent are unfit for the task of observation; the comforts of their fire-side, the heaviness of sloth, or the languor of habitual indulgence, will combine to inca-

pacitate them for the rapid movements, continual exertion, and intense excitement, which at once gratify and exhaust the visitant of distant realms. And are indolence and sensuality qualifications for that journey which, through all the trials and the perils of the wilderness, leads to glory, honour, and immortality? While all nature is active in its appointed course, shall not the follower of Christ be alert and persevering in his path of holiness? Let us be awake and stirring, and, while duties are pressing round us, let us count it our high privilege to be actively employed in the work of God. Another quality is indispensable to the traveller, *watchfulness* against danger, imposition, or error. The Christian traveller, too, must watch, and against the same casualties. Dangers surround him, the enemies of his soul are raging for his destruction, "fear, and the snare, and the pit," are prepared to overwhelm him. Error and delusion are spread as nets for the unwary; the path is sometimes intricate, and though the directory is plain, yet we are not always willing to submit to its guidance. Let us then watch against Satan, against the world, against ourselves. Nor is *perseverance* less requisite to the traveller Zionward. How many have fainted by the way, how many halted in their advance, how many wandered from the path! And we, too, unless we receive from God persevering grace, shall faint, and fail, and err.

2. The Psalmist, after thus intimating the objects of his resolution, gives himself up implicitly to that Being who alone can inspire and confirm holy resolutions. *I will go in the strength of the Lord God.* In the performance of this self-renouncing act, he expresses *conscious weakness*. He knew his infirmity, and, like David, every child of God feels and confesses his inability and indispo-

sition to all that is good. No man ever attempted the heavenly journey, in his own strength, and succeeded. We are unequal to a single enemy; we must fail before the smallest difficulty; we shall give way before the slightest intimidation. Nothing in nature can be so weak, because nothing can be so guilty, as man; and were we to accumulate all the forms and semblances of debility, we should yet fall short of the helplessness of man as man, because his is a moral imbecility—the infirmity of the will. It is the Christian's privilege to feel his weakness, and under a deep consciousness of its ruinous effects, to seek strength from a higher source. This too was the secret of David's confidence — *reliance upon God*, distinctly expressed in the language of the text, while the consciousness of his own helplessness is obviously implied. No man ever attempted the heavenly journey in the strength of Jehovah, and failed. What a high and holy incentive to action is this! How glorious are the powers and privileges with which the Christian is invested! Well may he move fearlessly onward, whose energy and whose armour are given him from the Almighty. Well may he, who has God for his helper, set at naught the impotent contradiction of his fellow-worms, and the malignant opposition of the powers of darkness. Be it remembered, that this is a principle to be taken in its entirety; it is not to be parcelled out and adopted as caprice or depraved inclination may suggest; it must be our constant and sole dependence, to be used in the prescribed way, and for sanctified purposes. When we travel out of the Scripture record, we have no warrant to expect security against false doctrine; when we quit "the great highway of holiness," it is absurd and impious to call on divine assistance while persisting in

the paths of sin. In the service of our heavenly Father we may hope all things, venture all things, encounter all things. We have a sure word of promise that he will never leave us nor forsake us.

Let us then be encouraged to imitate the King of Israel in his holy and humble resolution, and in his entire dependence upon God. Let us avail ourselves of the present season to take a solemn retrospect of our past lives, and before the mercy-seat of the All-seeing Jehovah to offer up our thanksgivings and petitions—recording, in his awful presence, our determination that we will henceforward serve the Lord. Conscience will convict us all of foul

guilt and ingratitude, but we will seek afresh to the atoning sacrifice, and record anew our covenant with Father, Son, and Spirit. Experience will tell us of past weaknesses and failures, but it will teach us too wherein our safety lies. Fearfulness may come upon us at the prospect of the snares, and ruggednesses, and perils, that await us, but hope and trust will animate us to “mingle with the toil”—*there is yet much land to be possessed*, and we will go forth to “conquest and a crown.” A path of noble enterprize and exertion lies before us all, and may it be the heaven-inspired language of every heart—I will go in the strength of the Lord God.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

ON THE UNION OF INDEPENDENT CHURCHES.

THIS interesting and important subject seems destined, at length, to be brought fairly and fully, at least so far as discussion goes, before the attention of the congregational body. Dr. Wardlaw's sermon, followed by the excellent discourse of Mr. Morison, and the discussion to which that discourse has given rise in the Congregational Magazine, and the Eclectic Review, have all combined to revive the consideration of this question. The object is unquestionably entitled to all the investigation which it can possibly receive; and in the hope of keeping it before the eye of the public, where it is now placed, I am induced to offer the following remarks. The great desideratum now proposed to us, is a “Visible and effectual union of all the congregational churches in England, for the sake of mutual advantage and general usefulness.”

It is most readily admitted, that much, very much, is said in the New Testament about the union

of Christ's disciples. In many places, this refers to the harmony and affection of the members of one particular church. Romans xiv. 17—19.; 1 Cor. i. 10.; 1 Cor. x. 17.; 2 Cor. xiii. 11.; Col. iii. 13—15.; Ephes. iv. 3. These passages, then, cannot be fairly pleaded, as proving the necessity of a union of churches. Other passages, it is granted, may be quoted, which extend the idea of union, to the whole body of the redeemed on earth; such, for instance, as 1 Cor. xii. 12, 13.; Ephes. iv. 4—6. But then, what is the nature of the union alluded to in these latter texts? not, I apprehend, a *visible association*, but that oneness of spirit and feeling, which is to subsist between all who are partakers of like precious faith, and of the common salvation. I do not think that it can be proved that any other union existed in the primitive churches, than that of mutual affection, sympathy, and intercourse. It does not appear that there was any thing like that *visible association*, that *systematic*

union, which is now contended for. They recognised each other as the churches of Christ; received each others' members and messengers when they had occasion to journey from one place to another; sent pecuniary relief to each other in time of need. But it might be fairly asked, whether in all these things we do not imitate them? Do we not recognise each other as churches of Christ, by our mode of dismissing members from one to the other; by the mutual exchange of ministerial labours; by our joint support of identifying periodical publications, and seminaries for the education of our ministers? Do we not occasionally extend pecuniary relief to those Societies, in our respective neighbourhoods, which are in indigent circumstances? All these things, certainly, are indications of a *real* union; of that most essential feature of the Christian church, the unity of the spirit. I cannot help thinking that it has become rather too common to deny the existence of a right brotherly feeling in the congregational body of the present day.

Let it not be thought, however, that I am contending against any *rational* and *scriptural* plan for a *general visible union* of our churches. I am only proving, or at least attempting to do it, that there is no scriptural precept, or precedent, which absolutely enjoins it. Like many of our usages, it may indeed be contended for, on the ground of general principles, but not on the basis of particular injunction. It is expedient, and it is an expediency which the New Testament allows. On this ground I desire it, and will do every thing in my power to promote it.

But here a very important and difficult question will present itself, "How shall this union be formed, and what objects shall it embrace?" In reply to this, I would observe, at once, that we

must be careful not to go for too much. This is the very cause why all attempts have hitherto failed *in limine*. Mr. Morison admits this, and yet has, in my opinion, fallen into the same error.* What does he propose as the objects, of a congregational union? "It might with much profit receive, from the Secretary of each county association, a brief account of the existing state of the local churches; it might devise measures for the assistance of necessitous interests in remote scenes of labour; it might determine on the best methods of extending the congregational cause; it might, from time to time, take cognizance of all questions affecting the civil or religious liberties of the denomination; and finally, it might in the best method possible, give due circulation, from the press or otherwise, to such parts of its proceedings, as might be likely to promote the edification of the churches, the improvement of other denominations, and the general good of mankind." This scheme may appear, upon paper, to describe a very narrow outline, a very contracted circle. But let any man attempt to reduce it, in imagination, to practice. How much calm deliberation, cautious resolve, and yet vigorous exertion, there must be to carry even this seemingly limited plan into execution. Who are to compose the executive department? For there must necessarily be a committee. Shall it be a metropolitan committee, or a country one; or composed jointly of London and provincial members? Under any circumstances it must, if it act up to the spirit of the above-mentioned scheme have more business than it can ever get

* Mr. M. does not seem aware, that the union he refers to in the note, page 50, was not an attempt to form a general association, but a mere county one; and that it failed from causes altogether different from those he states.

through, without such frequent sittings, as would render it impossible for the distant members often to attend. As a *national* association, it would, if it did any thing worth the object of union, soon draw an accumulation of business upon itself, which it would be utterly unable to despatch, and excite expectations which it could never satisfy.

"It is also to extend relief to necessitous churches in remote scenes of labour." Having once avowed this as its object, how numerous would be the claims upon its bounty; and what funds could it expect to raise, equal to such demands. How difficult would it be to gain satisfactory information, and how embarrassing would often be the situation of the committee on receiving contradictory statements. Is not this better left to country associations, and a well regulated Home Missionary Society? If it is "*to devise means for extending the congregational cause,*" would not this involve, when a whole nation is the object of its zeal, a degree of responsibility for wisdom, caution, and zeal, from which any committee would shrink? If it is "*to improve other denominations,*" then it must be, necessarily, controversial. I confess, that it appears to me, that such a summary of business for a general congregational union, would require a fund of wealth, wisdom, and zeal, for its efficient management, which we are not likely soon to raise. Then be it recollected, that while this machine requires so much discretion to manage it, the managers would be open to animadversion at the public meeting, and it would be next to impossible for the wisest and best men upon the earth so to conduct it, as to escape censure. The committee would be the objects of increasing jealousy with those, and they are not a few, in whom there is a morbid sensi-

bility to every thing approaching to *associated energy and advice*. They would be suspected as a band of conspirators plotting an invasion of the freedom of our churches, and the right of private judgment. By some snarling and cynical men, their actions would be misrepresented, and their motives misconstrued, and strong prejudices would be speedily raised up against them.

For the protection of our civil and religious privileges, there seems no need of withdrawing from those bodies with whom we are already associated. In this respect, "*union is power;*" and the Dissenters, in all questions affecting their common rights, present a more imposing aspect, when joined in one compact body, than when divided into parties. Disunited, each party will be thinking only of itself, and it is not impossible that cases may arise, in which some party may lend their aid to oppress the rest; or, at least, may give up the rest to the jealousy and encroachment of the civil power; were there none, at the time of Lord Sidmouth's abortive effort, who, had they been disunited from the public body, would have been the secret abettors of that ill-advised measure?

What then, it might be asked, should the congregational union embrace, and how should it be conducted?—It should embrace *but little*, for it *cannot do much*. Simplicity is essential to its existence and continuance.

1. Let there be an annual meeting, at the season of the missionary festival, to which the pastors, and deacons, and other members of our churches shall be generally invited. At this meeting, let a sermon be preached, explanatory of our principles in doctrine, duty, and church government. Let it be occasionally addressed to pastors, to deacons, to members, to the world at large, as the committee shall decide.

2. Let an annual epistle be published by the committee, addressed to the churches, on such topics as they may see proper, embodying in it all the information they can collect of the number and state of our churches in general.

3. Let the congregational board, or ministers belonging to the monthly meeting, in London, be a committee for managing the business; and their meetings be always open to their brethren from the country when in town.

As a country minister, I should not feel the least possible degree of jealousy of my London brethren.—I love them, honour them, and confide in them; and upon this plan, their business is so simple, and so accurately defined, that it is impossible they can become *metropolitans* in any obnoxious sense of the term.

4. Let the committee choose the preacher, and prepare the annual epistle; and to do this more effectually, let it be respectfully requested that every county association should send an annual account of the state of their churches; and that, where there is no association, individual ministers should send a general statement of their flocks.

5. In addition, let us have an institution similar to that in Red Cross Street, which we may call our own ground; where we may meet as occasion shall require; where we may deposit the archives of our denomination; where a library shall be formed; and which, in fact, shall become the local centre of our association, and the established organ of intercourse. I wish not that we should secede from Red Cross Street.—No; we have as much right there as any other denomination, and that right has been never questioned, but it is not exclusively ours. I consider this a most important desideratum. It might easily be effected. Are there not Independents enough, both of ministers and laymen,

to set this thing going? It wants but some few public-spirited men to lay the foundation-stone, and the superstructure of the scheme would rise rapidly. I will myself give ten guineas a-year to establish it, and will pledge myself to leave a legacy of books to it, of not less value than fifty pounds. Are there not others that will follow the example? Shall the present age, sublimely distinguished as it is, by every kind of effort for the cause of religion in general, pass away without any thing being done, in the way of giving still greater effect to those principles for which an Owen spent the vigour of his great mind? Such an institution will at once add to our glory and our strength. I call upon the congregational board to consider the subject. They shall take the lead, and many in the country will follow—*æquis passibus*.

This, in my view, embraces all that a congregational union can effect. It is the full measure of its comprehension. If others think differently, let them at least consent to try the simpler scheme first; if the plan admits of extension, it may be enlarged afterwards. To attempt too much, will prevent *any thing* from being attempted. Begin with operations that are at once practicable and unexceptionable, which will produce neither diversity of opinion, nor excite any degree of suspicion. Leave every thing else to county associations. They can descend to details which a national union cannot embrace.

I am aware that Scotland will be advanced as a proof that more may be done than what I contend for. But Scotland is not a parallel case; the churches of our order are so few, and scattered over so wide a surface, that if they unite at all, they must all unite. They are too few to be associated in smaller divisions, and, consequent-

ly, the business they have to transact is within a very limited compass.

Let us begin at once. Let the congregational board take it into immediate and serious consideration. Or, if they prefer that it should be taken up in another way, let it be brought forward at the monthly meeting; and this probably would be the best method of giving a proper attention to the subject. Let the first meeting take place next May.

I would not give up a particle of christian love to increase the *esprit de corps* of our denomination: but I do want to see a little more enlightened and dispassionate zeal for the principles of non-conformity. The praises of our national establishment were never more generally, or more loudly, or more profusely lavished upon that institution, than at the present moment. The church friends of the Bible Society, to prove that their zeal for the establishment is in no degree diminished by their support of that noble cause, very laudably insist, probably more than ever, in their ministerial exercises, on the excellencies of the church of England; and surely then it becomes us, as Independents, to emulate their ardour in the maintenance of our identifying principles: principles which come down to us fragrant with the virtues, and consecrated by the blood, of our illustrious ancestors.

A COUNTRY DISSENTING MINISTER.
Dec. 1822.

ON CONFIRMATION.

(To the Editors.)

GENTLEMEN,—I was lately sitting in my study, preparing for the duties of the approaching Sabbath, when the bells of the parish steeple announced the arrival of the Bishop. Vehicles of all descriptions, laden with young persons, and walking parties, coming to be confirmed,

produced a degree of bustle and gaiety, unusual in our quiet streets. The giddiness and frivolity which the candidates for confirmation generally exhibited, were strangely at variance with the alledged importance and solemnity of the ceremony; and I was led to inquire,—"Were they such persons as these whom the Apostles confirmed? And is confirmation, in the sense in which it is now about to be administered, a scriptural rite?"—I could not discover that it was ever commanded by Christ or his Apostles, or practised during the period of apostolic history. Ecclesiastical historians tell us, that "Tertullian is the most ancient author who mentions this ceremony; but by his time, a great variety of superstitious, ridiculous, and foolish rites were brought into the church; and confirmation was then always performed immediately after baptism;" but if it is not a scriptural institution, I should be glad to be informed, how the opinion of Tertullian, or of any other uninspired man, or the practice of any age, becomes authority for the perpetual observance of it.

But the advocates of episcopal confirmation wish to make a show of scripture precedent, and in favour of their practice frequently urge Acts viii. 14—17; where Peter and John are said to have *laid hands* on some of the Samaritans, whom Philip had baptized, and they received the *Holy Ghost*. But this passage has no real bearing upon the subject; for modern bishops have not apostolic qualifications and powers. The gifts imparted to the Samaritans were evidently miraculous—they were something visible, something which raised the wonder, and excited the ambition of the sorcerer, who saw that the Holy Ghost was given by the laying on of the Apostle's hands. Now our bishops cannot pretend to convey the power to speak with tongues, to work mira-

cles, &c. ; and, therefore, the practice of the rite, upon such authority, is mere solemn trifling. But supposing, as we may for the sake of argument, that the Holy Ghost was given to the Samaritans for the common purposes of christian piety, then the fruits of the spirit were, no doubt, visible in their lives, and proved that the laying on of the hands of the Apostles was not an empty ceremony. Do we find any thing analogous to this, resulting from the modern administration of this rite? Do "love, joy, peace, meekness, goodness, faith," &c. shine forth conspicuously in the lives of those who have been confirmed? If not, the conclusion is, (upon the above supposition,) that they have *not* received the Holy Ghost, and that their confirmation was an useless unmeaning ceremony. It hath been well remarked, "if the Apostles laid not their hands on all who were baptized, it makes nothing for confirmation; if they did, then Simon Magus was confirmed, and received the Holy Ghost, which those who argue for confirmation will by no means admit."

Reference is sometimes made to those passages in the Acts of the Apostles, which contain the term "confirming," (as chap. xiv. 22, and chap. xv. 32—41.) as though they alluded to, and justified the present practice. But a little attention to them will be enough to convince any unprejudiced mind, that the confirmation imparted by the Apostles differed essentially from that of the church of England. This will appear by considering the subjects, the nature, and the consequences of apostolic confirmation. I need only to suggest the contrast.

I.—It will be proper to inquire, first, *Whom* did the Apostle confirm?

Surely *not* the giddy and thoughtless youth, who made no pretence.

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sions to even the form of godliness, and whose conduct proved that they were utterly destitute of all sense of religion.—Not those whose sole preparation for it consisted in their being able to repeat a form of prayer, or a short catechism. To confirm such, in the apostolic sense of the term, is perfectly impossible. And to do it in any case—to lay hands upon them, and declare in the most solemn manner, even in an address to the Searcher of hearts, that "God has vouchsafed to regenerate these his servants by water and the Holy Ghost, and to give them the forgiveness of all their sins," and "to certify them," by that sign "of God's favour, and gracious goodness towards them;" what is it, but to practice upon them a gross deception? Does not such a confirmation, under such circumstances, directly tend to encourage the most fallacious hopes—to fix the mind in all its ignorance and inveterate prejudices—and to produce that inattention to the means of grace which is so fatal to the souls of thousands?*

By a reference to the passages mentioned above, it will be seen that those whom the Apostles confirmed were "the churches," *i. e.* those who had felt the power of divine truth—who believed all that the witnesses for Jesus had testified concerning the person, miracles, life, death, resurrection, as-

* On the day above alluded to, the writer was attracted to the window by an unusual voice in the street, when he was shocked to see twelve or fourteen young men, who had just been confirmed, in a state of intoxication; one of them was conducting himself in a very outrageous manner, and uttering the most profane oaths. On being addressed by a person who happened to be passing, on the impropriety and unsuitableness of his conduct, he replied, with an oath, "that he had received the Bishop's blessing, and therefore might enjoy himself if he pleased." This is not a solitary instance of the bad moral effects of this unhappy ceremony.

cension, power, and grace of their Divine Master, and who, under a sense of guilt and impending misery, had fled to him for refuge from the wrath to come. Hence they became disciples of Christ—made public profession of his religion—came out from the world, and associated themselves for all the purposes of public religious worship—and were content to endure, from a scoffing, persecuting age, great tribulation, so that they might enter the kingdom of God. These characteristics of primitive church members could all be verified by Scripture references; and from them it appears, that a *christian character* was a necessary prerequisite to apostolic confirmation. Is the same character requisite now? Alas! it seems that ability to repeat a form of words has supplanted this appropriate qualification. How then can that be apostolic confirmation, in which neither the administrator, nor the receiver, is qualified according to the precedent?

II.—What was the *nature* of apostolic confirmation?

It was certainly not the mere performance of a rite. The religion taught by these inspired men was not composed of ceremonial observances. They appear to have been perfect strangers to that summary method of making and establishing Christians, which has prevailed in subsequent ages. Neither was it an authoritative declaration of the spiritual condition of the persons confirmed. The bishops, in the ceremony in question, thank God for regenerating and pardoning those upon whom they lay their hands—we cannot, therefore, wonder, that they should believe themselves to be regenerated and pardoned, when they are personally assured of it by one whom they are taught to consider as a success or to the Apostles? If those who had “the power of discerning spirits,” ever spake so confidently

of the state of any persons, it was done upon better grounds, with better means of judging, and more substantial evidence, than such assurances can have in the present day.

Among the things comprised in scriptural confirmation, the most prominent appear to be—progressive instruction—establishment of the truth—a statement of privilege—and suitable excitement.

Progressive Instruction.—The people to whom the Apostles preached the word of life, had not been educated in the religion of Jesus; but had every thing to learn connected with its divine discoveries. It was not possible to make them at once acquainted with “the doctrines of the Lord,” nor would it have been prudent to attempt it. They were taught as they were able to bear it. A thousand doubts, and questions, and desires would arise in those minds, in which the first lessons of the Gospel had been received with feeling and interest, and more extended information would be necessary to confirm them in the first principles of the Gospel. The Apostles fed *babes* with milk, but gave stronger food to those whose age and strength required it.

Establishment of the Truth.—The new converts would require proof that the system which claimed all their souls, and challenged all their confidence, was a divine revelation. This the Apostles asserted, as witnesses, and proved by every necessary and appropriate evidence. By a reference to the Jewish scriptures—by convincing argumentation—by a statement of incontrovertible facts, and by astonishing miracles, they established the truth of their testimony, and “*confirmed* the souls of the disciples.”

What a *fixed* and unyielding attachment to the Gospel would result from the glowing and beautiful descriptions of *Christian pri-*

vilege, which are every where, to be found in the Apostolic writings? Neither the difficulties necessarily connected with personal religion, nor the persecutions of a frowning world, would shake the steady purpose of that man, who understood and could appropriate what the Apostles taught of the power, promises, grace, and faithfulness of Christ. What stability might be expected from such language as the following—"I am persuaded, that neither death, nor life, &c. shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. viii. 38, 39.

The truth must be understood and believed, before it can be fairly brought into practice. But it was intended, by its great Author, and used by its first promulgators, as an engine of mighty power, which might be brought to bear upon man, as an intelligent and moral agent, to move all his capacities, and regulate all his actions. Therefore the Apostles "*exhorted and charged*" every Christian "to walk worthy of God," "to adorn the doctrines of God" their "Saviour in all things," to be "faithful unto death," &c.; and thus, by suitable excitement and advice, they *confirmed* them in the habitual practice of every christian duty, by which it might be proved that they had not believed in vain. I need not point out how different is all this, and much more which might be added, of a similar nature, from the nature of the modern ceremony.

III. What *consequences* resulted from it?

"The weapons of our warfare," said Paul, "are not carnal, but mighty through God." We hence infer, that every institution and ceremony of the Gospel is of great moral and spiritual utility, and eminently calculated to promote the power of godliness.

In the subjects of apostolic confirmation, a practical illustration of

the Gospel is discoverable. How would the Apostles have wept if they had seen those, whom they had endeavoured to confirm in the faith, wallowing in intemperance, and defying heaven by their blasphemies! Certainly, instead of bestowing upon them flattering commendations, they would have administered sharp, yet benevolent rebukes. They had no greater joy than to see their children walk in the truth. "Now we live," said they, "if ye stand fast in the Lord." Had they not exhibited "holiness to the Lord," in their lives, they never could have been addressed in the following language—"Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the spirit of our God." And those who receive the message of the Gospel, "not in word only, but also in power," will be anxious to glorify God in their body and spirit, which are God's.

Unshaken attachment to the truth is another beneficial result of Scriptural confirmation. Would to God we could see this attachment in all who submit to the modern ceremony! But, alas, they in general learn to substitute the form of godliness for its power! The Gospel is not written in their hearts, and therefore most of them are alike indifferent to the claims, and duties, and pleasures of religion. But where the religion of Jesus is received as true, and engages the strong affections of the heart, the perversions of the Gospel, and the frivolities and pleasures of the world, will seek an entrance and an influence in vain. Such an one will be able to say,

"Should all the forms that men devise,
Assault my faith, with treach'rous art,
I'd call them vanity and lies,
And bind the Gospel to my heart."

Stability in temptations and persecutions may be expected in the truly confirmed Christian.

"The Prince of the power of the air" may rule "in the children of disobedience;" but the Christian resists the devil, stedfast in the faith; and does not yield himself "a servant unto iniquity." It is not possible to convince him that there is no reality in religion, or that it is not worth the endurance of present affliction. He hath no other expectation than to enter "the kingdom" through much tribulation; "but he endures as seeing him who is invisible," and remains "faithful unto death."

A holy confidence in God will be one of the enduring and invaluable fruits of the privilege in question. The Lord is the saving strength of his anointed. Should such a person be passing through the deepest waters of affliction—even should the forlorn and calamitous suppositions of Habakkuk be realized, yet this divine privilege will enable him to rejoice in the Lord, and to joy in the God of his salvation; and he expresses his holy and well-placed confidence in the language of inspiration, while the triumph of faith enables him to exclaim, "I know whom I have believed, and am persuaded that he can keep what I have committed to him against that day;" and he shall "confirm me to the end."

Who will not join in the ardent prayer, "May the time soon come, when every innovation upon apostolic practice shall fall into disuse, and no other confirmation be valued, beside that which is the result of spiritual influence, imparted in the use of Scriptural ordinances of grace.

Uttery.

J. B.

ON SEAT-RENTS, IN REPLY TO PHILIPPENSIS.

(To the Editors.)

GENTLEMEN,—I am sorry to perceive, in your last number, under

the signature Philippensis, an attempt to vindicate the adoption of a seat-rent in Dissenting places of worship. The writer's general object in the paper, appears to be so good, that I regret he should have taken the readiest way to defeat his own intentions. The slightest examination of the arguments adduced by him, in defence of the practice, will shew their utter fallacy.

The first objection to the practice, and it is the one which ought to have the greatest weight, is, that it is not compatible with the voluntary character of our contributions. On this point Philippensis, and the writer on whom he animadverts, are at issue. "There is nothing about it," says your correspondent, "at all *approximating* to compulsion." And yet, his chief argument for the practice proceeds upon the supposition, that it *does* compel an involuntary contribution from men of habits of avarice and hearts of stone." It is the very compulsive force of a seat-rent, which is to wring from these men a payment, for which all applications, in any other shape, would be useless; and it is the presence of such men in our societies that renders a seat-rent, we are told, an indispensable measure. What then is meant by compulsion? Does your correspondent mean to restrict the word to a legal impost? Can nothing short of a necessity, which leaves no alternative, be called compulsion? If so, there is no merit in our abstaining from compulsion, as Dissenters, because we *cannot* have recourse to it. According to this view of the case, if the parson, or the squire, threatens a poor man, that if he does not come to church, he will withdraw his patronage or his custom, he does not *compel* the man to come to church; he has an alternative. And when a Sunday toll is levied on persons going to a Dissenting meeting-

house, who have to go through a turnpike, no compulsion is used; they need not go. Differing, however, entirely from your correspondent, in my notion of compulsion, I maintain that, by his own shewing, the principle of a seat-rent is that of compulsion, and that, in this respect, it is at once unfair, and contrary to the spirit of the New Testament directions.

It is unfair, because it takes no cognizance of a man's ability, but merely of the size of his family. It is, in fact, a species of poll-tax, levying so much per head. I do not quite understand what *Philippensis* means, by seats being lett according to their "respective value." I have heard, indeed, of green pews, and crimson pews, and curtain pews, of churchwardens pews, and my Lord's pew, and the Squire's pew. For special fittings up of this kind, if such things must be, the parties must, of course, pay accordingly. But the value of a pew, according to my old fashioned dissenting notions, I am apt to consider as regulated chiefly by its size, the room it occupies; and I take it for granted, that seat-rents are always governed by the size of a pew, that is to say, they are levied per sitting. Further, I imagine, that a bachelor, old or young, without incumbrances, worth, let us say, £300. a year or upwards, or a gentleman, with his lady, having no family, with an income of 7 or £800. a year, would not require quite so large a pew, as good Mr. A., the carpenter, with his six children, or Mrs. B., the widow, with her daughters and apprentice, and many others of small means with large families. What then does your correspondent mean by a person's occupying an inferior seat, in order to escape the payment of a certain sum, too great for his *inclinations*? Inclination is not the proper word in such a reference; it is the individual's means we

speak of, when we complain that a seat-rent, which presses on a man of large family in so inequitable a manner, does partake, in such a case, of compulsion, towards the man of small means, while it connives at the niggardliness of those who may be the best able in the congregation to contribute largely.

But is not the rich man at liberty to contribute more? I am surprised that your correspondent should advance so unsubstantial an argument. His principle of seat-rent supposes, that those who are best able to give, would otherwise give nothing; and now he inquires, if they are not at liberty to give more. *Why* should they give more, when they give all that is either demanded or expected, and, what is still more satisfactory to their own minds, *all that others give*? What is the state of facts? Are persons, where the practice of seat-rents prevails, found, in a general way, adding a voluntary contribution to their seat-rent? There will of course be liberal exceptions; but it is my firm conviction, that the seat-rent intercepts between the minister and the liberality of those who would otherwise have exceeded the rent in their voluntary contribution. There are many pleas for not giving more: it is unusual; it would be ostentatious; it is not known how it would be taken; the person would, if others would; it is not expected, &c. &c. But especially the seat-rent has this effect, as it tends to keep out of sight the real nature of the pastor's claims, and the only principle which the New Testament recognises as the legitimate motive to such offerings. The money is paid for the seat, not for the ministry: it is given to the building, not to the man. Instead of being regarded as, in the highest sense, a debt of honour, it is regarded as a tax or a mercantile bargain, a price given, a

market-price for a certain convenience.

But it is with regard, not to the well-disposed, but the ill-disposed, that I most strongly object to the system. Are there persons in our societies to whom all applications for voluntary contributions would be useless? I do not believe it. At least the cases are too few to merit consideration, in which example, a sense of justice, or shame, would not, in the absence of better principles, induce the regular attendant on a dissenting ministry to give more than the value of a seat-rent, especially, on a proper application. But admit such cases to exist. On what principle is their unwilling contribution extorted? Would the primitive Christians have taken such a method of raising money? Their money perish with them.—If the indispensableness of seat-rents rests on the existence of such characters as these, there is more reason than ever to scout the practice. Let them go: they have no legal claim to the pew they occupy, or rather, in the spirit of pity and charity, let them stay: it may be God may touch their hearts, and if driven from the house of prayer, there is no knowing whether that last hope may not be destroyed by their neglecting altogether the means of grace which they must pay to enjoy.

Yes, it will be said, this is all very well, but how fares the minister on these liberal principles? I hope no dissenting minister would shrink from the consequences of an adherence to New Testament principles. But, if he does his duty, he will have no reason to fear the issue. If there should be any persons in his congregation who refuse to give any thing, let the rest, if need be, give more. It is the duty of all to see that enough is raised by means of all; and to measure that "enough," not by the size of the building, nor by

any mercenary calculations, but by the circumstances and claims of their pastor, in connexion with the circumstances of the congregation, by the love which they bear to him, and the obligations they are under to him, for his work's sake.

That the practice of seat-rents "cannot fail to be agreeable to the conscientious deacon," is only saying, in other words, that even the conscientious deacon would be glad to be discharged from the most unpleasant part of his duty. He would, like other men, have no objection to be saved any trouble, though that trouble be essentially connected with his office. And as to the *un*-conscientious or inactive deacon, *he* will be *very* glad to have "a fixed and stated process" to rely on for raising a stated sum, which, whether it be more or less than sufficient for the respectable maintenance of his "teacher," is all that he can be expected to furnish. Thus he is comfortably relieved, at least in his own apprehension, of any responsibility on that score. Or should the minister at last be driven to complain, it is but raising the sittings a 6d. or 1s. per head, by a vote of the trustees or of the vestry; and then all may go on as smooth as before. Precious system for facilitating the discharge of the deacon's office.

But this, Gentlemen, is a subject on which, whatever indignation we may feel, it will be wise to suppress it. Philippensts will pardon this hint. The state of things he deprecates is not quite so bad as he seems to imagine; and if it were, unless it could be shown to proceed from the principles of nonconformity, instead of originating in a departure from them, he would have no occasion to spurn, on that account, the name of a Dissenter. Such sallies of eloquence are amusing to lookers-on of other denominations: they

will do no good to his cause. Let us not exaggerate matters, or indulge in crimination, but, if we have gone astray as a body, retrace our steps by the light of our only rule and guide, the principles of the New Testament.

I am, Gentlemen,

Your's,

LAICUS.

LETTERS FROM THE REV.
WILLIAM BENNET.

(Referred to at p. 6.)

“Chapel-en-le-Frith, 14th Dec. 1818.

“BE assured, my esteemed friend and brother, that I have not read, without a lively interest, the statement your last conveyed, of your mental exercise, in regard to your frequently frustrated purpose of adopting a well-digested plan of theological reading and study. I have not been a stranger to the like feelings, in early life, and then often resolved, as you have done, that I would forego many passing ephemeral productions, for the sake of digesting approved and standard works on the various subjects of theology. This, indeed, would but have been following the advices of my greatly esteemed Tutor, who certainly knew men and things as well as most; but the popularity of some, and the curious character of other, publications, too often interfered with, and broke in upon, my plan—I well recollect having repeatedly, through such desultory reading, found my mind entirely dissipated; almost as much as if I had omitted all reading, and driven into a waste of religious impressions; so that I had to begin, as it were, *de novo*, and for a time to devise in what way I might regain a composed frame for close and profitable study: for, truly, more than one half of what often occupied my time, was far from meriting that honourable appellation. I consider this mode of indiscriminate reading, as a serious evil, and an

awful consumer of a minister's time; against which it would be very desirable for young men to have a well-digested directory, drawn up with care, and all due allowance for a proper indulgence of youthful curiosity, by some elderly judicious divine, whose long experience and solidity of judgment might enable him to furnish such a *desideratum*. For myself, however, I pretend to no such qualifications, and truly think that you greatly over-rate my abilities in this way. Nevertheless, having a fellow-feeling with you in what has caused you to open “the book of Lamentations,” I shall have no objection against occasionally suggesting such helps as shall occur to my thoughts on this interesting though painful topic. I may, therefore, now and then suggest some hints as to what I deem a *good* (though I dare not say, the *best*) method of theological study, and give my judgment on what I deem able and standard authors on different points of doctrine—in which, however, I must premonish you against expecting much information that is new, as my course of theological investigation has been, through my long and painful seclusion from the great world of religious activity, much curtailed and incommoded. But, for the present, and as an earnest of future contributions, I shall content myself with stating the best help I have usually had (after humble earnest seasons of confession and prayer in secret) towards regaining a *better frame* of mind, and a *livelier relish* of *sound evangelical truth*, which is peculiarly desirable, and favourable to close and profitable reading. And, for the most part, this has been by setting apart some time for the careful perusal of my great favourite, Archbishop Leighton's Commentary on Peter, his occasional sermons, lectures and letters, which I have always found

replete with sound sense, holy fervour, and experimental wisdom; that have seldom failed of refreshing my own spirit, and giving me a renewed zest of pure evangelical truth. There is indeed a frequent quaintness of style, which interrupts the pleasure of reading his discourses, and which particularly increases the difficulty of reading them out intelligibly to others—but a little patience and perseverance will overcome that, and enable you easily to grasp his matter, and, if I do not greatly mistake, enamour you with his great spiritual excellence. I have long considered him a most judicious and valuable divine, whose theological views I have seldom had reason to question, and in whose style, unless I am greatly mistaken, you will perceive much attic purity, and force of elevation.—Should you, after due experiment, see reason to acquiesce in my judgment and advice, as far as it goes, I shall be glad to know it, and may, perhaps, soon trouble you with some further hints on the general subject.—With Mrs. B.'s united respects to Mrs. —,

“ I am, dear Sir,

“ Your sincere friend,

“ WM. BENNET.”

“ Chapel-en-le-Frith, March 10, 1819.

“ Dear Sir,—I now turn my attention to the subject of our late correspondence, in relation to theological reading, and the useful direction of ministerial studies, which appears to me, no less than to yourself, a consideration of great importance.—On this, indeed, it becomes me to suggest any hints with great diffidence and caution, who have myself so very partially enjoyed the opportunity, or at least have very imperfectly improved the privilege, of what I can easily contemplate as highly useful and desirable. But I knew that you will candidly accept what is kindly in-

tended.—In order to a successful prosecution of this great purpose, two things appear to me of especial importance, viz. *a proper frame of mind, and a proper plan of action.* Without the former, much diligence may be employed in speculative theology to little real advantage—if I may not add, to serious and sensible loss. If it be necessary to a spiritual judgment and appreciation of evangelical truth, that the minds of sinful men be made the subjects of a holy disposition, (1 Cor. ii. 14.) it seems naturally to follow, with respect to the regenerate themselves, that they must be in the best state of mind for profitably studying the sacred Scriptures, and for appreciating all human expositions of them, when their spiritual senses are in most lively exercise, ver. 15. In proportion as the heart is truly humble and alive to God, will it feel the suitableness, authority, and worth of many truths, which, in a state of levity and speculative dissipation, would not make the same salutary impression upon it: and hence we have found in the *diaries* of some eminent Christians and divines, a thankful acknowledgment of the great benefit derived from mingling deep devotional exercise with intense theological investigation, which I take to be the proper meaning of their having ‘studied the word of God on their knees.’

“ I feel, indeed, how nearly I am treading on the verge of Quakerism and fanaticism, and the danger of furnishing a handle to such as decry the rational sufficiency of Scripture evidence, to direct the enquiries of all that will examine it. But, while I am fully persuaded that the credibility of the Gospel is sufficiently supported by mere rational grounds of conviction, so as to justify the condemnation of all who treat it with neglect; I feel no difficulty in maintaining that a spiritual disposition of mind is of the highest

moment to a clear judgment of, and a cordial acquiescence in, some of those truths, which constitute the peculiar excellencies and moral beauties of the Gospel.

"Pardon, my dear Sir, this long, and undesigned introduction to the remark, which to yourself need only have been mentioned, that in order to pursue a course of theological reading, with the best advantage, we should be at much pains to acquire and preserve a deeply serious and spiritual frame of mind, as a guard over our intellectual excursions, and a means of establishing our hearts in the knowledge and love of the truth.—This, therefore, brings me back to what I hinted in my last, in which I stated the good effect which I have often derived from recurring to the writings of Archbishop Leighton, so eminently distinguished by the holy savour of his spirit transfused into all his doctrinal discussions. For the like purpose, I have frequently turned aside from didactic theology, to indulge in select biography, such as that of Halyburton, Brainerd, Baxter, and other such apostolical characters, from whose glowing fire a spark of sacred animation has sometimes been re-kindled in my own dulness. Few writers, indeed, seem to possess a degree of sacred fervour equal to that of Baxter, in his practical and devotional pieces; for which reason these deserve to be habitually intermingled with more laborious investigations. Several others also of the Noncons, who have written on experimental and casuistical divinity, merit, notwithstanding their antiquated style, an occasional perusal. And to these let me subjoin a modern publication of the above class, which has afforded me a degree of gratification and mental refreshment beyond what I have derived from many others, I mean, 'The Select Remains of the Rev. James Bowden, late of Cong. Mag. No. 61.

Tooting,' with whom I was intimately acquainted for many years. Few ministers, I apprehend, live so much under the holy and happy influence of evangelical principles, as appears to have been the case with him; and in every part of the work the same excellence of spirit is touchingly manifest. What would I not give to possess such a frame of mind as this good man seems habitually to have enjoyed! With a desire of this, then, I would commence and close every day; towards assisting me in which I am truly thankful for so valuable a work as Scott's Exposition of the Bible, which, *as a whole*, I think superior to most other of our expositions. I was, indeed, not a little excited to admiration of our late brother H——'s *patience* and *perseverance*, by your information that he had carefully read through the whole of *Poole's Synopsis Criticorum*: though truly valuable, not only as a collection, but as comprising a judicious exposition of the Sacred Scriptures; yet it so much partakes of the nature of a *farrago* of various interpretations, as rather bewilders, than edifies the reader. In Scott I find a uniformity of judicious paraphrase, accompanied with sound criticism, and improved by well-adapted Practical Observations—the whole forming a continuity of doctrinal and experimental discourse, which is truly edifying. So that I sincerely wish this valuable work were in the possession of every one of my brethren.—I can only add the sorrow I feel for the loss of my late coadjutor and quondam fellow-pupil, the Rev. W. Parry, whose talents and industry will not be easily supplied. I have not heard who is likely to succeed him. Can it possibly be ———? At present I can say no more, than that I am, with Mrs. B.'s united respects to Mrs. ———,

"Your sincere friend,

"WM. BENNET."

E

REVIEW OF BOOKS.

Christian Researches in the Mediterranean, from 1815 to 1820. In furtherance of the Objects of the Church Missionary Society. By the Rev. William Jowett, M.A. With an Appendix, containing the Journal of the Rev. James Connor; chiefly in Syria and Palestine. 8vo. 10s. London: Seeley, 1822.

Of all the regions of the globe there are none which can awaken a tythe of the interest excited by those which surround the Mediterranean. The Canaanites, the Phenicians, the Jews, the Greeks, Carthage, and Imperial Rome, the Saracens, the Republics of Italy, had their seats either on its shores, or in the adjacent realms. In Judæa, the Almighty was pleased to set apart a nation for his own peculiar worship; and when that rebellious and stiff-necked race had deeply revolted from the God of Israel, when they had filled up the measure of their iniquities by crucifying the Lord of Life, when the glory had departed from the chosen tribes, Jehovah consecrated a new people to his spiritual service; but it was still amid the same localities that the actings of his power were revealed. It was at Jerusalem that the Deity clothed himself in flesh, and throughout the cities and villages of Judæa that he taught the mysteries of his kingdom. It was at Antioch that the disciples were first called Christians; and from those regions the Gospel spread till it had encircled the Mediterranean, as with a zone of heavenly light. Unhappily the corrupt imaginations of the heart of man were soon permitted to cloud its brightness, and to intercept its blessed influences. Even in the Apostolic times the cardinal doctrine of the Christian Faith was tainted by destructive mixtures.

In the awful addresses of the Saviour to the churches of Asia Minor, there is a larger portion of commination than of approval. Rome pagan persecuted Christianity—Rome papal abused it to the ends of personal and political aggrandizement, and opened a fountain of errors and delusions which inundated Christendom, and darkened the intellectual atmosphere with its pestilential exhalations. Africa and the wreck of the Byzantine empire yielded to the Moslem, and ultimately Rome and the Koran held, in divided, but congenial sway, the whole of these extensive tracts, unless an exception is to be made in favour of the Greek churches, sunk as they are in ignorance and superstition, and wavering on the very edge of absolute idolatry. Such, with some occasional gleams of brighter prospects, is the present state of the countries in which Mr. Jowett recently travelled, and respecting which he has furnished us with many interesting particulars.

A superficial observer, who should reckon up the numbers and the varieties of those who profess Christianity in these countries, might imagine that he had a fair and open field for active exertions in favour of the best interests of mankind. He might rely on all these Christians as friends and fellow-workers in the prosecution of his benevolent plans for the spread of Divine truth; he might count upon their communities as so many advanced posts which might be employed in the active service of their common Lord. Alas! he would find himself surrounded by enemies, by cavillers, or by reluctant friends; and the few who might be disposed to aid him would either neutralize his schemes by conditions, or their frank and cordial

co-operation would expose their own characters to the suspicion of their less liberal neighbours. Still this part of the world presented a sphere of action not to be overlooked in the present age of Missionary energy; and the Church Missionary Society determined on sending out a "Literary Representative," for the purpose of acquiring "information relative to the state of Religion and of Society, with the best means of its melioration—and the propagation of Christian Knowledge, by the Press, by Journeys, and by Education." These objects were wise and good, and the choice of a Representative is amply justified by this most interesting summary of Mr. Jowett's active and enlightened labours. Since, for obvious reasons, Missionary establishments were not likely, in the present state of things, to produce a decidedly beneficial result, even if favourable positions could have been secured, it became expedient to employ the other powerful agents which Providence has placed at the disposal of evangelical associations; and, for the operation of these, the present journey seems to have ascertained several advantageous openings.

Mr. Jowett's inquiries obtained for him a considerable collection of materials, illustrative of the actual state of the Latin, Greek, and Coptic, including the Abyssinian, churches, but concerning the first of these communities, he has, from prudential motives, said very little. In each of them he found, among many superstitious, many hypocritical, and not a few covertly unbelieving, some sincere inquirers, both Ecclesiastics and Laics, "who sigh for a better state of things, but who sigh almost in secret," and are withheld by timidity, indolence, or despondency, from acting up to their principles and their desires. "Generally speaking," observes Mr. Jowett, this class of

individuals is "wanting in a clear perception of fundamental truths, in a resolute performance of plain duties, and in a firm faith on the divine promises."

At Mr. J.'s interviews with the Bishop of Smyrna the conversation chiefly turned on the variations between the Greek and Western churches. The Bishop stated five points of difference: 1. Baptism, which the Greeks administer by immersion—2. The Procession of the Holy Ghost—3. Purgatory—4. the Pope's supremacy—5. The use of unleavened bread in the Sacrament. Mr. Jowett, of course, disavowed those particulars in which our national establishment differs from the Church of Rome; but, in a subsequent discussion, the procession of the Holy Ghost from the Father and the Son, was specifically pressed as an insuperable bar to communion. Mr. Jowett treated it as a matter which might be put out of consideration, as by no means a sufficient ground of separation; but the Smyrniote dignitary refused to take it in that light.—"With us," said he, "it is considered as a great blasphemy, a very great one." One of the most injurious peculiarities of the discipline of the Greek Church, lies in the system of absolution; this, as administered to those who have gone through the prescribed routine of devotions at the Holy Sepulchre at Jerusalem, amounts to a plenary indulgence.

"Of one of these documents, brought by a worshipper from Jerusalem, the author took a copy. The use which the man made of it was this:—Whenever he designed to confess, he had this Form of Absolution read over to him again, by the priest to whom he confessed; and this was considered to renew and revive all the pardoning virtue, which it possessed at its first delivery. The following is a literal translation of the paper:—

"Polycarp, by the mercy of God, Patriarch of the Holy City, Jerusalem, and of all Palestine.

"Our Holiness—according to that grace, gift, and authority of the most Holy and Life-giving Spirit, which was

given by our Saviour Jesus Christ, to his holy Disciples and Apostles, for the binding and loosing of the sins of men, as he said unto them, *Receive ye the Holy Ghost! Whosoever sins ye remit, they are remitted unto them: whosoever ye retain, they are retained unto them: and whatsoever ye shall bind on earth, shall be bound and loosed in heaven:* which divine grace has descended, in succession, from them to us—holds, as pardoned, our spiritual son Emmanuel, Worshipper—in regard to all the sins, which, through human frailty, he hath committed; and all his failings toward God, in word, or deed, or thought, willingly or unwillingly, and in all his senses. Or, if he hath been under any curse or excommunication of bishop or priest, or of his father or mother, or hath fallen under his own anathema, or hath foresworn himself, or hath been overtaken in any other sins through human frailty, he having confessed the same to Spiritual Fathers, and heartily received and earnestly purposed to fulfil the injunction prescribed to him by them—from all these sins, whether of omission or commission, we loose him, and do account him free and pardoned, through the Almighty authority and grace of the Most Holy Spirit. And whatsoever, through forgetfulness, he hath left unconfessed, all this also may the Merciful God forgive him, for His own bounty and goodness' sake, through the ministrations of our most blessed Lady Mother-of-God and ever-Virgin, Mary, of the holy, glorious, and laudable Apostle James, Brother-of-God, first Bishop of Jerusalem, and of all the Saints! Amen."—pp. 25--26.

The following clear statement will more than justify our assertion that the Greeks are on the verge of idolatry.

"With respect to the rites of public worship, it is well known that the Greeks do not admit the use of images into their churches; but they make up the deficiency with a multitude of pictures, on panels of wood, all round the church; and to these 'likenesses,' no less than the Latins to their 'graven images,' they pay a most profound respect—bowing, touching them, kissing them, and crossing themselves before them.

"The fervour of their devotion to the saints is not less remarkable. If a man is ill, or meets with any misfortune, he makes a vow to some saint, that if he will recover him, he will make him an offering of a lamp of oil. 'What,' I have often asked, 'can the saints do for you? Had you not better pray to God?' The answer has always been,—'But if we pray to the saints, the saints will speak to God for us.' I have quoted to them that,

striking passage of St. Paul, which, one might have imagined, should have for ever precluded this abuse:—*There is ONE Mediator between God and man, the man Christ Jesus;* and asked where in Scripture we are taught to pray to saints. They have replied, 'In the Psalms.' Some of the passages which they allege as illustrative of this subject, are as follows:—

"In Psalm iv. 3, the Greek of the Septuagint will bear translating thus—'But know this, that the Lord hath rendered marvellous his holy one:' which our translation thus renders—*But know that the Lord hath set apart him that is godly for himself.*

"Their next passage is Psalm xvi. 3; which may bear rendering, 'God hath made his saints, which are in the earth, marvellous.'

"But the passage considered to be the strongest, is that in the lxviiith Psalm: *Θαυμάσιος ὁ Θεὸς ἐν τοῖς ἁγίοις αὐτοῦ*—in our Bible, *O God, thou art terrible out of thy holy places:* but they would render it, 'Marvellous is God in (or by) his saints.'

"Wherever the word *θαῦμα*, or any of its derivatives, occurs, they have learnt to interpret it 'of miracles.' Thus, to them, the last passage plainly carries the sense, 'God has worked miracles by his saints.' Scepticism on this point is viewed, by many of the more ignorant, as equivalent to a disbelief of Christianity. I have, therefore, in conversing with them, always admitted all that I safely could; quoting especially scriptural examples; and adding, 'Who can doubt but that God has often worked miracles by his saints? But this does not prove that such an one, or such another, had been thus honoured. Least of all does it prove, that we are right in praying to the saints; which is not commanded in any of these passages quoted from the Psalms.'

"By members both of the Greek and Latin churches, I have frequently been asked what our church declares respecting the *Παύγια*, or 'Most Holy,' which is the title given by them to the Blessed Virgin. I have replied, 'We consider that prophecy, and every other purpose, were sufficiently accomplished in her being a virgin till Christ was born: after that the Scripture speaks obscurely, and the point is immaterial: therefore our church declares nothing.'—'But,' they reply, 'we look to her as the great Mediatrix: all our prayers pass through her to God.' To this effect, indeed, both their public services and their most eloquent sermons, continually tend."—pp. 31--33.

The following description of a

Greek funeral is extremely interesting, and we shall close with it our elucidations of the Eastern creed and ritual.

"In Smyrna, long funeral processions are performed by the Greeks: and the publicity of this Christian rite seems reverently to be allowed, in the midst of their Mussulman oppressors. Visiting, on one occasion, the learned master of the public school, *Economus* the Presbyter, our conversation was interrupted by the approach of the procession of a deceased Greek of some consequence, over whom *Economus* was to preach a funeral sermon, in the adjoining metropolitan church. I went with him. It was very affecting, to see the corpse lying in an open coffin, with the ordinary dress of life; that is, the loose flowing Greek robes; on his head, the *kalpac*, a large and cumbersome head-dress, commonly worn; and the face exposed. The sight made me shudder; and so did the indifference, which habit has produced on the minds of the bystanders.

"*Economus* preached a sermon of twenty minutes' length. He spoke of the dead in an attic style of compliment, under the title of *ὁ μακάριος*. He concluded his sermon, by breaking out into that awful service which the Greek church has for the dead, and in which the congregation in a murmuring voice joined. It is an invitation to relatives and friends to bid their final adieu:—

"Come, brethren, and let us give the last embrace to the deceased, thanking God! He hath left his kindred—he is borne to the grave—no longer heeding the things of vanity, and of the burdensome flesh. Where now are kindred and friends? Now we are separated: whom let us pray the Lord to take to rest!

"What a separation, O brethren! What woe, what wailing on the present change! Come then, let us embrace him who a little while ago was with us. He is consigned to the grave—he is covered with a stone—his abode is with darkness—he is buried with the dead! Now we are separated: whom let us pray the Lord to take to his rest!

"Now all the evil and vain festivity of life is dissolved: for the spirit hath left its tabernacle—the clay hath become black—the vessel is broken, speechless, void of feeling, dead, motionless: whom consigning to the grave, let us pray the Lord to give him rest for ever.

"Truly, like a flower, and as a vapour, and as morning dew, is our life. Come then, let us look down narrowly into the grave. Where is the comeliness of the body, and where is youth?

Where are the eyes, and the beauty of the flesh? All are withered like grass—all are vanished. Come then, let us fall before Christ in tears.

"Looking upon the dead laid out, let us all take account of our last change; for this man is carried forth, as smoke from the earth—as a flower he is withered—as grass he is cut down—swathed in a winding sheet—covered with earth: whom leaving, now to be no more seen, let us pray to Christ that he will grant to him eternal rest.

"Come hither, ye descendants of Adam! Let us behold committed to the earth one who was of our likeness—all his comeliness cast away—dissolved in the grave—food for worms—in darkness—covered with earth!

"Come hither, brethren, to the grave; and see the ashes and dust of which we were formed! Whither now go we? And what have we been? What is the poor, or the rich; or what is the master or the free? Are we not all ashes? The beauty of the countenance is wasted, and death hath utterly withered the flower of youth, &c. &c.

"The embracing of the dead, then, and during the reciting of this service, takes place; for, as soon as the priests departed, many came, and, laying their hands on the two sides of the open coffin, kissed the cheeks and forehead of the deceased, with much emotion. When a bishop dies, and is laid out in this manner in the church, all the congregation throng to perform this ceremony.

"The corpse is now carried out into the church-yard. A slab lifted up, discovered to our view that the whole church-yard is hollow under ground. The body was put into a meaner wooden coffin, and lowered into the grave. I did not observe that they sprinkled earth upon it, as we do; but, instead of this, a priest concluded the ceremony by pouring a glass of water on the head of the corpse. I did not learn what this meant; but it brought to my mind that touching passage in 2 Sam. xiv. 14: *For we must needs die, and are as water spilt on the ground, which cannot be gathered up again.*

"It has been already remarked, in reporting a conversation with the Bishop of Smyrna, that the Greeks do not hold the Romish doctrine of purgatory. Yet they have commemorative prayers for the dead, performed both by the priests officially, and virtually also by their friends; the design of which it is difficult to define, unless they suppose the state of the deceased to be as yet undetermined, and the divine mercy possibly still to be moved by prayer."—pp. 38—41.

The Greeks have long been anxiously attentive to the education of

their youth, and their efforts have been attended with much success. At Haivali and Scio were celebrated and prosperous institutions, which are now, we suppose, utterly destroyed in the complete devastation which has visited those regions. A Romish Inquisitor and a Turkish Janizary have a nearly equal respect for literature, and sufficiently resemble each other in their propensity to make the sword or the stake a substitute for argument. The Mahometan, however, to do him justice, is the less hypocritical, and rather the more merciful of the two;—he cuts down his victim, but he does not insult him;—he extirpates and enslaves, but he does not consume by lingering torture, nor does he affect to feel commiseration;—he goes to work with honest ferocity, neither mocks nor cajoles, but keeps a sharp edge on his scymitar, and values himself on the quickness and completeness with which he performs his task. And both quickly and completely was the task performed at Haivali. The inhabitants were rich and happy; they bribed their masters to gentle treatment, and enjoyed a large portion of practical liberty. Their school flourished; its library contained 700 or 800 volumes, among which was an entire set of the Greek classics; lectures, philological, historical, philosophical, and mathematical, the last from Sir Isaac Newton's works as a textbook, were given;—and all this is trampled down by the unrelenting Turk! But we pass from this painful subject with the expression of our heart's desire that the noble and unaided struggle of the Greeks may be successful, that they may break their chains, and stand up amid the nations of Europe, free, enlightened, and evangelized.

Mr. Jowett, in the years 1819 and 1820, paid two visits to Egypt, for the purpose of investigating the state of the Coptic churches.

About 20,000 families comprize the whole of this portion of the Egyptian population, which seems to be held in as much contempt by the Christians of other denominations, as the whole collective body is by its Turkish oppressors. We give, at full length, the following comprehensive and interesting description.

“At Cairo, I first visited the Coptic Patriarch; to whom I had a Letter of Introduction. The approach to his residence is through mean and narrow streets: the houses lofty, and apparently ready to fall; and the dust suffocating. On arriving at the door of his convent, the street is so narrow, that the ass on which I rode had but just room to turn round in it. You enter the Patriarch's gate by a very small wicket. These circumstances display the humble condition, and the timorous spirit, of the Christian church in Cairo.

“In the first court, there were about a dozen Coptic Priests collected, who were vehemently disputing. One who was the scribe, as I judged from his inkstand and from his receiving fees, beckoned me to sit by him. I said I wished to see the Patriarch, for whom I had a letter

“After some delay, I was taken across a second, and larger court, to the Patriarch's room. Here, after the ceremony of taking coffee, I observed, that on the cushions, where we sat, were collected many church books, in Coptic and Arabic. Having presented him with an Arabic Bible and an Ethiopic Psalter, handsomely bound, which he accepted with manifest pleasure, I acquainted him with my desire of visiting Upper Egypt; and requested a letter of introduction to the different churches: this he readily promised. On my intimating a request for a list of the churches and convents in his patriarchate, I found that, for some reason or other, the request was not agreeable to him; nor could I afterward obtain this from him, though I more than once endeavoured to prevail. Speaking of Abyssinia as part of his patriarchate, and opening the Ethiopic Psalter, he asked me if I could read it. On my replying in the negative, he said, with an air of great simplicity, “Nor can I.” At this I was not surprised; yet it must seem a matter of regret, that the Patriarch governing the Abyssinian Church should be ignorant of his language.

“On Sunday, we went to the Coptic Church. Episcopacy and the patriarchal dignity are here exhibited in humble guise. The church is in the Convent:

the approach to it is by winding avenues, narrow, and almost dark; on each side of which were seated, on the ground, the sick, the poor, the halt, the maimed, and the blind, asking alms, and scarcely leaving room for our feet to pass. Escaped from this scene, we entered the church, which was well lighted up with wax tapers. There is a recess for the Communion Table, where the priest, standing by himself, had already begun the service, in the Coptic language. Next to this was a considerable portion, laticed off, for the Patriarch, priests, and chief persons; and, behind these, the remainder of the church was occupied by a moving mass of people. The building seems to be about thirty feet square. We were squeezed into that part where the Patriarch and the priests stood; and I could not help feeling how inevitable contagion would be in such a situation, if the plague were in Cairo. I noticed, with grief, the irreverent behaviour of the congregation: they could not at all hear the priest, nor did they seem interested. Some little boys were standing, laughing and trifling, in the presence of the Patriarch; and though one of the priests reproved them, it seemed to make but little impression on them. We were all standing, and many, as is their custom, leaning on crutches. Some blind old men near me took great pleasure when joining in the responses at one part of the service, accompanied by the clangor of cymbals: this kind of performance was by no means musical: the Coptic is the only church wherein I have witnessed this custom, which accords literally with the words of the Psalmist, *Praise Him with the loud cymbals*. At length the Patriarch read, from a beautiful large manuscript, in Arabic, the gospel for the day. He made several mistakes: a little boy once, and at another time an old man standing by, corrected him; nor did the circumstance appear to excite the least surprise or confusion. The attention of the people was peculiarly fixed during this portion of the service: it seemed to me that they understood and valued it. Here also, as in the Coptic Church at Alexandria, I remarked that the old people, occasionally, with a low voice, accompanied the reading of the gospel. Who shall say that Christ was not present—dimly seen, perhaps, yet felt with secret reverence and affection! *Thou hast a little strength, and hast kept my word.*

"After this service, I spent some time, in a retired court of the Patriarch's, with him, and with Hanna Tsonli, who is the lay head of the Coptic nation, and who offered to purchase of my Arabic Bibles as many as I could spare."—pp. 111—113.

While Mr. Jowett was at Cairo, when sitting at dinner, at the table of the British Consul, the Italian servant came in with a tall man, dressed in sheep skins, who was eagerly inquiring for Englishmen; it proved to be Pearce, of whom so interesting an account is given in Mr. Salt's travels. Having resided in Abyssinia until the distracted state of the empire made farther stay unsafe, he had succeeded in reaching Cairo by the way of Massowah and Sues. Mr. J. visited the slave-market; "a place where man sells man!" It had not at that time more than thirty slaves, but many are disposed of without being exposed to public sale. From the journal of a voyage on the Nile, and the subsequent pages, we extract the following scriptural illustrations.

"We observed the people making holes in the sandy soil on the side of the river. Into these holes they put a small quantity of pigeons' dung and feathers, with the seed of melons or cucumbers. The value of this manure is alluded to in 2 Kings vi. 25. The produce of this toil I had an opportunity of seeing, in due season; that is, the following month of June. Extensive fields of ripe melons and cucumbers then adorned the sides of the river. They grew in such abundance, that the sailors freely helped themselves. Some guard, however, is placed upon them. Occasionally, but at long and desolate intervals, we may observe a little hut, made of reeds, just capable of containing one man; being, in fact, little more than a fence against a north wind. In these I have observed, sometimes, a poor old man, perhaps lame, feebly protecting the property. It exactly illustrates Isaiah i. 8. *And the daughter of Zion is left . . . as a lodge in a garden of cucumbers*. The abundance of these most necessary vegetables brings to mind the murmurs of the Israelites; Numbers xi. 5, 6. *We remember . . . the cucumbers, and the melons, and the leeks, and the onions, and the garlick; but now our soul is dried away.*"—p. 127.

In every part of Egypt, we find the towns built in this manner, upon the ruins, or rather the rubbish of the former habitations. The expression in Jeremiah xxx. 18. literally applies to Egypt, in the very meanest sense—*The city shall be builded upon her own heap*: and the ex-

pression in Job xv. 28. might be illustrated by many of these deserted hovels—*He dwelleth in desolate cities, and in houses which no man inhabiteth, which are ready to become heaps.*”—p. 132.

“Further in the recesses of the mountains, are the more magnificent tombs of the kings, each consisting of many chambers, adorned with hieroglyphics. The scene brings many allusions of Scripture to the mind, such as Mark v. 2, 3, 5; but particularly Isaiah xxii. 16. *Thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth a habitation for himself in a rock:* for many of the smaller sepulchres are excavated nearly half way up the mountain, which is very high. The kings have their magnificent abodes nearer the foot of the mountain; and seem, according to Isaiah xiv. 18, to have taken a pride in resting as magnificently in death as they had done in life—*All the kings of the nations, even all of them, lie in glory, every one in his own house.* The stuccoed walls within are covered with hieroglyphics. They cannot be better described than in the words of Ezekiel, viii. 8—10. *Then said he unto me, Son of Man, dig now in the wall: and when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in, and saw; and behold every form of creeping things and abominable beasts, and all the idols of the house of Israel, poured upon the wall round about.* The Israelites were but copyists: the master-sketches are to be seen in all the ancient temples and tombs of Egypt.”—p. 133, 134.

“*The earth brought forth by handfuls:* Gen. xli. 47. This I witnessed. I plucked up, at random, a few stalks out of the thick corn-fields. We counted the number of stalks, which sprouted from single grains of seed, carefully pulling to pieces each root, in order to see that it was but one plant. The first had seven stalks; the next three; the next, nine; then eighteen; then fourteen. Each stalk would bear an ear.

“At one place, the people were making bricks, with straw cut into small pieces, and mingled with the clay to bind it. Hence it is, that, when villages built of these bricks fall into rubbish, which is often the case, the roads are full of small particles of straws, extremely offensive to the eyes in a high wind. They were, in short, engaged exactly as the Israelites used to be, making bricks with straw; and for a similar purpose—to build extensive granaries for the Bashaw: treasure-cities for Pharaoh. Exod. i. 11.

“Our boat was ballasted with earth taken from the river-banks—very stiff

and rich soil, without stones. With this same mud the sides of the boat were plastered, at those parts in the fore-half of the vessel where moveable planks were placed, in order to raise the gunnel higher: the mud filled up the crevices, and prevented the water from gushing in, as would otherwise be the case. This mud was so rich and slimy, and when dry so firm and impervious, that, together with the strong reed that grows on the banks, it is easy to conceive how the mother of Moses constructed a little ark, which would float: she then placed it among the flags, in order that the stream might not carry it down: Exod. iii. 3.—pp. 166—168.

Abyssinia has possessed the Gospel since the year 330; but with many abstractions from its purity and simplicity, arising from the ambition and turbulence of the hierarchy. Rent by intestine divisions, and pressed by the invasions of the heathen Gallas, the situation of this interesting realm is exceedingly critical; and, unless some bold and politic chief arise to repress the violence of the priesthood, and to give energy and union to the people, it is not impossible but that ere long the very name of Christianity may be blotted out from this portion of Africa. A deep guilt lies “at the door of the Romish church,” as Mr. Jowett well observes, for what its Missionaries “did in Abyssinia, and for what they neglected to do.” Had they, instead of seeking to add one more province to the extensive empire of Popery, distributed the Scriptures, and diffused the knowledge of divine truth among the people, Christianity would have flourished, and from this advantageous position, knowledge and civilization might have spread far and wide through central Africa.

Some brief notices of the Jews and Mahomedans occur, and, in particular, the details of an interview between the writer and an Englishman who had consented to become a renegade. He seemed somewhat agitated by Mr. Jowett's

appeal, but sullenly persisted in his determination. The concluding observations contain much that is valuable and suggest important measures for the counteraction of error, and the dissemination of evangelical truth; but as they embrace a wide field, and as they may be readily inferred from the previous statements, we shall close here, expressing our admiration of Mr. J.'s exemplary labours, and our gratification in the perusal of his very interesting volume.

Memoirs and Remains of the Rev.

John Griffin, jun. late Minister of Castle-street Chapel, Exeter.

By John Griffin, Minister of King-street Chapel, Portsea. 8vo.

8s. London: Hamilton, 1822.

THIS is in all respects a valuable Memoir, not merely from the exhibition which it affords of the bright though brief career of talent and piety, but from the very peculiarly interesting character of the individual whose virtues it durably records. It has often been our pleasant occupation to dwell on the memorials of departed worth, and to yield a willing admiration to the evidences of knowledge and godliness furnished by the recollection of friends, or by the less partial testimony of facts and documents, but there is, in the present case, what strikes us as a singular and most attractive feature in the moral and intellectual portraiture of the deceased, arising from the noble and unsuspecting simplicity of mind and feeling by which he was remarkably distinguished. There was nothing of imbecility in this, for he was clearly a quick and shrewd observer; it seems to have originated in the purity of his motives, and in the single-heartedness with which he sought and followed the leadings of principle, and the calls of duty. Mr. John Griffin was a young man of education and literary attain-

ment; and was thus enabled not only himself to occupy an elevated position, but to detect the unfounded claims of shallow pretenders; yet we find, throughout his remains, notwithstanding the entire frankness with which he speaks of himself, an uncommon absence of self-complacency; nor is there a trace of that sarcastic spirit, which delights in the detection of foibles and the exposure of presuming ignorance. He had received a legal education under a highly respectable solicitor, and of course must have had many opportunities of seeing the violent and the malignant feelings, the selfish and dishonest tendencies, of human nature, yet we find nothing of a misanthropic or suspicious cast in his letters or his diary; nothing of this seems to have impaired the frankness, or contaminated the simplicity of his character. Neither does he seem to have been elevated by his success in the ministerial profession; he never betrays a cavilling and depreciating spirit in his remarks on others; his criticisms are in a manly and liberal style, and his leaning is rather to praise than blame. He seems to have been a delightful hearer; his occasional comments on sermons which he had heard, show with what emotion and sincerity he listened to the word of life: instead of noting little peculiarities of manner or expression; instead of watching for minor flaws in arrangement or exposition, he marked the substantial excellencies of the preacher, and his observations of this kind have much weight and discrimination. It is impossible to read the memoirs of a man like this, without affectionate admiration, without deeply regretting the loss which the religious world has sustained, and without holding up his example to general regard and imitation.

The Rev. John Griffin, Jun. was born at Portsea, on the 19th of Au-

gust, 1796. His infancy was feeble, and sickly, and he appears never to have been of a vigorous frame. As might have been expected from the conscientious affection of his excellent parents, every effort was made by them to impress on his mind the lessons of eternity, and "it was their unspeakable mercy to see the buds and blossoms of early piety which, in time, grew and ripened into fruits of righteousness; proving, that their planting and watering had been attended with a divine increase." His education was carefully conducted, and the methods used to call out the exercise of his faculties, seem to have been judiciously devised. He began to compose very early, and there is in existence a folio MS. of some extent, containing both prose and verse on various subjects, written when he was "between seven and nine years of age." At the proper season, after much anxious deliberation, his parents determined, on grounds which fully justified their resolution, to avail themselves of a favourable opportunity which then offered for placing him, as an articled clerk, in the office of a legal practitioner. While in this situation, his diligence was exemplary, his reading on an extensive and well-arranged plan, and his conduct without reproach. But, long before the expiration of his clerkship, events had taken place, and a mighty work had been wrought, which effected an entire change in his dispositions and prospects.

"Under the first sermon his father preached in the chapel he now occupies, which he delivered on the morning of the second Sabbath, in Oct. 1813, from Isa. lxi. 1, 2. "O, that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence," he felt, as he frequently after expressed it, as "he never felt before." His heart was now fully engaged with divine subjects. Religion was "all in all;" he entered into it with all the powers of his soul. "Old things passed away, and all things be-

came new." His conversation, correspondence, and writings, partook of quite a new and decidedly spiritual character. His diary, before this time, was principally of a literary and scientific nature, but now it was solely a delineation of his christian experience, and such were most of his letters."—pp. 67, 68.

In his diary, under the date of Sept. 1814; when he was about 18, he writes as follows.

"I have been reading the Epistles to Timothy, relative to my views and desires as to my entering into the ministry. Oh, this is the most earnest and abiding desire of my soul, next to its own salvation, and that of my dear relatives. I have weighed many of its difficulties, temptations, and trials, yet I have not even taken a glance of them, when compared with what I may know—for I cannot help having something like a persuasion I shall be in it); and they appear innumerable, mighty, and at times seem so overwhelming, that I almost wish I could forego the thought, but I cannot. I do long, most earnestly long, to preach Christ crucified, to give up myself to my Lord, as his active, willing servant: I would be a faithful labourer in word, doctrine, and life. I have resolved to make every Tuesday a day of particular prayer, meditation, and reading upon this subject, and, if possible, to set apart the evening after the business of the day, more especially for this purpose. I have done this the two past weeks, and have reason to hope it will prove useful, by leading me, at these stated seasons, with peculiar earnestness, to the throne of grace."—pp. 98, 99.

On January 29, 1815, he became a member of his father's church. The questions proposed, (in writing) were answered in a most interesting and satisfactory manner, and his father's heart must have been filled with unspeakable joy and gratitude, as he listened to the affectionate testimony rendered by the son to the sanctified instructions and preaching of the parent. Much benefit was stated to have been derived from Buck's Young Christian's Guide, Bogatzky's Golden Treasury, and from Thornton on Repentance and on the Christian's consolation.

At the expiration of Mr. John Griffin's legal engagement, a pro-

posal was made by his master to take him into partnership on the most liberal and advantageous terms, but his desires had taken a different direction, and his anxious wish was that he might be engaged in the work of the ministry. The conduct of Mr. G. senior, was just what might have been expected from his well known character. He took no hasty steps, but availing himself of every opportunity of obtaining direction, and receiving from his son the most satisfactory answers to a series of searching questions relating to the ministerial character and work, "could no longer withhold his unreserved concurrence."

"The whole subject was laid before his sincere and disinterested friend, the Rev. Dr. Bogue, whose opinion fully coincided with his own, and who kindly offered to receive John into his Academy, and afford him gratuitous instruction, till an opening should occur for his entering into an academy more distant from the scene of his nativity. The father was particularly desirous that his son should avail himself of this kind offer, especially of the great advantages to be derived from the Doctor's divinity and other lectures. Having had an opportunity, for five and twenty years, of observing the very great benefits which the Doctor's students enjoyed from his extensive range of subjects—his judicious disquisitions on the whole circle of theological truths—his deep acquaintance with the ancient and modern history of the churches—of the controversies abroad and at home—and all parts and subjects of polemical divinity—he felt very grateful and highly indebted to his friend, for affording to his son the advantage of hearing some, and of copying all his lectures."—pp. 192—193.

Of these advantages he was deeply sensible, and after leaving the academy at Gosport, we find him describing the possession of these lectures as an enviable privilege. In 1817, he entered Hoxton Academy; here, after a little temporary embarrassment and unpleasant feeling, he soon felt himself quite happy and at home; the houses of many friends in and near London were open to him, in the

first instance on his father's account, but afterwards from respect for his own excellent qualities of head and heart. We much regret that we are under the necessity of passing by all the interesting details of his academic course, but they are, of course, somewhat desultory, and were our limits more extensive, it would still be but imperfect fragments that we could afford to cite.

In October, 1819, he was sent to supply the pulpit of Castle Street Meeting, Exeter. His preaching here was so acceptable, that it excited a strong desire, confirmed by his amiable and consistent deportment, to secure his permanent services. The whole proceedings were highly creditable to the prudence and right feeling of both parties. After having, in July, 1820, delivered as one of the three anniversary sermons, a well compacted and strongly argued discourse on the personality of the Holy Spirit, which is printed in the memoir, Mr. G. entered on his charge. His ordination took place on the 14th September, when his father gave the charge, and Dr. Bogue addressed the people. But the labours of this interesting young minister were soon to close. He had undertaken to preach three times on the Sabbath-day, an exertion, we admit, on the grounds so forcibly stated by the elder Mr. Griffin, in many cases highly important, but, we are persuaded, extremely injurious to men of feeble constitutions, and not always safe to stronger frames. He failed under his task, struggling, to the last, to maintain his post. He died, in his father's house, on the 19th of January, 1822, aged twenty-five years and five months.

"About a fortnight before he died, he was so much affected by palpitations of the heart, and difficulty of breathing, that he thought himself to be dying. He said, "Father, do you think I am going? If you do, pray tell me, for I should like to know it would not shock

me." He afterwards revived, and then said, "I really thought I was going. I have now, blessed be God! passed a point in my experience I had never attained before. I often felt pleasure in the anticipation of heaven, but have frequently feared, that when I should arrive to such a state of body, as to think myself to be really dying, that my confidence and comfort would decline; but now, I have been, in my own view and feelings, within a few moments of eternity; and I feel truly happy. It was very solemn indeed—indeed, my dear father, it was very solemn, but I was very happy. I bless God for this; I take it as a pledge of what his grace *can* do, and of what it will do when the last hour comes."

"His heavenly Father was faithful to the pledge which he had thus given him. On Saturday, the 19th of January, 1822, about three in the afternoon, as he was sitting by the fire-side, he was taken worse than before, in consequence of a rupture of some blood vessel of the lungs, which, though the discharge was not profuse, taught him that his end was approaching. He said, "Now, father, I *shall* go.—God bless you—and bless you all!" He offered some lively short addresses to his heavenly Father, and said to those about him, "Pray that I may have a speedy release." The difficulty of breathing became very great, and consequently, the difficulty of speaking was so; but perceiving his end very fast approaching, his father said, "My dear son, I hope you are able to trust in your heavenly Father." He said, "I am—He has been my trust from my youth. Through grace, I have a good hope—a full assurance." His father immediately said, "I trust the Lord Jesus will be with your spirit." He replied, with increased energy of expression, "He is! he is!" These were the last words, or syllables, he uttered, or attempted to utter; and in a few minutes afterwards, his redeemed spirit left the suffering body for the realms of eternal light and glory, at about half-past eight on the Saturday evening."—pp. 487—488.

If we were to insert all that we feel inclined to say of this exemplary minister of Christ Jesus, we should considerably lengthen this article, but we are compelled to brevity; and we must refer to the volume itself for much valuable and deeply interesting illustration of the Christian character. His tutors held him in the highest admiration; the following extract from the funeral sermon preached at Hoxton by Dr. Harris, contains

an honourable testimony to his worth.

"He was particularly distinguished by the vivacity and ardour of his social affections, and for a quality for which a name is yet wanting in our language—a child-like simplicity and ingenuousness that irresistibly entwines itself round the heart, combined with a manly intelligence and firmness that commands respect and admiration. While his intellectual energy was, in general, apparent, the most prominent features of his mind were, a power of firmly seizing the strong points of such subjects as came under his consideration, and a facility of decorating them with the ever ready creations of an active and vigorous imagination. Such a disposition, combined with such endowments of mind, especially sanctified as they were in him by the influence of divine grace, might be fairly considered a prognostic of much usefulness and esteem. This presumption is justified by fact. By those who knew him intimately he was generally admired, but still more entirely beloved."—p. 497.

Beside the large excerpts from Mr. John Griffin's diary, many interesting papers, written by him on general subjects, will be found in this volume; there is a happy *jeu d'esprit* on a gold ring, which, if the words were dressed up in the antique garb of spelling, would give a lively representation of the rich and imaginative composition of our old writers. There occurs, at page 312, a good description of an antiquarian visit; it is but a sketch, only an admirable one, and might be hung up with the vivid pictures of Washington Irving. The three papers on Domestic Conversation, which were inserted in former numbers of this Magazine, are creditable alike to the taste and feelings of the writer. Of the poetry, we feel much inclined to extract the pleasant and *con amore* painting of "The Fireside," but we must desist.

We cannot, however, close without expressing our entire satisfaction with the manner in which this publication is got up. It will, assuredly, be extensively read; and more than this, it will, we doubt not, be abundantly useful.

On the means of obtaining Satisfaction with regard to the Truth of Religious Sentiments: a Sermon delivered in the Meeting-house of the Rev. William Wall, at the Monthly Association of Ministers connected with the Academy at Homerton, on November 7, 1822. By John Pye Smith, D. D. 8vo. 1s.—London: Holdsworth, 1822.

THIS is a most difficult, and yet most important subject. When we throw a superficial glance upon the party-coloured map of human opinion, we cannot but be struck with its motley and grotesque appearance. There is no form or colour of absurdity and extravagance which has not been borrowed by the inventors of new sects for the shape and vesture of their idol. From the dark and sanguinary code of the offerer of human sacrifices, whether Druid or Inquisitor, down to the cap and bells of Emanuel Swedenborg, error has exhibited herself under every varied aspect of horror and of folly. It may suit the purpose of the Sceptic to treat all this jestingly, and to make it the ground of a sneering cavil against all revealed religion; but the prospect affects the Christian with anxiety and grief. Even the well-grounded believer may sometimes feel dismay and wavering when he looks on the various and hostile divisions which exist among those who call themselves the followers of Christ. Referring to the same rule of faith, we are at variance respecting its interpretation; and this, not merely on trivial matters, but concerning vital and essential truths. Though bearing, as our common appellation, the name of the same glorious Saviour, we are unable to come to any general agreement in relation to his person, his character, his offices. Deeply, however, as this is to be deplored, it will work for good to the humble and trusting child of God; it will confirm and increase his sense of his

own infirmity, and his implicit reliance on divine light and strength: and while his steady appeal is to the Law and to the Testimony, he will look to a higher teaching for the right application of the word of truth. Nor will this supersede the exercise of his intellectual faculties; it will, on the contrary, direct and sanctify their diligent use. To search the Scriptures is the injunction of Him to whom they refer, and in whom they terminate; and he, who, in a spirit of simplicity and teachableness, gives obedience to that command, shall not err therein.

We were happy to find, from the excellent discourses before us, that Dr. Smith had taken up this important subject, and that, notwithstanding the brevity which gives an air of meagreness to several of the points, he had treated it with his accustomed clearness of argument and arrangement. His sketch, indeed, is much too large for his canvas, and highly as we have been gratified by the sermon in its present state, we have felt regret that he had not taken larger scope, and followed out completely his comprehensive plan. After a suitable introduction, he points out as “the common and principal sources of error with regard to divine things”—“the weakness of our faculties; our taking up wrong subjects of investigation, and our being affected by the secret influence of sinful dispositions and habits.” Under the last head we find the following impressive observations.

“‘A scorner,’ said the wise king of Israel, ‘seeketh wisdom and findeth it not.’ The entire want, or the great deficiency, of love, reverence, and devotedness to God, cannot but give a fatal obliquity to our professed researches after truth. Such a state of mind is also invariably connected with wrong affections in relation to ourselves. Instead of an humble, adoring, and delightful admiration of the universal perfection of the Most High, there will be pride, self-confidence, and a determination to think at all events favourably of our own dispositions and practices. The judgment of

God will be little regarded, and its impression felt very slightly. His supremacy will be the object of secret murmur, or of virtual denial. The heart will rise in dislike against his glorious and unchangeable rectitude, and the necessary obligation of his rational creatures to love him with a perfect heart. His sole and sovereign competency to determine whether at all, to what extent, and in what way and manner, he may be pleased to pardon and bless sinners, will be met by a strong, though perhaps disguised, repugnance. And the duty of a cheerful and implicit reliance on the unsullied purity, righteousness, and benevolence of Jehovah, notwithstanding the perplexity of present appearances, may indeed be faintly acknowledged in words, but, as to practical effect, it will be treated with neglect, or even with disgust. These and all other movements of the heart which is under the power of revolt from God, will most certainly darken the understanding and mislead the judgment; 'evil will be put for good,' and good will be treated as evil."—pp. 14, 15.

The remedies of the erroneous tendencies of the human heart are stated to be, 1. The maintenance of *right affections* towards the great Author and Revealer of religious truth. 2. A habit of entire *subjection* to the authority of the Holy Scriptures. 3. The use of all proper methods of acquiring and improving the art of *just reasoning*. 4. Establishment in the evidence and influence of *primary truths*. 5. *Living under the benign and purifying influence of divine truth*. 6. *Cautious observations of the effect of particular sentiments* upon ourselves or others. 7. Keeping in mind that what has been adopted on impartial inquiry and sufficient evidence, is *not* to be lightly given up on the mere occurrence of some new objection. 8. *Fervent prayer*.

"The constant, serious, and affectionate practice of this great and necessary duty will have the most happy effect in obtaining and preserving the rational and scriptural satisfaction of the truth of our sentiments, if they be indeed true; and, if otherwise, of leading us to the timely and beneficial discovery of our errors. Prayer elevates the soul above the mists and darkness of this revolted world, and places us under the very shining of the EVERLASTING LIGHT. It

tends to exterminate the greatest obstruction to the entrance of that light, the prepossessions of sin in the heart. It gives vigour and delicacy to the sanctified perceptions. It guides that holy mental sense which is the characteristic of the real Christian, to the quick discrimination, and the delighted reception of truth and goodness. Through prayer, the hallowed medium of intercourse with heaven, the devout mind ascends to its *closest* enjoyment of communion with the Lord God of truth: and from him descend the returns of prayer, 'every good gift and every perfect gift.'"—pp. 29, 30.

We cannot take leave of this able sermon without extracting from it the following spirited reprobation of all violent methods for the vindication of gospel truth.

"Here may I pause, to give utterance to deep and bitter lamentation, that the propagation and defence of divine truth has not been always carried on in the spirit of its legitimate discovery! Gloomy ages past have shewn us kings and emperors, popes, bishops, and presbyters, councils and synods, dictating what they called religion, and enforcing with fire and sword their often ignorant and profane decisions as the standards of unhesitating belief. Reason is shocked, and the heart of humanity is broken, in looking back upon the miseries which these impious usurpations have inflicted on mankind. Infatuated oppressors! Could they not understand that there is no connexion between the threatenings of human power, confiscations, tortures, and executions, and the proof of propositions which respect the thoughts and inward feelings of men, their accountableness to God, and their condition in the eternal world? Could they not discern that such means were equally applicable, and far more congenial, to the aid of imposture, than to the support of benignant and lovely truth? Could they not see that error and impiety, when persecuted, have their evil varnished over, and stand forth as objects of pity and tenderness? Alas, alas! That, even in our age and country, the truths of heaven should be vindicated—(no, not vindicated,—outraged, degraded, insulted!)—by means abhorrent from the character and the word of Christ, the genius of the gospel, and even the dictates of common sense! That the doctrine whose *OWN* energies will vanquish the world, should be held forth as crying for help to indictments and condemnations, fines and dungeons!—Measures which go near to place the martyr's crown on the loathsome hydra of infidelity!"—pp. 20, 21.

Literaria Rediviva; or, The Book Worm.

Divine Fancies, digested into Epigrammes, Meditations, and Observations. By Fran. Quarles. London: Printed by M. F., for John Marriott, 1641.

Divine Poemes. Revised and corrected with additions, by the Author, Fran. Quarles. London: Printed for B. T. and T. S. 1669.

Emblems, Divine and Moral; together with Hieroglyphics of the Life of Man. Written by Francis Quarles. London: Printed for D. Midwinter, 1736.

Judgment and Mercy for Afflicted Souls; or Meditations, Soliloquies, and Prayers. By Francis Quarles. A new Edition, by Reginalde Wolfe, Esq. London: Longman and Co. 1807.

We have more lying before and beside us, but we really think these are quite enough for the heading of a single article; we shall, however, just mention the *Enchiridion*, and the *School of the Heart*.

The hero William, and the martyr Charles,
One knighted Blackmore, and one pensioned Quarles.

It is probable that many of our readers have formed their estimate of Francis Quarles, from Pope's bitter sarcasm, and they may be surprised to learn, that he was a writer, not only popular in his day, but entitled to a somewhat more favourable treatment than he has met with from posterity. The main particulars of his life are preserved to us by "Ursula Quarles, his sorrowful widow," who has given us a brief narrative, somewhat quaint and mincing in its composition, but valuable as the feeling testimony of the individual who knew him best, to the

piety and consistency of his character. He was by birth and education a gentleman. After the usual training of a respectable country school, he matriculated at Christ's College, Cambridge, and subsequently entered himself a law student at Lincoln's Inn, rather, it should seem, by way of distinction, as the member of a liberal profession, than with a view to practice in the courts. He qualified himself for the Bar, "not so much," is the statement of his relict, "out of desire to benefit himself thereby, as his friends and neighbours, but, shewing therein his continuall inclination to peace, to compose suits and differences among them." It would be injustice both to Quarles and his widow, to describe his personal and domestic character in any other words than those of the latter, and we shall proceed with the quotation.

"After he came to maturity, he was not desirous to put himself into the world, otherwise he might have had greater preferments than he had. He was neither so unfit for Court preferment, nor so ill-beloved there, but that he might have raised his fortunes thereby, if he had had any inclination that way. But his mind was chiefly set upon his devotion and study; yet not altogether so much but that he faithfully discharged the place of Cup-bearer to the *Queen of Bohemia*, and the office of Secretary to the reverend and learned Lord Primate of Ireland, that now is, and of Chronologer to the famous city of London; which place he held to his death; and would have given that city (and the world) a testimony that he was their faithfull servant therein, if it had pleased God to blesse him with life to perfect what he had begun. He was the husband of one wife, by whom he was the father of eighteen children, and how faithfull and loving a husband and father he was, the joynt tears of his widow and fatherlesse children will better expresse then my pen is able to doe.

"In all his duties to God and man he

was conscionable and orderly. He preferred God and religion to the *first* place in his thoughts, his king and country to the *second*, his family and studies he reserved to the *last*. As for God, he was frequent in his devotions and prayers to him, and almost constant in reading or meditating on his holy word, as his "*Divine Fancies*," and other parts of his works will sufficiently testify. For his religion, he was a *true soune of the Church of England, an even Protestant*, not in the least degree biassed to this hand of superstition, or that of schisme, though both those factions were ready to cry him down for his inclination to the contrary. His love to his king and country in these late unhappy times of distraction, was manifest, in that he used his pen and poured out his continual prayers and tears to quench this miserable fire of dissection, while too many others added daily fewell unto it. And for his family, his care was very great over that, even when his occasions caused his absence from it. And when he was at home, his exhortations to us, to continue in virtue and godly life, were so pious and frequent; his admonitions so grave and piercing; his reprehensions so mild and gentle; and (above all) his own example in every religious and morall duty, so constant and manifest, that his equall may be desired, but can hardly be met withall.—pp. xi, xii.

There is something beautiful in the very partiality of all this. In the eyes of the affectionate Ursula, her husband was qualified for the highest posts; and "preferments" only waited for his asking. We much question, however, whether this was exactly the case; we have a shrewd suspicion that the worthy cup-bearer would have willingly borne the more weighty insignia of a higher office; that the trusty amanuensis of Usher would not have declined the responsibilities and emoluments of a state-secretaryship; and that the civic chronologer would cheerfully have relinquished that honourable title, had the temptation of a more lucrative sinecure been fairly held out to him. Be this as it may; whether Quarles was contented or ambitious, he never rose above this inferior level, and instead of pursuing great men with hungry and servile clamours, he wisely

sought indemnification in the bosom of his family, and the delights of his study. He was at his desk "usually by three o'clock in the morning," and, observes dame Ursula, with a little pardonable affectation of unseasonable modesty,

"The fruits thereof are best tasted by those who have most perused his works, and therefore I shall be silent in that particular. For though it had been necessary in any other to have spoken somewhat of his writings, yet, I hope it will not be expected from me; seeing that neither the judgement of my sex can be thought competent, nor (if it were) would the nearness of my relation to him suffer me to praise that, at commendations whereof, from others, I have often blushed."—p. xiii.

As we have "tasted" pretty largely of these abundant "fruits," we may as well avail ourselves of the present opportunity, to introduce our critical estimate of the literary merits of Quarles. If we were called upon to state it in brief, we should say that he was a man of excellent fancy, but execrable taste. With a liberal endowment of admirable faculties, he was miserably wanting in that which should control the rest. His judgment was incurably defective, and we find the traces of this deficiency through the whole of his poetical works. It may be easy to account for the heavy and unreadable mediocrity which sometimes creeps on, page after page, without a redeeming flash of vigour or beauty, by recollecting the unthinking and unblotting fluency with which he wrote; but we can only explain the sheer imbecility of occasional expressions, by imputing to him a complete absence of all correct discrimination. There are, in his "*Divine Fancies*," some lines on the infancy of our Saviour, which, from their irreverent silliness, we forbear to cite; and perhaps it may be best, on the whole, not to make sport with the infirmities of a man of genius: it will

be a pleasanter, as well as a more most impressive character in se-
 profitable task, to exhibit some of veral of the "funeral elegies on"
 his happier efforts. There is a the death of Dr. Aylmer.

" ELEGY XXI.

" Wouldst thou, when death had done, deserve a story
 Should stain the memory of great *Pompey's* glory,
 Conquer thy self, example be thy guide,—
 Dye just, as our self-conquering *Ailmer* dy'd.
 Wouldst thou subdue more kingdoms, gain more crowns
 Than that brave hero *Cæsar* conquer'd towns,
 Then conquer death; example be thy guide;
 Dye just, as our death-conquering *Ailmer* dy'd.
 But wouldst thou win more worlds, than he had done
 Kingdoms, that all the earth had over-run?
 Then conquer heaven; example be thy guide;
 Dye just, as our heaven-conquering *Ailmer* dy'd."

Divine Poems, pp. 453, 454.

" ELEGY IX.

" I wondred not to hear so brave an end
 Because, I knew, who made it could contend
 With death, and conquer, and in open chace
 Would spit defiance in his conquered face:
 And did: Dauntless he trod him underneath,
 To shew the weakness of unarmed death:
 Nay, had report, or niggard fame deny'd
 His name, it had been known, 'twas *Ailmer* dy'd.
 It was no wonder, to hear Rumour tell,
 That he which dy'd so oft, once dy'd so well.
 Great Lord of life, how hath thy dying breath
 Made man, whom death had conquer'd, conquer death!"

p. 449.

There is some felicity, but more of the verse is miserably out of
 singularity, in the following; the place.
 artificial and affected construction

" Thus to the world, and to the spacious ears
 Of fame, I blazon my unboasted tears:
 Thus to thy sacred Dust, thy Urn, thy Herse
 I consecrate my sighs, my tears, my Verse;
 Thus to thy soul, thy name, thy just desert
 I offer up my joy, my love, my heart:
 That earth may know, and every ear that hears,
 True worth and grief were parents to my tears
 That earth may know thy Dust, thy Urn, thy Herse,
 Brought forth and bred my sighs, my tears, my Verse;
 And that thy soul, thy name, thy just desert,
 Invites, incites, my joy, my love, my heart."

p. 453.

"Sion's Sonnets" are founded close our selections from this vo-
 on the Canticles, and among many lume; we have paused over several
 stanzas of little merit, and some of passages of great power, but much
 fantastic character, they contain still lies before us, and we can
 a few rich specimens of beauty only spare room for the following
 and melody. samples, both of them characteristic

The two following extracts must of the peculiarities of Quarles.

" FRAUS MUNDI.

" What is the world? a great Exchange of ware,
 Wherein all sorts, and sexes, cheapning are:
 The *Flesh*, the *Devil* sit, and cry, *What lack ye?*
 When most they fawn, they most intend to rack ye:
 The wares are cups of *Joy*, and beds of *Pleasure*,
 There's goodly choice, down weight, and flowing measure,
 A soul's the price, but they give time to pay,
 Upon the *Death-bed*, on the *dying day*.

"Hard is the bargain, and unjust the measure.
When as the price so much out-lasts the pleasure;
The joys that are on Earth, are counterfeits;
If ought be true, 'tis this, Th' are true deceits:
They flatter, fawn, and (like the Crocodile)
Kill, where they laugh, and murder where they smile;
They daily dip within thy Dish, and cry,
Who hath betrayed thee? Master, Is it I?"

p. 74.

"DEATH.

"Death is a Kalender compos'd by Fate,
Concerning all men, never out of date:
Her days Dominical are writ in blood:
She shews more bad days then she sheweth good.
She tells when days, and months, and terms expire,
Meas'ring the lives of mortals by her squire (rule.)
Death is a Pursuivant with Eagles wings,
That knocks at poor mens doors, and gates of Kings.
Worldling, beware betime, death sculks behind thee,
And as she leaves thee, so will judgment find thee."

p. 28.

The "Divine Fancies," on the whole, please us much less than some of the other works; there is more effort, and less nature and feeling, in this volume than in any of the others. He has affected an

epigrammatic cast of composition, which, though sufficiently common with him, is here more frequent, and fails oftener, than in his other works. The following specimens are of mixed merit.

"ON MANS PLEA.

"Mans Plea to Man, is, That he never more
Will begge, and that he never begg'd before:
Mans Plea to God, is, That he did obtaine
A former Suit, and therefore sues againe.
How good a God we serve; that when we sue,
Makes his old gifts th' examples of his new!"

p. 22.

"ON THE HYPOCRITE.

"Hee's like a Bul-rush; seemes so smooth, that not
The eye of Cato can discry a knot:
Pill but the Bark, and strip his smother skin,
And thou shalt find him spungy all within.
His browes are alwaies ponderous as Lead,
He ever droops, and hangs his velvet head:
He washes often; but, if thou enquire
Into his depth, his roots are fixt in myre."

p. 116.

"ON REWARD.

"When holy Scriptures mention the Rewarding
Of works, we read not, For, but stil According."

p. 160.

"ON A PRINTING-HOUSE.

"The world's a Printing-House: our words, our thoughts,
Our deeds, are Characters of sev'ral sizes:
Each Soule is a Composter; of whose faults
The Levits are Correctors: Heav'n revises;
Death is the common Press; from whence, being driven,
W're gathered Sheet by Sheet; and bound for Heaven."

p. 162.

"ON THE TWO ESSENCES.

"Gods sacred Essence represents the bright
And glorious body of the greater light:
'Tis perfect; hath a Being of her own,
Giving to all, receiving light from none:
Mans Essence represents the borrowed light
And feeble luster of the Lampe of night.
Her Rayes are faint, and her Reflection thin,
Distain'd with nat'rall blemishes within;
Inconstant, various; having, of her owne,
No light at all; or light, as good as none.
When too much earth shall interpose, and slips
Betwixt these Lights, our soules are in th' Eclips."

pp. 164, 165.

" ON THE WORLD.

" The World's a Booke, writ by th' eternall Art
Of the great Maker, printed in Mans heart;
'Tis falsely printed, though divinely pend,
And all th' Errata will appeare at th' end."

p. 173.

This last has been erroneously ascribed to Franklin; we hope he did not claim it for himself. We had marked two fine poems from the Emblems and the Hieroglyphics; but we must pass forward to the prose works of this ready writer. On the whole we prefer his prose to his poetry; it is more equable in its composition, less offensive from quaintness or vulgarity, and less questionable in its purpose. The volume entitled "Judgment and Mercy," is an interesting production, and might, we should think, by discreet pruning and slight alteration, be made extensively useful. It is divided into two parts; in the first, vicious characters are introduced, describing and defending, in specious language, their favourite corruptions. While engaged in this exercise of depraved ingenuity, they are suddenly struck by suitable denunciatory passages of Scripture, which agitate their minds, and awaken new feelings; these are expressed in a *soliloquy*, followed by an adapted *prayer*. The second part is substantially the same, but the characters introduced are of a more mixed cast. Altogether this book is a great favourite with us. The composition is remarkable for richness, and for a sort of measured cadence, which falls very sweetly on the ear. If Quarles had written nothing but this, he would have come down to us with a far less uncertain celebrity than that which is now connected with his memory. The length of these monologues makes them inconvenient for insertion, and yet we cannot in any other way do justice to this excellent manual. We shall, therefore, take the first nearly entire, and, with the exception of a brief citation or two from the

Enchiridion, close with it our literary illustrations of Quarles.

" THE SENSUAL MAN.

" *His Solace*.—Come, let us be merry, and rejoice our souls, in frolic and in fresh delights: let us screw our pampered hearts a pitch beyond the reach of dull-browed sorrow: let us pass the slow-paced time in melancholy-charming mirth, and take the advantage of our youthful days: let us banish care to the dead sea of phlegmatic old age: let a deep sigh be high treason, and let a solemn look be adjudged a crime too great for pardon. My serious studies shall be to draw mirth into a body, to analyse laughter, and to paraphrase upon the various texts of all delights. My recreations shall be to still pleasure into a quintessence. Why should I spend my precious minutes in the sullen and dejected shades of sadness? or ravel out my short-lived days in solemn and heart-breaking care? Hours have eagles-wings, and when their hasty flight shall put a period to our numbered days, the world is gone with us, and all our forgotten joys are left to be enjoyed by the succeeding generations, and we are snatched, we know not how, we know not whither, and wrapt in the dark bosom of eternal night. Come then, my soul, be wise; make use of that which, gone, is past recalling, and lost, is past redemption: eat thy bread with a merry heart, and gulp down every care in frolic cups of liberal wine. Beguile the tedious nights; let music, voices, masks, and midnight revels, and all that melancholy wisdom censures vain, be thy delights. And let thy care-abjuring soul cheer up, and sweeten the short days of thy consuming youth. Follow the ways of thy own heart; take pleasure in the choice of pleasures, and please thy curious eyes with all varieties, to satisfy thy soul in all things which thy heart desires. Ay, but, my soul, when those evil days shall come wherein thy wasting pleasures shall present their items to thy bedsid view—when all diseases and the evils of age shall muster up their forces in thy crazy bones, where be thy comforts then?

" CONSIDER, O my soul, and know that day will come, and after that, another, wherein, for all these things,

" God will bring thee to judgment."—Eccles. xi. 9.

" Eccles. ii. 2.—' I said in my heart, Go to now, I will prove thee with mirth, and therefore enjoy pleasure, and behold this also

is vanity: I said of laughter, It is mad; and of mirth, What doth it?"

"St. James.—'Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in the day of slaughter.'

"His Soliloquy.—What hast thou now to say, O my soul, why this judgment, seconded with divine proofs, backed with the harmony of holy men, should not proceed against thee; Daily no longer with thy own salvation, nor flatter thy own corruption: remember, the wages of flesh are sin, and the wages of sin, death. God hath threatened it, whose judgments are terrible: God hath witnessed it, whose words are truth. Consider then, my soul, and let not momentary pleasures flatter thee into eternity of torments. How many, that have trod thy steps, are now roaring in the flames of hell! and yet thou triflest away the time of thy repentance. O my poor deluded soul, presume no longer; repent to-day, lest to-morrow come too late. Or couldest thou ravel out thy days beyond Methusalem, tell me, alas! what will eternity be the shorter for the deduction of a thousand years? Be wisely provident therefore, O my soul, and bid vanity, the common sorceress of the world, farewell: life and death are yet before thee: choose life, and the God of life will seal thy choice. Prostrate thyself before Him who delights not in the death of a sinner, and present thy petitions to Him who can deny thee nothing in the name of a Saviour."

"His Prayer.—O God, in the beauty of whose holiness is the true joy of those that love thee, the full happiness of those that fear thee, and the only rest of those that prize thee; in respect of which the transitory pleasures of the world are less than nothing; in comparison of which the greatest wisdom of the world is folly, and the glory of the earth but dross and dung: how dare my boldness thus presume to press into thy glorious presence? What can my prayers expect but thy just wrath and heavy indignation? Oh! what return can the tainted breath of my polluted lips deserve, but to be bound hand and foot, and cast into the flames of hell? But, Lord, the merits of my Saviour are greater than the offences of a sinner, and the sweetness of thy mercy exceeds the sharpness of my misery: the horror of thy judgments has seized upon me, and I languish through the sense of thy displeasure; I have forsaken thee, the rest of my distressed soul, and set my affections upon the vanity of the deceitful world. Make me a new creature, O my God, and destroy the old man within me. Remove my affections from the love of transitory things, that I may run the way of thy commandments. Turn away mine eyes from beholding

vanity, and make thy testimonies my whole delight. Give me strength to discern the emptiness of the creature, and inebriate my heart with the fulness of thy joys. Be thou my portion, O God, at whose right hand stand pleasures for evermore."—pp. 1—8.

The Enchiridion contains four centuries of "Institutions," "divine" and "moral;" consisting of brief and pithy observations, on an infinitude of subjects. This little work has received from Headley the emphatic commendation, that had it "been written at Athens or at Rome, its author would have been classed with the wise men of his country."

"If thou hope to please all, thy hopes are vaine; if thou feare to displease some, thy fears are idle. The way to please thy selfe, is not to displease the best, and the way to displease the best, is to please the most: if thou canst fashion thy selfe to please all, thou shalt displease him that is *All in All*."

Enchiridion.

"Deride not him whom the looser world calls Puritane, lest thou offend a little one: if he be an hypocrite, God, that knows him, will reward him; if zealous, that God that loves him, will revenge him; if he be good, he is good to God's glory: if evill, let him be evill at his own charges: he that judges, shall be judged."

Enchiridion.

The death of Quarles was made tranquil by faith in his Redeemer, though it had been hastened by the sting of slanderous imputation. "Unjust aspersions," of which the principal seems to have been the charge of attachment to popery, were circulated against him, and "struck him to the heart." He said, that they "*would be his death*," and dying, he left his solemn testimony, that "*as he was trained up and lived in the true Protestant religion, so in that religion he dyed*." The edifying particulars of his death shall be given in the words of his faithful biographer.

"I shall therefore rather desire leave to speak a word or two concerning THE BLESSED END of my dear husband, which was every way answerable to his godly life; or rather (indeed) surpassed it. For, as gold is purified in the fire, so were all his Christian virtues more re-

fined and remarkable during the time of his sickness. His patience was wonderful, insomuch, as he would confesse no pain, even then when all his friends perceived his disease to be mortall; but still rendered thanks to God for his especial love to him, in taking him into his own hands to chastise, while others were exposed to the fury of their enemies, the power of pistols, and the trampling of horses.

"He exprest great sorrow for his sins, and, when it was told him that his friends conceived he did thereby much harm to himselfe, he answered, 'They were not his friends that would not give him leave to be penitent.'

"His exhortations to his friends that came to visit him were most divine; wishing them to have a care of the expence of their time, and every day to call themselves to an account, that so when they came to their bed of sickness, they might lie upon it with a rejoicing heart. And doubtlesse such an one was his: insomuch as he thanked God, that, whereas he might have justly expected that his conscience should look him in the face like a lyon, it rather looked upon him like a lamb: and that God had forgiven him his sins, and that night sealed him his pardon."—pp. xiii, xiv.

"These were the most remarkable passages in him during his sickness. The rest of the time he spent in contemplation of God, and meditating upon his word; especially upon Christ's sufferings, and what a benefit those have, that by faith could lay hold on him, and what vertue there was in the least drop of his precious blood: intermingling here and

there many devout prayers and ejaculations; which continued with him as long as his speech; and after, as we could perceive by some imperfect expressions. At which time, a friend of his exhorting him to apply himself to finish his course here, and prepare himself for the world to come; he spake in Latin to this effect (as I am told), 'O sweet Saviour of the world, let thy last words upon the Crosse, be my last words in the world: Into thy hands, Lord, I commend my spirit; and what I cannot utter with my mouth, accept from my heart and soul!' Which words being uttered distinctly, to the understanding of his friend, he fell again into his former contemplations and prayers: and so quietly gave up his soul to God, the eight day of September, 1644, after he had lived two and fifty years, and lyeth buried in the parish church of St. Leonard's, in Foster Lane."—pp. xv, xvi.

Reginalde Wolfe was, we believe, the name of a printer or bookseller of "the olden time," and is, we have understood, in the present instance, the *nom de guerre* of the Rev. T. T. Dibdin. The reprint is very judiciously managed, and would have been quite as acceptable without the obtrusion of the absurd inuendo against *Evangelical* principles. The "Enchiridion," too, has been recently republished, in a most ill-judged and inconvenient form and type.

ANALYTICAL AND CRITICAL NOTICES OF NEW PUBLICATIONS.

The Mutual Dependence of Mankind for Intellectual, Moral, and Religious Improvement. A Sermon preached at the Anniversary of the British and Foreign School Society, in Great Queen Street Chapel, London, on Wednesday, May 15, 1822. By William Cairns, M. A. 8vo. 1s. —London: Longman and Co., 1822.

PROFESSOR CAIRNS has chosen Matthew x, 8. as the text of a sensible sermon on the dissemination of the Gospel. He first investigates the arrangements made in the economy of Grace, for the propagation of the Gospel. Secondly, he shews the operation of the system of Pro-

vidence, in the diffusion of general blessings. And thirdly, he points out the moral purposes to which these grand movements of Grace and Providence are rendered subservient.

The valuable institution, in behalf of which this discourse was delivered, has our cordial good wishes. From the abstract of the proceedings at the last general meeting, it appears that the society is indebted to the treasurer, William Allen, Esq., for advances amounting to no less than £6,000; we trust that the justice—for it can scarcely be called liberality—of the public, will shortly and completely indemnify him.

The Speech of the Rev. Dr. Steinkopff, at the Eleventh Anniversary of the Auxiliary Bible Society, for High Wycombe and its Neighbourhood. Taken in Short-hand by the Rev. Jacob Snelgar. 12mo. 6d.—London: Westley, 1822.

This speech contains so much of the feeling and simplicity which characterise Dr. Steinkopff's manner, as to leave no doubt of the general accuracy with which Mr. Snelgar has reported it. There are, however, a few passages in which the peculiarities of the Teutonic pronunciation seem to have misled the reporter. For instance:—

"The circulation of the Scriptures in the Greek Church, has been very considerable. The whole New Testament has been published, in the ancient Slavonian language. The Emperor said: 'Let my people have the Scriptures in their own language;' and this New Testament will be one of the brightest chains in his imperial crown."—p. 5.

Chains! Dr. Steinkopff could hardly intend a sly sarcasm at the Holy Alliance or the Russian Autocracy! He must have said *gods*. Dr. S. would, no doubt, on proper application, have given the report additional value, by correcting it.

The speech is closed by an affectionate tribute to the memory of his late lamented colleague.

The Scripture Doctrine of the Person of the Lord Jesus Christ, briefly stated. Being the Substance of Two Sermons. By J. M. Cramp.—London: Burton and Co., 1822.

MR. CRAMP has treated this grand subject with clearness and ability from John ix. 35, 36. He arranges his matter under the following heads. 1. *The prophets spake of the Messiah as of a divine person.* 2. *The Lord Jesus Christ himself asserted claims and advanced pretensions peculiar to Deity.* 3. *The apostles advanced sentiments of the same nature.* 4. *These statements are to be reconciled with the fact, that Jesus Christ was a man, and that attributes of inferiority are ascribed to him.* From these main points several important inferences are deduced, for which we must refer to the pamphlet.

"The scheme of human salvation (observes Mr. Cramp) presents to us a most grand and interesting view of the divine character. It is altogether the contrivance and the work of God. We see its origin in

the purpose of him who 'worketh all things after the counsel of his own will,' and who resolved to save sinners with an 'everlasting salvation,' though there was nothing in them that could merit his favour or claim his notice. But so great was the evil of sin, and so extensive the injury done to the divine law and honour, that to repair the breach, it was requisite that the Word should become incarnate. This glorious event, foretold by prophets, and anticipated by saints, 'in the fulness of time,' took place. The Son of God in human nature appeared on earth; he was 'a man of sorrows, and acquainted with grief,' was reviled, persecuted, slain. All this was done, that the purposes of heavenly love might be executed, and yet no principle of the divine government compromised. The salvation of sinners revealed the infinite grace of God; the death of his Son to accomplish it, declared his justice; and the gift of his Spirit to renew and sanctify the souls of men, maintained the consistency of his character as 'glorious in holiness.' And in the honour to which the Mediator is exalted in consequence of his finished work, his extensive dominion and influence, and the homage he receives from all pure intelligences, we learn what was the value of that deep humiliation to which he submitted: 'therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death:—God hath highly exalted him, and given him a name which is above every name.'—p. 27, 28.

Brief Memoirs of remarkable Children, whose Learning or whose Piety is worthy the Imitation of those little Boys and Girls who desire to improve their Minds, to increase in Wisdom, and to grow in favour with God and Man. Collected by a Clergyman of the Church of England. 1s. 6d.—London: Nisbet, 1822.

THIS little book has interested us exceedingly, and seems to us calculated for much usefulness. The memoirs are some of them quite new to our reading, and beautifully illustrate the triumph of faith in the last moments of the young believer. After describing, from the works of Evelyn, the death of his son, and giving an account, from the same source, of 'a learned boy,' the compiler inserts a touching detail of the religious experience and dying fortitude of Miss S. H., second daughter of the Rev. J. H., Chancellor of the diocese of L—k, who departed this life September 24, 1817, in the 14th year of her

age. In the morning of the last day of her mortal existence,

"She opened (writes her mother) her eyes, and looking earnestly in my face, she said,

"Jesus sought me when a stranger,
Wandering from the fold of God;
He to save my soul from danger,
Interpos'd his precious blood."

"How did I rejoice in this testimony! I embraced my darling child, and said, 'My child, do you not love Jesus more than your mamma?' At first she was silent: when I repeated the question, she replied, 'I hope, mamma, when God is going to take me, he will enable me to do so;' and, oh, how wonderfully and graciously was her desire fulfilled! The Lord mercifully disengaged her young heart from every earthly tie. I again asked her, 'What gave death a sting?' she replied, 'Sin.'—'What, then, my darling, takes away the sting?' immediately she answered, 'The blood of Christ.' Shortly after this she said, 'Whom have I in heaven but thee, and there is none upon earth I desire in comparison of thee:' thus evincing, that God had then dissolved the charm, given her the victory, and filled up her whole heart. Her breathing towards evening became most painful: no word of impatience escaped her lips; her countenance was not only serene, but there was a sweet smile when she spoke. After remaining some time silent, about nine o'clock she turned to me, and said, 'My dear mamma, take me in your arms, and lay me in the arms of Jesus.' I replied, 'Oh, my beloved child, you are safe in your Saviour's arms, you do not fear death.' 'Oh, no,' she replied, 'folded in my Saviour's arms, I am safe from every fear.' When I observed she would soon be before the throne of God; she added, 'Yes, mamma, and he will wipe away all tears from my eyes, and I shall sing the song of grace, and view my glorious hiding-place: I know, I know his grace is sufficient for me.' I said, 'My child, you have to pass the dark valley of the shadow of death:' 'yes,' she added, 'and he will be with me, and his rod and staff will comfort me.' She then desired to be raised up in her bed, and calling for all her brothers and sisters, she took a solemn and affecting farewell of them, kissing each affectionately, and thanking them for their attention during her illness; and, distressing as every exertion must have been to her weak frame, and nearly exhausted breath, she stooped to embrace the youngest child. Observing her sister cry, she said, 'Louisa, why do you cry; don't you know I am going to God?' When her aunt observed, 'You are, my dear, a happy child,' she replied, 'How can I be but happy when I am going to God?'—pp. 20—22.

Well might the tender and pious parent of this lovely child say,

"Nature mourns, while my spirit re-

joices in God my Saviour. Very sweet and pleasant wast thou to thy mother, my sainted child, in the days of thy sojourning here; and, oh, how precious is thy remembrance, now thou art removed from my desiring eyes. Thy poor worn-out tabernacle is laid in the cold and silent grave! No more can thy anxious mother watch thy bed, smooth thy pillow, dress thy tender limbs, seek to nourish thy delicate frame, cheer thy drooping spirits, or instil into thy tender mind the sacred principles of divine truth. No, my child is now emancipated from all pain, and care, and sickness, equal to the angels, who excel in strength. 'The Lamb, who is in the midst of the paradise of God, has wiped away all her tears, clothed her with the garments of salvation, crowned her with a glorious diadem, feeds her with the living bread, and gives her to drink of the fountain of life; she shall thirst no more, no more know weariness or painfulness; but, filled with the divine fulness, she beholds God as he is, and is made like unto him. Blessed be the Lord, who hath done for us great things, whereof we rejoice! My heart yields this darling object of its tender affection to her dear Saviour.'—p. 18.

The 'short account' of her brother, Walter, written by the same hand, is not less interesting, and the remaining obituaries are well worthy of preservation. The 'poetry' commences with a most shattered reading of Robert Robinson's celebrated epitaph on an infant.

"EPITAPH ON FOUR INFANTS.

Bold Infidelity, turn pale and die;
Beneath this stone four infants' ashes lie:

Say, are they lost or sav'd?

If death by sin—they sinn'd, because they're here:

If heaven by works—in heaven they can't appear.

Ah, reason, how deprav'd!

Pernse the Bible's sacred page—

They died, for Adam sinn'd; they live, for Jesus died."

This is absolute incoherence; we are not quite sure that we may implicitly trust our memory, but we will venture our own recollection of the words as we read them many years ago, on a tombstone in Whittlesford church-yard, a few miles from Cambridge.

Bold Infidelity! turn pale and die,
Beneath this stone an infant's ashes lie;

Say, is it lost or sav'd?

If death's by sin, it sinn'd, because 'tis here;
If heaven's by works, in heaven it can't appear—

Ah, reason, how deprav'd!

Revere the Bible's sacred page;—the knot's untied—

It died, for Adam sinn'd;—it lives, for Jesus died.

THE CHRISTIAN GUARDIAN.

THE Editors of this publication have of late been gratifying themselves by inserting sundry splenetic remarks on our Magazine. We take it for granted they are all the composition of the same pleasant individual, and that they are referable to certain feelings which will most assuredly be much more injurious to himself and his coadjutors than to us. One attack we passed by in silence, nor should we have thought it necessary now to notice it, had not a second appeared to manifest an intention of systematic assault which—though we hesitated a little on the point—seemed to require from us something in the way of animadversion. The first was an alarming ‘tirade;’ but as it is not long, it shall speak for itself.

“I have just seen, in a dissenting periodical, a very angry tirade against the pamphlet entitled, ‘Correspondence between the Rev. R. Hall, &c.;’ and I write you a few words in haste, to request that no notice may be taken of it. The conductors of the publication alluded to are so highly prejudiced, both personally in favour of Mr. H. and politically in favour of his principles, that their making a desperate effort to check the circulation of the Correspondence, can occasion no surprise in any quarter. And, as they have not attempted to prove any thing; as they have not even ventured to quote a single line, we may well allow them to make the best of a bad cause. Nor need we regard their torrents of abuse, since it is perfectly natural for the vanquished to call names.”

This curious paragraph has all the characteristic marks of the writer's composition—all the cogency, modesty, and good faith, which so egregiously distinguished his former publications. The imputation to us of making a desperate effort to check the CIRCULATION of the Correspondence, may be safely left to itself; but when the gentleman hazarded the assertion respecting the ‘prejudices’ and politics of the conductors of this Magazine, he not only ventured out of his depth, but betrayed, to say the least, considerable levity of principle in the hardihood of his asseveration. There was, in the article which seems to have galled him so severely, a cautious avoidance of identifying ourselves with Mr. Hall's politics; and as to our personal partialities, there is but one of several editors, who has any acquaintance with that highly-gifted man. The gentle reviewer of the Christian Guardian, the forbearing correspondent of Mr. H. and his friends, accuses us of a propensity to

call names! Well, let that pass:—but there is one point on which we have some curiosity. This meek proclaimer of his own triumphs designates us as “the vanquished.” When, and where? We can assure the gentleman that we never felt the smallest inclination to mingle in the controversy, either as principals or auxiliaries.

We are sorry that we cannot afford room for the insertion of the long note which appeared in the December number of the Christian Guardian. It is directed against the announcement of the death of the Rev. John Owen, which appeared in our November number; and it is very wordy, very malicious, and perfectly ineffective. Our assailant seems anxious to fix upon us, as a heavy delinquency, the fact that we praised Mr. Owen, as the historian of the Bible Society, for honourable impartiality in ascribing to his dissenting colleague the first idea of that noble Institution. We can only reply to this, that we did certainly so praise him, and that we deliberately repeat our eulogy. But the heaviest charge is founded on our observation, that any clergyman, however gifted, who had committed himself against Dissenters, would be in our opinion ineligible. The answer to this consists in very gravely inquiring what—in the event of Mr. Hughes's death, and the appearance of a similar sentence, *mutatis mutandis*, in the Christian Guardian—would have been our comment?—Simply that the caution was fair and wholesome, especially if suggested by a rumour that such an election was probable. It is, however, curious to see the contrast between the professions and the conduct of the Christian Guardian in the very page where this occurs. We are rebuked for not leaving all this to the “wisdom” of the Committee of the Bible Society; while our reprover takes upon himself, somewhat authoritatively, to dictate to the same committee on the very same subject!

“Some of our readers,” he goes on to observe, “may think that these paragraphs, in such a publication, were undeserving of notice. We should have been of the same opinion, had not the Magazine in question been avowedly connected with the most distinguished names among the dissenters—with Collyer and Pye Smith—with Clayton and Burder.”—These are some of the dirty tricks of controversy. We are yet to learn that the literary character, or indeed the character in any sense, of the Christian Guardian, stands sufficiently high to justify it in assuming lofty airs

towards any contemporary religious publication. With regard to the respectable papers which are cited as *avowedly* connected with our work, we have only to say that they are in no way concerned in its management; and that two of them are "*avowedly* connected" with other periodicals.

Some of our readers may think that these paragraphs in such a publication were undeserving of notice. We are very much of the same opinion, and should have acted upon it, but for our knowledge of the temper of the men with whom we have to deal. They are inca-

pable of feeling the rebuke implied in silence, and we are unwilling to give them any reason to suspect us of so thoroughly contemptible a fear as the dread of encountering them. If we were disposed to retaliate, we might find ample opportunity in the very note before us. "*Where one clergyman has committed himself against Dissenters,*" they permit themselves to say, "*ten dissenting ministers have committed themselves against the church!*" And if we took delight in exposing thoroughbred bigotry, we need not travel out of the number in our hand to look for finished specimens of it.

VARIETIES, LITERARY, SCIENTIFIC, &c.

Though the volume from which we have selected the following "*varieties*" might have more properly claimed a place under the head of worm-eaten literature, we have rather chosen to arrange it in the present class, since we shall deal with it altogether in the way of extract, without any attempt either at discussion or analysis. Of the history of the book we know nothing; we are unable even to cite any more of its title than the word "*Gleanings*," since our copy is mutilated of all the leaves antecedent to the third page. We infer, however, from the following singular thanksgiving, that this little duodecimo was published during the time of the Commonwealth.

"*God's mercy to England, since it was a Commonwealth.*—From the first of King James, to the last of King Charles, England was seldom free from the Plague, but now (God be praised) the Land is free from that judgement, and our London Bills of Mortality have given in of the Plague none, for many weeks together."

Mixed with a great deal of rubbish, these "*gleanings*" contain some curious facts, and we are persuaded that our readers will be gratified by the following section.

"*A noble act of faithfull Courtiers.*—Lewis the eleventh of France, going about to establish some unjust edicts, when some of his chiefe Courtiers perceived his drift, they went all together to him in red Gownes; The King asked them what they would? The President La Vacqueri answers, We are come with a full purpose to lose our lives every one of us, rather than by our connivency any unjust Ordinance should take place: The King being amazed at this answer, and at the constancy and resolution of those Peeres, gave them gracious entertainment, and commanded, that all the

former Edicts should bee forthwith cancelled in his presence."

"*A Souldier of pious and publick spirit.*—'Twas a Noble Spirit that acted in one Terentius, a Captaine of the Emperour Valens, who being returned out of Armenia with a great victory, the Emperour bad him aske a reward; hee asked onely that hee would be pleased to grant to those of the Christian Religion, one publick Church in Antioch, and although the Emperour were angry, and tore his Petition, bidding him aske something else, yet hee persisted in this, and refused any other reward for all the service hee had done."

"*A fit embleme for over-curious women.*—Mercury being to make a garment for the Moone, could never fit her, but either it would be too big or too little, by reason she was always increasing, or decreasing. This may be the Embleme of some women, whose curiosity, about their clothes, can hardly be satisfied."

"*The sermon is not none untill it be practised.*—A Lady that was not herself at Church that day, seeing her man come home, askt him, if Sermon were done? He answered no. Why then, said she, doe you come away? He answered, that though the Preacher had done speaking; yet the Sermon was not done, till the hearers had practised it."

"*Though Kings Crownes sit light upon their heads, yet oftentimes they lye heavy upon their Consciences.*—Philip the third of Spaine, whose life was free from grosse evils, professing that hee would rather lose all his Kingdomes, then offend God willingly; yet being in the Agony of death, and considering more thorowly of his account he was to give to God, feare struck into him, and these words brake from him; Oh, would to God I had never reigned! Oh, that those years I have spent in my Kingdomes, I had lived

a private life in the wilderness! Oh, that I had lived a solitary life with God! how much more securely should I now have dyed? how much more confidently should I have gone to the Throne of God? what does all my glory profit me? but that I have so much the more torment in my death."

"*Christians lives should answer Christs rules.*—Ponormitan having read the 5, 6, and 7 Chapters of Matthew, and comparing the lives of people with those Rules of Christ, said, that either that was no Gospel, or the people no Christians."

"*The world will be sure to keepe Christ poore enough.*—The Church of Canterbury, before the dissolution of Abbies, had three severall Shrines, or Altars, one dedicated to Christ, another to the Virgin Mary, and a third to Thomas a Becket; when these things were abolished, there was found in the Leger book of that Church, the yearly oblations made to those severall Shrines; As thus:

Item, the Oblations offered to the Virgin, this yeare, £63. 5s. 6d.

Item, to the Shrine of St. Thomas Becket, £832. 12s. 3½d.

Item, to our Saviours Shrine the same yeare, £3. 2s. 2d.

Item, the next yeare, to the blessed Virgin, £4. 1s. 8d.

Item, the same yeare, to Saint Thomas, £954. 6s. 3d.

Item, to our Saviour, pro hoc anno. £0. 0s. 0d.

"So that, if that world had continued but a little longer St. Thomas a Becket would have undone both Mother and Sonne."

"*Christ weeping over Jerusalem.*—Christ wept over Jerusalem; so did Titus; and so did Marcellus upon Syracuse; so also did Scipio over Carthage. But they shed teares for them whose blood they were to shed, but Christ for them who were to shed his blood."

"*Ingratitude.*—*Ingratum si dixeris omnia dixisti*; for what is Religion, but gratitude to God? What is piety, but gratitude to parents? What is loyalty, but gratitude to Princes? What is Charity and friendship, but gratitude to our Neighbours?"

"*Affections infectious.*—Our vitious Affections are so many dangerous infections of the minde; for anger is a fit of phrensie; feare, a shaking Fever; Ambition, a wind-Collick; Malice, an Impostume; Faction, a Convulsion; Envy, a Consumption; Security, a dead Palsey; Lust, an impure itch, &c."

"*Gods Mercy.*—The weapons of Gods Artillery are turned into the Rain-Bow; a Bow indeed, but without an Arrow; Bent, but without a string; with the back towards Heaven, as if we rather shot at God by our sinnes, then hee at us, by his Judgements."

"*'Tis enough to repent the day before ones death.*—A Jewish Rabby pressing the practice of repentance upon his Disciples, exhorted them to be sure to repent the day before they dyed; one of them replied, that the day of any mans death was very uncertaine; Repent therefore every day (said the Rabbin) and then you shall bee sure to Repent the day before you dye."

"*A text well improved.*—One preaching upon Num. 22, 30. *Am not I thine Asse,* &c. raised these foure solid and profitable Doctrines.

"1 That the silliest, and simplest, being wronged, may justly speake in their owne defence.

"2 That the worst men have a good title to their owne goods, for though Balaam was a Sorcerer, yet the Asse confesseth twice that he was his.

"3 That they who have done many good offices, and fail in one, are often not only unrewarded for former services, but punished for that one offence.

"4 That when the Creatures, formerly officious to serve us, start from their former obedience, man ought to reflect on his owne sin as the sole cause thereof."

"*Three good questions for every man to aske himselfe every night.*—Seneca reports of one Sexius, who every night when he should take his rest, would ask himselfe three questions; 1 What evil hast thou healed this day? 2 What vice hast thou stood against? 3 In what part art thou bettered?"

"*Riches the bane of the Church.*—Bishop Jewell records out of Joannes Parisiensis and others, that when Constantine the Great advanced Bishops, and endowed the Church with Lands, and great temporall Possessions, there was a voyce of Angels heard in the aire, saying, *Hodie venenum funditur in Ecclesiam*; This day is poyson poured out upon the Church."

"*Jesuiticall juggeling.*—When the House at Black-fryers in London fell, and had killed about a hundred Persons, and wounded above as many more, who were Roman Catholicks met there to heare a Popish Priest preach, which was in the yeare 1623, upon a Sabbath day, and the fifth of November (the Powder Treason day) according to the Romish account; the Jesuits presently published a Booke, wherein they set forth this accident, with all the Circumstances, as a Judgement of God fallen upon a company of Hereticall Protestants and Puritans, as they were met together in a Conventicle; All this was, that the poore deluded people might not come to the knowledge of this remarkable Judgement, lest it should startle them in their profession of Popery, and that it might confirme them in their indignation against the Protestant Religion; and thus they make lyes their refuge."

RELIGIOUS INTELLIGENCE.

I. STATISTICAL VIEW OF DISSENTERS IN ENGLAND AND WALES.

Wishing to make this department of our work as complete as possible, we earnestly beg our Correspondents to furnish us with all documents and information relating to it, addressed to the Editors, at the Publisher's.

DERBYSHIRE.

ABNEY, in the parish of **HOPE**.—There is a *General Baptist Church* in this place, the members of which reside here and at Bradwell. It was formed about the year 1789, by means of the itinerant labours of the Rev. N. PICKERING, pastor of the General Baptist Church at Ashford; and continuing to enjoy his ministry, was considered as united to Ashford for several years. In consequence, however, of the distance from Ashford rendering it difficult for the people to keep up an intercourse, they seceded in 1811; and were, for some time, supplied by occasional preachers from Sheffield. They are still without a settled pastor.

ALFRETON.—The origin of dissent in this parish appears to have been the ejection of the Rev. JOHN OLDFIELD from the church of *Carsington*. "He spent the latter part of his life," says Calamy, "at Alfreton, from whence he took many weary steps to serve his Master, and was very useful in that neighbourhood; but at last was forced, by his infirmities, to cease from his labours, and departed to his everlasting rest, June 5, 1682, Æt. 55. He hath built himself a lasting monument, in a small piece entitled, 'The first last and the last first,' against Hypocrisy. The substance of some lectures at Wirksworth. And in his larger piece about prayer, which by many judicious persons, both Conformists and Nonconformists, is esteemed as valuable a discourse as any extant upon the subject. And the eleventh Sermon, in the Collection of County Ministers Farewell Sermons, on Ps. 69. 6. is his." The meeting-house at Alfreton appears to have been erected about 1688. In 1715 the Rev. JAMES HUTCHAIT was minister; but relinquished his office a very few years afterwards, and went into Yorkshire. He was succeeded by the Rev. JOHN HOLLAND, who died in 1732. Who was the immediate successor of Mr. Holland has not been ascertained, but it appears that, in the year 1749, the Rev. ELIEZER HEYWOOD was the minister of Alfreton, and that he probably removed in that or the following year to Mansfield. After Mr. Heywood, the Rev. JONAH MALKIN was minister upwards of thirty

years, and dying about 1782, was followed by the Rev. DANIEL GRONOW, who deceased in 1796, and was succeeded by the present minister, the Rev. JONATHAN BENCLIFF.

ALLESTRY, near Derby.—The Act of Uniformity ejected Mr. TIMOTHY STANFORTH from the pulpit of this parish, as it did his brother Jonathan from that of Hognaston. "They were," says Calamy, "sons of an ancient godly minister, both good men, who gave much attendance to reading, and had a good library. After their ejection, and the taking place of the Oxford Acts, they were driven from pillar to post, yet were in all places at work, as they had opportunity, and that with success. Many persons about Heage had cause to bless God for their night labours. They lived some years together, and died very near one to another." There appears to have been a Baptist congregation at Allestry in 1692, of which Mr. JOHN WILLS was minister. At present the General Baptists have preaching in a private dwelling-house. The only meeting-house in Allestry is one newly erected by the Wesleyan Methodists.

ALVASTON.—There appears to have been an ancient congregation of Dissenters in this place, which had, several years previous to the year 1789, so much declined as to shut up its meeting-house. The only person of whose ministry, during this period, we have any record is the Rev. JOHN ORREL, a presbyterian. He resided at *Findern*, and supplied various other places in the county. In 1789, after the meeting-house at Alvaston had been shut up for several years, possession of it was obtained by the late Mr. THOMAS WILSON, of Islington, (a native of the county, who manifested on this, and other similar occasions, great concern for the moral and spiritual welfare of its inhabitants), and it was for some time, under his patronage, supplied by the minister of the Independent church and congregation at Derby. It has since been alienated, and there is now no congregation of Protestant dissenters in this place.

ASHBURN.—There was formerly a very small meeting-house in this town, the origin of which we have not been

able to trace. It was supplied for several years by the Rev. WILLIAM RAWLINS, a Presbyterian minister, who preached to the people every alternate sabbath. He died in January 1783; and some time after his decease the keys of the meeting-house were procured by the late Mr. WILSON, under whose patronage the pulpit was occupied by various ministers, particularly by the Rev. THOMAS JONES, afterwards of Oat-hall, Sussex, who was settled in this town and preached here for several years. This place has since been taken down, having been rendered nearly useless, in 1800, by the pious munificence of a native of the town, Mr. JOHN COOPER, of London. That gentleman has erected in Ashburn a new and very neat and commodious chapel, entirely at his own expense, which was opened on the 20th May, 1801. As a further testimony of his affectionate concern for his native place, he has erected a dwelling-house for the minister, and seven alms-houses for poor aged women, all which he has liberally endowed, and vested the property in the hands of the trustees of the late Lady Huntingdon's establishments. The Rev. Mr. START, formerly of Folkstone in Kent, has recently been settled over the congregation which assembles in this place.

ASHFORD.—*Bradwell, Chelmerton, and Hucklow*, have been much connected with this place, and united under the same ministry; but as they have separate places of worship, and of late years have had separate pastors, a distinct history of each will be given. Lysons, in his *Magna Britannia*, Derbyshire, p. 31, says, under Ashford, "WILLIAM BAGSHAW, the Nonconformist divine, who was called the apostle of the Peak, established a meeting-house at this place, which was supplied by a minister from Hucklow. It is still in existence and has of late been occupied by various sects." The historical importance of this curious sample of British Topography will be duly estimated when we have concluded this article. It appears by Calamy, (vol. 2, p. 197,) that Mr. WILLIAM BAGSHAW was born in this county in January, 1628, where he studied successfully till his entry into the University of Cambridge, and gave proofs of a pious turn of mind in early life; and that, after entering into the church and performing the duties of a curate and assistant, he was ordained at Chesterfield January 1, 1650, and a few years afterwards settled at Glossop in this county, from the pulpit of which parish he was ejected in 1662. His conduct while he held his church preferment is thus described: "He went

about among his people doing good, and God was with him. He kept back nothing that was profitable for them, but taught them publicly, and from house to house. He laid hold of all opportunities to awaken, instruct, and comfort them. Observing people to be more than ordinarily affected with funeral sermons, he very willingly preached on such occasions, even when he had no prospect of being in any way gratified for it. His administration of the sacraments, especially that of the Lord's Supper, was with great solemnity and care. As he would not admit the grossly ignorant and notoriously profane to that sacred feast, so he durst not exclude those in whom he saw any thing of the image of Christ, though they were of different sentiments from him in lesser matters of religion, and had been averse to that way of church government, which he believed most agreeable to the rules of the Gospel. He was very diligent in fulfilling his ministry, and his carriage towards his people was with such humility, meekness, inoffensiveness, and undissembled affection, as gained him universal esteem. "After his ejection, he retired to a neighbouring parish, and lived there upon his own estate, a conscientious nonconformist, reluctant to engage in disputation, and attending worship in the parish church with his family; but in this course he felt it impossible long to continue, and began to preach privately in his own house, and occasionally elsewhere on the evening of the Lord's-day, till the indulgence in 1672, when he recommenced a public ministry in Hucklow Glossop, Ashford, and other places; having for his earliest assistants and fellow-labourers, Mr. PORTER and Mr. JOSEPH MORE. Although Mr. Bagshaw does not appear to have suffered imprisonment, he did not altogether escape persecution by informations, which interrupted his proceedings, and compelled him occasionally to retire into other parts of the county. He lived to see and to rejoice in the complete establishment of religious liberty in England, and survived not only the downfall of ecclesiastical tyranny, but the Prince, by whose agency that great event was brought about. Calamy says, that his last sermon was preached on the 22d March, 1701, on Romans viii. 31. "He had but a little before received the news of King William's death, and would have studied a new sermon for that occasion, but wanted strength for it;" he nevertheless surprised his hearers, by the life and spirit which he displayed in the delivery of the discourse. He died in April 1702, in the bosom of his mournful hearers,

solemnly declaring his satisfaction in his nonconformity, and blessing God, "who had kept him from acting against his conscience in those affairs." "Having lived an eminently holy and useful life, he had the favour of an easy death, and was buried in *Chapel-le-Frith*; and his funeral sermon was preached by Mr. J. Ashe, from Heb. xiii. 7. which sermon, with Mr. Bagshaw's life and character, has been since printed, and to which and Calamy's account of ejected ministers, we refer such of our readers as are desirous of obtaining further information respecting this venerable man. He published a considerable number of sermons and tracts under the following titles—"Living Water," 1653. "A Sermon of Christ's Purchase, being his Confession of Faith at his Ordination;" "Rules for Behaviour," &c.; "The Ready Way to Prevent Sin," 1671; "The Ministers' Monitor," 1675; "The Sinner in Sorrow;" "Brief Directions for the Improvement of Infant Baptism," 1678; "The Riches of Grace," 1685; "Trading Spiritualized;" "De Spiritualibus Peccati," 1702; and there is a posthumous publication, entitled "Essays on Union to Christ," 1703. Besides which, he left behind him 50 volumes in manuscript.

Of Mr. Bagshaw's assistants, the Rev. Mr. SIDEBOTTOM, a pious young man, who gave promise of great usefulness in future years, resided at Ashford, and probably preached to the congregation till his decease, on June 30th, 1693. Some time after the death of Mr. Sidebottom, the Rev. JOHN ASHE, an eminent minister, who had been educated under Mr. Frankland, and was then chaplain to the *Lady Sarah Houghton*, was called to supply his place at Ashford, and to assist Mr. Bagshaw, whose strength had become unequal to the fatigue of preaching to the several congregations which he had raised. Mr. Ashe generally preached one Lord's day in the month at Hucklow or Bradwell, one at Chelmerston, and the other two at Ashford. He was ordained about Midsummer 1695, and continued his labours for several years with unremitting diligence till Mr. Bagshaw's death, after which he ob-

tained the assistance of several young ministers. Being blessed with a strong constitution, he was thereby peculiarly fitted for the services which he was called to perform, and to encounter the stormy blasts, and make his way through the deep snows, which frequently prevail on the roads to those barren places, in this mountainous district, at which he preached. But at length, when his health began to decline, and he became incapable of enduring those fatigues, he resigned the care of the congregations at Hucklow and Bradwell to the Rev. Robt. Kelsall, and confined his own labours chiefly to Ashford, though he still continued to administer the ordinances to his former hearers at the other places. Mr. Ashe died on the 2d of October, 1733, and was succeeded, in the care of the congregation at Ashford, by the Rev. SAMUEL EVATT, who continued there for many years, and who, it is stated, afterwards conformed to the Established Church; but another account contradicts this statement. He was living at Ashford in 1760; but the congregation appears to have been in such a declining state, that when Mr. Kelsall died in 1772, the chapel at Ashford had gone to decay, and the regular service there had been discontinued for a number of years. The Rev. DANIEL GRONOW, however, preached there occasionally, till at length, while Mr. Evans was minister at Hucklow, &c. two generous friends, *Samuel Stone*, sen. Esq. of *Meersbrook*, near Sheffield, and *Robert Newton*, Esq. of Norton, nearly rebuilt the chapel, and invested the sum of £300 in the 3 per Cent. Consols, for the benefit of the minister. Mr. EVANS thereupon undertook to preach at Ashford, in conjunction with the other places which he supplied; and some of his successors, previous to 1798, followed his example. Since that date, the Rev. — Naylor, an Unitarian minister, has been settled over the people: but it is not with them now as it was with their ancestors, in the days of Bagshaw and Ashe, because the doctrines preached by those excellent men are now no more heard in this and others of the chapels erected by them.

(To be continued in our next.)

II. MISCELLANEOUS.

Moravian Missions.—It is with feelings of deep regret, that we have to describe the afflictive dispensation which has visited the once flourishing stations of the Moravian Missionaries, in the Colony of the Cape. *Groenekloof*, *Gnadenthal*, and *Enon*, secured, by their attractive appearance, the applauses of the traveller,

and, by their civilizing and evangelizing influence on a race once thought the dregs of humanity, claimed the admiration and the gratitude of the Christian. It has, however, been mysteriously ordained, that these settlements should experience the instability of all sublunary prosperity. In 1819, *Enon* was

ruined by the Kaffers, and we have now to record the destructive effects of a heavy visitation, of a different kind, on the two other stations. The heavy rains which in 1822 fell in that quarter, caused immense damage, both to the buildings, the cattle, and the produce of the earth. At Gnadenthal, out of forty-eight houses which were materially injured, twenty are absolutely in ruins. Out of 400 head of cattle, one half either perished, or were consumed, within three months. These calamities have thrown the support of the natives entirely on the Missionary funds, and some unexpected and providential receipts have enabled the brethren to furnish them with simple food. "My despondency," writes Brother Hallbeck from Gnadenthal was gone, tears of gratitude to our Saviour filled my eyes, and I promised myself anew, not to suffer myself to be overcome by the suggestions of distrust and despondency; for I saw, is it were, with open eyes, that "*the Lord will never leave nor forsake us.*" A couple of Hottentot women are just busy preparing the dinner, in 9 huge pots, while upwards of 200 women and children, in joyful anticipation of the promised meal, are busy cleaning the water-courses, planting hedges, making new ditches, &c. and I am just hastening to arrange the company and distribute the dinner. You must, therefore, excuse my breaking off rather abruptly. I cannot possibly deny myself the satisfaction of being present on this joyful occasion, which reminds me of the scenes when our Saviour fed his hungry hearers in a miraculous manner. Never, in all my life, have I felt more honoured, than when carrying round the sooty pots, and wielding the large wooden ladle." At Groenekloof, cottages were thrown down, gardens swept away, the reservoir filled up with sand, and the gable end of the "beautiful church," destroyed. In this extremity, the Committee of the "London Association in aid of the Missions," have made an appeal to public liberality, and contributions are received by the bankers, &c. whose names are inserted in the advertisement on our cover.

Favourable accounts have been received of the success of the Tartar mission at Sarepta, but if the report be true, that the Emperor of Russia has imposed restrictions on the Missionaries, we can only trust ourselves to say, that we lament his infatuation, both on account of the brethren, the Calmucs, and himself.

New Fund Society.—Our information on the subject of the New Fund Society, appears to have been, to a certain extent, imperfect. The association is intended to act on a more extensive plan, and to distribute relief to a most meritorious and depressed class of individuals—dis-

senting ministers with inadequate salaries. The particulars of the scheme are not yet finally arranged, and we hope to be made acquainted with them in time for our February number; and in the mean time we shall only announce that Mr. Procter, of Fleet Street, has accepted the office of Treasurer, and that the Society's office is at No. 24, Paternoster Row, where all communications are to be addressed.

The importance of its contents induces us to give insertion to the following paper. If such be the state of this Metropolis, how loudly does it call on the friends of religion for more strenuous efforts than have yet been made in counteraction of the increase of sin and misery.

London.—London, as a Metropolis, now includes the cities of London, Westminster, and Borough of Southwark, and about fifty villages and hamlets, which form large towns, closely connected with each other, as the vicinity or suburbs of the city. This metropolis is about ten miles in length, and five miles in breadth.

The population of London is now estimated at one million two hundred thousand souls. It fills a circumference of thirty miles. It has upwards of ten thousand streets, squares, lanes, alleys, and courts. It is covered with more than two hundred thousand buildings. It is divided into nearly two hundred parishes. It contains five thousand public houses, and expends in porter, gin, and compounds, three millions three hundred thousand pounds annually. As to its wealth, it is the place of *transit or deposit* by ships, river craft, and land conveyance of property amounting to two hundred millions of pounds every year. The estimated amount of fraudulent insurances in lotteries and gaming per annum, in London, is ten millions four hundred and sixty thousand pounds. The number of unhappy women who are more or less concerned in prostitution, is upwards of fifty thousand, a great part of whom pass into eternity every ten or twelve years. The depredations annually committed in London amount to more than two millions of pounds.

In licensed lottery speculations among servants. If there are one hundred thousand families in London who keep two servants, and each servant averages an expenditure of 25s. a year, there will be half a million of money expended by servants in the lottery alone.

Above twenty thousand miserable persons, of various classes, rise up every morning without knowing how they shall be supported during the passing day, or where they shall sleep the next night. Ten thousand boys and girls at least are

constantly in training at low public houses and brothels for future depredations. Three thousand persons are annually committed to prisons, and nearly two thousand of them are afterwards thrown back upon society, ten times worse than when they were apprehended. Upwards of ten thousand servants are constantly out of place, exposed to become thieves or prostitutes. Concerning an immense mass of the population in London, a most experienced and judicious Magistrate for the counties of Middlesex, Surrey, Kent, and Essex,—for the city and liberty of Westminster, and for the liberty of the Tower of London, most solemnly declared, “that they are restrained by no principles whatever of morality or religion, and he has often had occasion to witness the extreme ignorance of the younger part of this class, when called upon to give evidence in judicial proceedings. Of the nature of an oath they had not the least conception, nor even of the existence of a Supreme Being.”—*Colquhoun on the police.*

The origin of crimes in the metropolis, is traced to the ale-houses, theatres, tea gardens, brothels, gaming-houses, receivers, pawnbrokers, apprentices, Jews, fashions, and fairs. Two hundred thousand persons, chiefly servants, and persons of the lower classes, visited Bartholomew fair this year in one week, and about ten thousand pounds were expended there from Monday to Saturday. Greenwich, Peckham, Camberwell, and Edmonton fairs exhibit scenes at which heathens might blush, and entice thousands of young persons, who, from that period, enter a course of immorality that conducts to infamy, ruin, and everlasting woe. Every day multitudes are passing from London, ignorant and depraved, into an awful eternity by suicide, drowning, burning, and a variety of casualties and natural deaths. In London, during the last four years, Mr. Richard Carlile, Lord Byron, and the Editor of the Examiner, and Mr. Bysshe Shelley, and many others, have laboured most assiduously and successfully, to deluge the population with books and tracts on Republicanism, Deism, Atheism, and Materialism. Mr. Carlile boasts, that he has sold more than 20,000 copies of Paine's *Age of Reason*; and booksellers say, that Lord Byron has scattered thirty thousand copies of *Don Juan* among the people. Infidelity is rapidly increasing; prosecutions sell the works, and augment the number of Deists exceedingly. Lord Byron and Leigh Hunt at Pisa, with Mr. Carlile at Dorchester, and his active colleagues in London, are powerfully acting on the mass of Metropolitan depravity, avowedly to annihilate Christianity, destroy Monarchy, and give to London

the republicanism and infidelity of Paris in 1793. Few persons are aware of the number of Infidels in the *learned professions*, who laugh at revelation, and poison domestic circles. To meet this torrent of iniquity, and counteract its influence, experience proves, that our police, our prisons, our hulks, our transportations, and executions, are totally inefficient; notwithstanding we have at least seven thousand persons connected with the various departments of the law in London, independent of prison, police, and parochial officers. Our places of divine worship in the metropolis, English and foreign churches and meetings, do not exceed seven hundred, and the proportion of persons who are accommodated with religious instruction, may be seen from the following statement.

Shoreditch parish fifty-four thousand inhabitants, church and all meetings can accommodate fifteen thousand persons; St. Luke's parish has fifty thousand inhabitants, can scarcely accommodate fourteen thousand persons for divine worship, so that in a population of one hundred and four thousand, only thirty thousand have religious instruction; leaving a seventh part totally destitute. Marylebone has one hundred thousand inhabitants, and can accommodate about ten thousand. A brief view of these calculations will convince every friend to morality and Christianity, of the absolute necessity of a Metropolitan Evangelical Institution, to communicate religious instruction from house to house, on the popular plan of the Rev. Dr. Chalmers, of Glasgow, in his *Christian and Civic Economy of Large Towns*. Such a Society, called the London Evangelical, is now formed. Communications to the Provisional Committee, No. 18, Alderbury, may be of consequence.

A public meeting of this Society will soon be announced at the City of London Tavern.

The Annual Sermon for the relief of the necessitous widows and children of Protestant Dissenting Ministers, will be preached on Wednesday, the 2d of April next, at the Old Jewry Chapel, removed to Jewin Street, in Aldersgate Street, by the Rev. Jenkins Thomas, of Oxford; service to begin at 12 at noon precisely. The Subscribers and Friends to the Society will afterwards dine together at the London Tavern, Bishopsgate Street.

The Rev. John Foster, author of the *Essays “on a Man's writing Memoirs of Himself,”* and other subjects, has engaged to deliver a Lecture, at Dr. Ryland's meeting-house, Broadmead, Bristol, on the Wednesday before the second Sabbath, and the Thursday before the fourth Sabbath in each month (July and August excepted), during the present year.

WORKS PREPARING FOR THE PRESS.

Preparing for publication by the author of "the Wonders of the Vegetable Kingdom Displayed, &c." The Wonders of Conchology displayed, with a description of corals, sponges, &c. in a series of Letters.

The Rev. R. Philip, of Liverpool, intends shortly to publish a volume of sermons for the use of Seamen. The price will be as low as possible.

In the Press, a Sermon on the Duties of Grace conducive to eminent Holiness, delivered at Salters' Hall, on Thursday, Dec. 5., at a monthly meeting of ministers, by J. B. Innes.

In the Press, Pulpit Orations, Lectures, and Sermons, delivered in the Caledonian Church, Hatton Garden, by the Rev. Edward Irving, A.M., in one vol. 8vo.

Mr. Audley, of Cambridge, will shortly have ready for the Press, Memoirs of the late Rev. C. Feary, of Blantham, Hunts.

The Rev. Alexander Fletcher, has in the Press a volume of Sermons addressed to Children.

The Eventide, being dissertations on the Prophecies of Daniel and St. John, by J. A. Brown, 2 vols. 8vo.

Five Lectures on the Pretensions and Abuses of the Church of Rome, by the Rev. J. Birt, of Manchester.

Dr. Chalmers' Christian and Civic Economy of large Towns; No. 14, On the likeliest means for the abolition of Pauperism in England, will be published in February.

WORKS RECENTLY PUBLISHED.

GROWTH IN GRACE—A Sermon preached before the Middlesex and Hertis Union of Ministers, by the Rev. John Knight, of Poulder's End.

Memoirs and Remains of the Rev. John Griffin, jun., late minister of Castle street Chapel, Exeter, by John Griffin, of Portsea. 8vo. 8s. bds.

Memoirs of Mary Queen of Scots, by Miss Benger, in 2 vols. 8vo. £1. 4s. bds.

The History of the late War in Spain and Portugal, by Robert Southey, Vol. 1. 4to. £2. 10s. bds.

The History of the English Baptists, by the Rev. Joseph Ivimey, vol. 3. 8vo. 14s.

A Keep-sake; or, the Sunday-school Teacher's last Gift, by Mrs. W. C. Bousfield, 3d edition, price 8d.

Dr. Chalmers' Christian and Civic Economy of large Towns. No. 13. price 1s.

Roper's Life of Sir Thomas More, by S. W. Singer. 12mo. 8s.

Barns, (Rev. William) on the Person and Character of Christ. 8vo. 10s. bds.

Selections from the British Poets, by N. Bullar, of Southampton. 7s. 6d.

The Bible Catechism, arranged in Forty Divisions, with answers in the exact words of Scripture, by W. F. Lloyd, 18mo. 2s.

Examples of Juvenile Delinquency, no just ground of discouragement to the moral and religious Instructor, by John Clayton. jun. 8vo. 1s.

ANSWERS TO CORRESPONDENTS, &c.

COMMUNICATIONS have this month been received from The Rev. J. A. James—J. Leitch—J. Belcher—J. Balmer—W. Greenwood—J. Anderson—J. Turner—J. B. Innes—C. N. Davies—J. Herrick—B. Jeanes.

Also from T. Wood—Teth.—J. Woodford—L. E. R.—D. A. Borrenstein.—J. Mortlock—Astrop.

The highly respected friend, who has adverted to a certain name which appeared in our December list of Correspondents, gives us a desirable opportunity of stating, that we have not the slightest acquaintance with the person in question, and that the communication then acknowledged is the only one we have received from him. In his letter he expressed himself with much liberality of sentiment; and, although professing himself a member of the Establishment, offered us his cordial assistance in the correction and completion of our Statistical department. Should this note, in his present situation, meet his eye, he will, of course, understand that we decline his offer.

Our valued correspondent, 'A Country Dissenting Minister,' has a very courteous way of conferring a favour. His important paper, with one slight exception, perfectly expresses our own feelings on the subject.

Where did our literal friend find the following various reading of a well known motto, 'Audi in alterum partem.'

We shall probably feel it expedient to notice the important subject adverted to by Mr. Mortlock. In the present number it was impracticable.

We are indebted to Astrop for many valuable communications, and for his present kind suggestion. We are aware that the stated article to which he alludes would be attractive, but there are weighty objections to the scheme. The other plan it is impossible, for various reasons, to adopt. The 'Beni Khalib' will probably appear in our next.

ERRATA IN THE LAST SUPPLEMENT.
Page 691, Col. 1., for Aquilla, read Aquileia.

--- Col. 2., for ἀρχὴ read ἀδης.

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[Vol. VI.]

MEMOIR OF THE REV. WILLIAM BENNET,
LATE OF CHAPEL-EN-LE-FRITH.

(Continued from page 7.)

BUT the greatest trial which had yet befallen Mr. B. and his beloved people, must now be related. This was his separation from them, in the year 1793, in consequence of a severe affliction with which he was visited. Such of his people as have survived the ravages of thirty years, have a lively recollection of many interesting particulars connected with this painful event. Some of them have kindly informed us, that his last sermon, previously to the interruption of his labours, was delivered, June 3, 1792, from John xix. 30.—“When Jesus, therefore, had received the vinegar, he said, it is finished.” This discourse was pronounced by him in a manner so solemn and impressive, as to excite apprehensions in some of his hearers, that his own public work was nearly at an end. The following day he was seized with a violent complaint, which threatened the most alarming consequences. In compliance with medical advice, as soon as he could be removed, he sought relief from a change of air. Finding himself somewhat recovered, he returned to London in the beginning of the following August, to resume his ministerial duties; and on the 5th of that month, he preached once more from Psalm lxi. 16.—“I will go in the strength of the Lord God,” &c. This exertion, however, brought on all the former dangerous symptoms, and he was obliged again to desist from his labours. The subsequent winter was spent in the use of all the

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methods which human skill could suggest for the restoration of his health and vigour; but these proving of little or no avail, in the spring of the next year he sent to his church the following letter of resignation, which is at once a painful memorial of the uninterrupted harmony which had attended their union, and of the absolute necessity for its dissolution.

*“To the Church of Christ meeting
on the Pavement, Moorfields,
London.*

“Dearly beloved in the Lord,—Since the receipt of your kind and respectful letter, I have, with much prayer and deliberation, weighed all the circumstances of my own affliction, and of your unsettled and uncomfortable situation, being equally with yourselves sensible of the inconveniences that have arisen, and may arise out of it.

“The uncertainty which has prevailed as to the probable issue of my complaints, is not removed by substantial grounds of hope, that my health and strength are likely to be soon established. On the contrary, painful experience too clearly proves, that the prospect of this is yet very distant: and I am fully persuaded, after having long waited in the use of means, that it would be inconsistent with what I owe to myself, as well as trifling with your religious interests, were I to think of re-attempting the duties of my pastoral relation.

“Scarcely can I conduct the ordi-
I

nary worship of my family, even at this distance of time from every public engagement, without sensible inconvenience: how then should I sustain the necessary labours of a stated ministry of the word, with other collateral branches of the pastoral care, which are essential to the comfort and prosperity of any church.

"From a conscientious and close attention to these things, conducted (I trust) in the fear of God, and with a true concern for your spiritual advantage, I feel it incumbent upon me to resign that sacred office, which, with fear and much weakness, I have held among you for several years. And, accordingly, (looking with humble hope to my gracious Lord and Master, for pardon of all my failures in the discharge of that solemn trust, which I received before many witnesses, on the day of my separation to office among you, by prayer and imposition of hands,) I now give up my pastoral oversight of you in the Lord; praying, most affectionately, that a dispensation of Providence, so dark and painful, may be truly sanctified to us all, and overruled for the glory of his name. I am thankful, however, and rejoice on your account, that, through the great kindness of our much esteemed friend and brother in Christ, the Rev. Dr. Fisher, you will not be left wholly without a shepherd, nor be deprived of that special ordinance of Christian fellowship, the Lord's Supper; and I trust that the glorious Head of the church will so influence your hearts, and direct your views, as that a pastor shall soon be given you in answer to prayer, who shall feed and go before you in the strength of the Lord, with much acceptance and usefulness, for many years.

"With the liveliest gratitude, I reflect on your candour, kindness, and respectful conduct towards me, during the whole of

my ministry among you; and in my present trying situation, it affords me no small satisfaction, that we have walked together in Christian love, without any roots of bitterness springing up to trouble us. May our hearts be still closely united in the exercise of this grace, and that fellowship in Christ, which has commenced on earth, be perfected, and for ever perpetuated in heaven!

"On reviewing my ministry among you, I am struck with ample cause for humiliation before God, for the want of warmer zeal and affection in the service of Christ, and for the good of souls; yet have I not a witness in each of your breasts, that I have not "walked in craftiness, nor handled the word of God deceitfully, but by a manifestation of the truth," endeavoured to approve myself to the consciences of my hearers. My great concern has been to preach Christ crucified, as the wisdom and power of God unto salvation to every one that believeth; and in whatever way or measure God has been pleased to own my feeble attempts for your spiritual benefit, I would humbly rejoice, and give glory to his name. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" "I commend you, therefore, brethren, unto God, and to the word of his grace, which is able to build you up, and to give you an inheritance among them which are sanctified."—"And this I pray, that your love may abound yet more and more in knowledge, and in all judgment—that as the fruit and proof of this, ye may continue stedfastly together in the faith and order of the Gospel, "walking worthy of the Lord unto all pleasing"—that the graces and consolations of the Holy Spirit may be richly experienced and manifested by you—and that many, from

time to time, may be added unto you, "of such as shall be saved"—and with an earnest desire of continued interest in your supplications for me, that God will graciously support and strengthen, and, in his due time, restore me to some degree of usefulness in the church of Christ, I remain, dearly beloved in the Lord, your afflicted brother and souls' well-wisher,

"WILLIAM BENNET."

"Feb. 27, 1793."

Mr. B. who was always remarkably attentive to propriety and decorum, sent another letter, in the same affectionate strain, "to the subscribers for the support of religious worship" in his meeting-house. This, however, we are obliged to omit, as well as the touching letter of the church to himself, in reply to his resignation, in which the necessity of that measure is at once admitted and deplored. The scene of this painful event, which he frequently alluded to with tears in subsequent life, was not to be endured by his sensitive mind. In April following, therefore, he left London, and retired to Chapel-en-le-Frith.

It is with much pain that we here advert to a matter which, we confess, our judgment would have led us to pass without notice, but for the prominence which has been lately given to it. Mrs. B. was possessed of a considerable fortune, and it seems there were some persons who indulged themselves in representing the secession of Mr. B. from the ministry, as the result, not of indisposition, but of the easy circumstances in which he was placed by marriage. The relations of Mr. B., and his religious friends, have certainly great reason to rejoice, that this is the worst thing which has ever been said of him, and that, from the nature of the case, it could be only conjecture, or rather "evil surmising." Probably it will gra-

tify the minds, too, of those who are "of the contrary part," (if such there be,) to be informed, that when Mr. B. relinquished the ministry, he gave up one main source of his earthly comfort, and that he was very conscious of this. From this time his enlarged and energetic mind was pent up as in a prison-house, and it required all the powerful aids of religion to prevent its falling a victim to its own activity. We cannot, indeed, comfort his accusers by the information, that he was entirely deprived of the enjoyments and hopes of the Gospel; for these continued to solace and refresh his mind, in the painful inactivity, and comparative solitude, to which, we verily believe, a real affliction had subjected him.

Soon after Mr. B. had retired into the country, he received a substantial proof of the high esteem in which he was held by the religious public. The Yorkshire Academy, once so eminently useful at Heckmondwike, in the education of students for the ministry of the Gospel in congregational churches, having, after its removal to Northowram, fallen into decay, many friends of religion contemplated the establishment of a similar institution at Rotherham, and were desirous of placing Mr. B. at its head, as resident and theological tutor. He was applied to for this purpose, but he respectfully declined to take upon himself this important charge, probably for the same reasons which had induced him to resign his pastoral engagements. It cannot but be matter of regret, that any thing should have deprived the public of the benefit of his talents in a situation for which he was so eminently qualified. The friends of the Institution were, however, more successful in their next application, and found, in the late Dr. Williams, a most suitable person for this important situation.

The judicious selection which he considered them to have made, gave great satisfaction to Mr. B., who, at one time, purposed to reside in the neighbourhood of Rotherham, principally with the view of enjoying the society of Dr. W., for whose character and acquirements he entertained the highest respect.

Notwithstanding many such schemes, however, his subsequent life, with the exception of some short intervals, was spent in that part of Derbyshire which had given him birth. For many years he resided at Stodard, near Chapel-en-le-Frith, where he purchased a small estate, in the management of which he partly employed himself. He did not, however, lose sight of the higher objects to which he had been originally devoted, but occupied himself with schemes of usefulness in the church of Christ. He sometimes preached in the pulpits of his brethren, but always did it at the hazard of his health. After some such exertions, he was laid up, for several weeks together, by severe indisposition. His complaint, which appeared to be on the muscular part of the breast, never failed to be brought on, in a greater or less degree, by long-continued public speaking. Being debarred from the delightful work of the pulpit, he turned his attention to theological subjects, with a view to usefulness through the medium of the press; and it is certain that he did not, like some others, mistake his talent in this instance. Such of his works as have appeared, have been highly creditable to him, both as a scholar and a divine. But it is known to his intimate friends, that a very small part of what he had at different times revolved in his mind, has been submitted to public notice. His studies and writings, however, comprise nearly the whole of his history for the last thirty years of his life.

The first publication of Mr. B., after his secession from the ministry, was the "Memoirs" of his venerable mother, "Mrs. Grace Bennet," which appeared shortly after her death, in 1803. This small volume contains a narrative of the principal events of Mrs. B.'s life, with "extracts from her diary, and a brief account of her death." It is also "interspersed with some account of the ministry and death of the Rev. John Bennet," the author's father. These "memoirs" contain many interesting particulars connected with the rise and progress of Methodism, and can scarcely fail deeply to engage the attention of the religious and reflecting mind.

The next appearance of Mr. B. from the press, was in the character of a religious controvertist. The late Dr. Williams, of Rotherham, had published (in his appendix to a sermon "on Predestination," and also in notes to new editions of the works of Doddridge and Edwards) a hypothesis, or (as he preferred to denominate it) an argument, professing to solve the difficulties connected with the origin of moral evil. The data of the Doctor's argument were the acknowledged facts, that no created being possesses the divine attributes of self-existence, independence, and all-sufficiency, but is naturally dependent upon God; whence he inferred, that there is in every creature an essential tendency to deterioration, both in a natural and moral view. This tendency (to which Dr. W. gave the name of *passive-power*) was, according to him, counteracted by sovereign influence, so long as creatures retained their state of perfection; but this support (which, he argued, was matter of favour, not to be claimed as equitably due) being withheld, the creature, left to the influence of his native tendency, became the subject of moral evil.

To this method of tracing the origin of sin to an essential property of created beings, many good men and able divines felt insuperable objections. The venerable Mr. Abraham Booth, a short time before his death, permitted his manuscript "Thoughts" on the subject to be seen by several persons, and, among the rest, by Dr. W. himself. The late Mr. Evans, of Stockport, also drew up several "letters," which, through the medium of their common friends, were handed to the Doctor, who wrote replies to both these respectable divines. An extended article appeared in the *Christian Observer* for March 1806, in which the hypothesis was opposed with considerable ability, but not with the clear perception of its bearings displayed by its other assailants. The subject had, at an early period, engaged the close attention of Mr. B., and the ill consequences which he apprehended from the prevalence of Dr. W.'s positions among students in theology, induced him, towards the end of 1807, to publish his "Remarks on a Recent Hypothesis," &c.

The different views of these eminent men, on the subject in question, had not been hastily adopted, but might be traced, by those to whom they were both intimately known, to a dissimilitude of mental habits, and modes of thinking, to which each had been accustomed for many years. Dr. W. had the highest confidence in the powers of *metaphysics*, which he has been heard to pronounce "the noblest science ever cultivated," and President Edwards, "the greatest metaphysician that ever existed." Any induction obtained by a process in his favourite science, he held with the firmest grasp. Mr. B., too, was a metaphysician, and of a school not less profound than the other, but which frequently instructs its disciples to

employ their tactics in producing very different results. He was a warm admirer of Bishop Butler's views, and was accustomed to dispose of theological difficulties on the method of which that author's celebrated "Analogy" affords so noble a specimen. With this predilection, he was inclined to retain the difficulties which attend any moral or religious subject, rather than to substitute others of his own invention, and held himself in readiness to supply captious objectors with some kindred and knotty point connected with their own principles,—if principles of any imaginable kind they should happen to have embraced. If Dr. Williams's views, in any instance, caused him to advance too far, those of Mr. B. might induce him, in some cases, to start back too soon; and these, accordingly, were the opposite errors with which their respective adherents thought each other chargeable. Arguing from the essential difference between the divine Creator and the dependent creatures which he had formed, Dr. W. produced what he considered as a *demonstration*; to this Mr. B. opposed what he believed to be insuperable objections, arising from the moral perfections of Deity, and the grounds of human responsibility; and deemed it preferable to suffer the Gordian knot of theologians to remain untied, rather than to apply the sword to it at such fearful risks. "Were I," says he to Dr. W., "to consider this (hypothesis) only in the light of a *physical theorem*, without any regard to the moral character and government of God, I behold a simplicity, an unity, a consistency in the whole, which might recommend it to my regard. But, my dear Sir, when I look upon it as a *moral statement*, or a representation of the principles and probationary condition of intelligent *accountable*

agents, and attempt to reconcile it with what appears to me glorious in the divine character, and essential to the *equitable* distribution of rewards and punishments; I truly feel myself confounded, and so oppressed with apprehensions of dishonour and injustice to Infinite Excellency, that whatever harmony of parts your hypothesis may boast, I am constrained to call in question the first principles on which the whole of your reasoning is founded."—Remarks, p. 9.

Shortly after the appearance of Mr. B.'s "Remarks," the late Mr. Parry, of Wymondley, also published his "Strictures" on the hypothesis of Dr. W. No author could desire more respectable adversaries than those of the Doctor, and nothing could possibly be more friendly and respectful, than the language in which he was addressed by them at the commencement of the discussion. Indeed, every person to whom the character of Dr. W. was known, would readily admit, that if there really were any pernicious alloy in his views on this subject, there was an antidote in his own breast, sufficient to neutralize a portion of tenfold greater malignity; so that had danger to himself been the only evil apprehended, the works of his opponents would never have appeared. But, however amicably controversy may begin, something generally arises, in the course of it, to produce different feelings. Thus it happened in this instance, notwithstanding the wisdom and piety of the combatants. Dr. W. did not personally reply to his respectable adversaries, but left the task to his friends, although he had publicly invited discussion. It has been thought, that this apparent neglect was felt by Mr. B. quite sufficiently; and surprise has been lately affected, that he did not express himself satisfied with Dr. W.'s explanations. It is, however,

but justice to him to remark, that the Doctor was *not* (as has been asserted) "seriously indisposed at the time." Mr. B. was too sensible and humane to expect any one to answer him under such circumstances. A former indisposition, and the danger of a relapse, were the grounds of Dr. W.'s apology.

Mr. Gilbert, of Hull, then a student at Rotherham, having published a "Reply," in defence of the views of Dr. W., Mr. B. wrote a short "Appendix" to his former work, designed to explain his views on some points respecting which he conceived himself in danger of being misunderstood. In this stage of the controversy, he also published, "Thoughts on the Primary Condition of intelligent accountable Creatures," &c. This pamphlet, considered apart from the discussion which occasioned it, is highly worthy of the perusal of theological students, as containing a compendious and beautiful digest of the sentiments of orthodox divines on the primitive state of men and angels.

Some months afterwards, the late Mr. Hill, of Homerton, published "Animadversions," in reply to Mr. Parry, to which he subjoined an "Appendix, containing Brief Strictures" on Mr. B.'s "Remarks." It must be confessed that Mr. H. did not appear to advantage in this publication.* In

* Mr. Hill was a person of considerable talents and acquirements, but was certainly formed for any thing rather than a controversialist. Generosity and human kindness predominated in his mind in a degree not common among men. Influenced by these amiable qualities, he was alike unwilling to inflict pain upon others, and sensitive in reference to it, when inflicted upon himself. It is to be regretted that his true character was not better known to his veteran opponents. He was a warm admirer of the views of the late Dr. Williams, to whose eldest daughter he was united in marriage. This amiable couple were both removed from the

answer to him, Mr. B. published a "Rejoinder," which, though perhaps unnecessarily severe, is as happy a specimen of composition as its author has left behind him. It is also worthy of attention, as it comprises a luminous summary of the opinions of Calvinistic divines, on "the nature of sin in general, and the doctrine of original sin in particular."

The results of this contest, it must be confessed, bore no proportion to the zeal and ability which were displayed in it. The opinion very generally prevailed, that the difficulties connected with the entrance of sin into a world of perfection, are not to be solved in the present state; and for this view of the matter, the authority of many eminent divines may certainly be produced. It was thought by some, however, that the discussion itself was too much decried, and its utility considerably under-rated. However small the advances might be which were made towards the solution of the main question, much light was thrown upon many collateral topics of considerable importance. Mr. B. sustained his part in it with great mental energy, and produced in progress of it many passages of nervous and elegant composition. It is due also to him to state, that he retained his opinions on the subject to the end of his life, and that with them he united sentiments of kindness and good will towards Dr. W. and his other opponents. In a letter to a friend, written seven years after the con-

troversy had closed, he says, "This morning two gentlemen from Sheffield called on me, who have been employed in collecting donations and subscriptions, in aid of the Rotherham Academy. They were particular in saying that, in reference to the Passive Power Hypothesis, the friends of the institution do not wish it to be characterized thereby. They believed that the theological tutor doth not profess it. In answer to which I observed, that I still viewed the hypothesis with equal dislike, as of most dangerous tendency in the reasonings of merely speculative men, though the eminent piety of its author guarded his own mind against its influence, and therefore I was glad that it was no longer to be made the basis of the theological lectures. Some time I may communicate a most striking anecdote, in proof of its dangerous tendency on minds not deeply imbued with the humbling virtue of the Gospel."—To this it may be added, that, in his last work, which was in the press at the time of his death, he has made an evident allusion to the hypothesis in question, and has expressed his disapprobation of it in his observations on the primary state of man.

In 1809, Mr. B. published his excellent "Essay on the Gospel Dispensation," the design of which was to "reconcile an indefinite mode of addressing gospel exhortations and encouragements to sinners, with the doctrines of special grace, and man's inability for what is spiritually good." While actively engaged in the ministry of the Gospel, Mr. B. had often "suffered much disquietude of mind" in reference to the difficult questions discussed in the Essay; and he has been heard to declare, in his energetic manner, that he should doubt the clearness of that man's understanding who had never found them a source of per-

world, and from a sphere of great usefulness, in the prime of life. The writer of these pages saw Mr. H. a few days before his death, and found him reading Samuel Shaw's Farewell to Life, which, with tears of satisfaction, he recommended to the perusal of his friend. The particulars of this interview were related to Mr. Bennet, and were not heard by him without considerable emotion.

plexity. In his younger years, he had stated his anxieties to various eminent divines, particularly to the late Dr. Davies; he had also read the most approved authors calculated to afford him the desired aid and relief; and he employed his years of retirement in closely examining the subject, with the benevolent view of affording assistance to others who might be pressed with the difficulties which he himself had experienced. The Essay is, in fact, an application of the leading principles of Butler's "Analogy of Religion," to the questions of difficulty connected with the Gospel dispensation. Most excellent judges acknowledged Mr. B.'s inquiries on these points to have been very successful, and wrote him letters expressive of commendation and gratitude. The Essay is, indeed, highly worthy of an attentive perusal by the theological student, who will find its leading principles (if he should see reason to admit them) applicable to many other embarrassing topics, besides those to which Mr. B. has particularly applied them.

To a new edition of the work, which appeared in 1812, Mr. B. gave the title of "The Legislative Authority of Revealed Grace, or an Essay," &c. The work, in this new form, was examined, with some rigour, in the *Eclectic Review* for January, 1819; in consequence of which, Mr. B. published a pamphlet, in defence of his former statements, entitled "The Eclectic Reviewer Examined," &c. It has been thought by some that Mr. B. was too tenacious in this instance, especially as the Reviewer had mingled his animadversions with some handsome expressions of commendation. It will be perceived, however, by attentive comparison, that if all the exceptions of the Reviewer be admitted, the Essay

will be left in but a mutilated state; and it would certainly have been no merit in Mr. B. to be indifferent to the fate of a work which was the fruit of many years painful study, on subjects of the highest importance. Indeed, no one who highly prizes the Essay, will regret that the defence of it appeared, since it contains a further illustration and development of some of its radical principles. And perhaps it will be conceded to Mr. B., by competent judges, that, on some points at least, he had clearly the advantage of his critic, particularly in the weighty discussion concerning the grounds of moral obligation. Besides, Mr. B. strongly suspected that "propriety and delicacy had been overlooked, in the selection of a theological censor, who would not reasonably be suspected of prejudice against himself." In fact, he was of opinion that the review had proceeded from a school with which he had been recently at issue on a different subject; and it certainly contains much internal evidence of such an origin. In these circumstances, it is no wonder that he should appear in vindication of his favourite performance.

For many years Mr. B. kept a watchful eye upon the Socinian controversy, and, at different times, had formed the design of entering the lists in defence of those doctrines which he regarded as essential to the Christian system, but which were impugned by modern Unitarians. When Mr. Belsham's "Calm Inquiry" appeared, these projects were revived in his mind, and he made considerable progress in collecting materials for a direct answer to that work. But a reply to it being announced from another respectable quarter, he again relinquished his design of appearing in defence of the Deity of Jesus Christ. He studied the other great branch of the controversy,

relating to the atonement for sin, with long and close application. He greatly admired the work of Dr. Magee on this subject, which he considered as unanswerable in proof of the fact, that a proper atonement was intended in the sufferings of Christ, though he thought the subject, in other views of it, admitted of still further illustration. Indeed, that author, in his opinion, clearly carried off the palm of victory in every instance in which he contended with Unitarian writers. Alluding to the subject, in a letter to a friend, he says, "I have lately been reading several works on the Socinian controversy; but what has most engaged my attention, and gratified my feelings, is Dr. Magee's third volume, on the Atonement, which is professedly a critique on Mr. Belsham's pretensions to critical acumen, as displayed in his "Calm Inquiry into the Scripture Doctrine concerning the Person of Christ." And, surely, never was a pretender so completely exposed as in this volume. Not a shadow remains of Mr. Belsham's high claims to learning and biblical science. He lies, between the two armies, a headless trunk, like the vanquished Philistine. And still a further threat is issued against the host, by Dr. M.'s proposing to publish a more extended examination of all the criticisms adduced in support of the "Improved Version." You need not, therefore, my good brother, entertain the least regret, that what I hinted to you, in confidence, at Stockport, was never realised. The business has been done much more effectually—nor is there need of any thing else to silence the arrogance of this vaunting Achilles."

It was, however, much regretted by his friends, that he was prevented from publishing on these subjects, by the extreme and unneces-

sary delicacy he felt of entering upon ground which he thought to be pre-occupied. If his plans had been executed, the religious world would have been supplied with (what is, perhaps, still a desideratum) an able work on Socinianism, containing a judicious admixture of popular argument, and of sound Scripture criticism. He was too well informed, not to perceive the value of the latter; and some specimens of what he would have accomplished in this way, may be seen in some of the numbers of the Evangelical Magazine for 1816, under the signature *Verax*. These papers he sent to that work, after he had relinquished the design of a separate publication. He was of opinion, however, that, for really effective purposes, the other and more popular mode of warfare alluded to, had been cultivated with greater success. He, therefore, wished to include, in the Remains of the late Rev. W. Evans, of Stockport, (a selection from which it was once intended should be published,) a lively piece, entitled "A Copy of an intercepted Letter from his Satanic Majesty to a Unitarian Minister." In a letter on this occasion, he says, "I cannot help thinking it worthy of being retained, as much more likely, in my judgment, to produce a strong impression on the minds of many, than the more laboured doctrinal discussion; of which an abundant surplus has already been expended on their camp, without much annoying them, as they continue to screen themselves under the most contemptible glosses and evasions. Let this Congreve's rocket, therefore, be thrown after Fuller's Comparative View of the Two Systems, which, I am persuaded, produced a stronger and more lasting effect than the widest calibre of Biblical Criticisms."

(To be concluded in our next.)

SHORT DISCOURSES FOR FAMILIES, &c.

No. XXXVIII.

THE DOCTRINE OF THE CROSS
OF CHRIST.

"We preach Christ crucified."—1 Cor.
i. 23.

How weak were our utmost efforts to describe the mingled, but elevating emotions which filled the heart of the Apostle, when he addressed to the Corinthians this brief, but sublime summary of his faith and ministry. He stood, as it were, on a height whence he could survey the whole surface of human society. He beheld, as in one majestic vision, the great series of events which were connected with the actual condition and the eternal destinies of mankind. He saw arrayed before him the myriads of the fallen, with all their guilt and all their misery, hastening forward to the darkness and the hopelessness of an undone eternity; he knew that there was but one resource, and with all the sympathy of his feeling heart, and all the ardour of his enlightened and elevated spirit, he urged upon a dying world the reception of that only remedy. To the bond-slave and the freeman, to the subject and the prince, to the ignorant and to the philosopher, he held the same language, and offered a common salvation. He taught them, that they were all involved in one indiscriminating destruction; that as all were guilty before God, the same righteous sentence was pronounced on all,—a sentence from which there could be no appeal, since it was the unerring dictate of supreme and essential justice. He defined the character, the range, and the operation of the law, and exhibited the inevitable consequences of its violation. He pointed out the inseparable connection between guilt and misery; and when he had thus given the history and the

vindication of the moral government of Jehovah, instead of leaving men in the hopelessness of their condition, he withdrew the dark veil which concealed the dispensation of mercy, devised in the counsels of eternity, and consummated in the sacrifice of the cross. *Jesus Christ and him crucified*—this was the foundation of his confidence, the theme of his ministry; and when he had to sum up the grand total of all his knowledge, and all his feelings, and all his prospects, he could bring all to this point. And this, too, should be the language of the Christian minister;—when describing his own experience, and his own reliance, or when urging on others the glad message of salvation—*we preach Christ crucified*.

In the attempt to set forth this important subject somewhat more distinctly and at large, we shall.

I. Advert to certain *facts* and *principles* on which the doctrine of the cross is established.

II. Point out the *effects* of the great sacrifice.

III. Direct attention to the *feelings* which should result from the preceding considerations.

I. In the endeavour to exhibit the main *facts* and *principles* on which the doctrines of the cross are founded, we must take a far narrower range than that which this vital subject properly requires. Perhaps, however, it may be permitted, in the present instance, to simplify one part of our view, by restricting it to two comprehensive points of consideration,—*the rebellion of man, and the counsels of God*. On these two cardinal *facts*, the whole system of Christianity may be said to turn. The first, produced the state of things which called for the divine interposition; the last, determined the interfer-

ence, and laid down the great scheme of substitution and pacification. When we speak of *man's rebellion*, we call up a train of events and associations, which baffles human power and skill adequately to feel and to describe. All that is weak in motive, and aggravated in ingratitude, combine to stamp on this awful transaction, a peculiar and hateful character. Every feeling of present enjoyment, every reasonable anticipation, every right affection, united to press on the first rebel, the folly and the deep guiltiness of his disobedience. All the bright and beautiful array of nature that surrounded him; all the personal and moral advantages lavished on him by his bounteous Maker; all the sentiments of piety graven on his untainted heart, and glowing in his fresh and unfallen spirit;—all these failed before a temptation so slight and obvious, that the first breathing of prayer would have scattered the film that gave to the seducer's lie the faint semblance of truth. And have the disobedience and rebellion been diminished, either in their malignity or their guilt by the lapse of years? Is the hatred cherished by the human heart to all that is good and gracious, less intense now than it was when first *sin came into the world and death by sin*? Alas! no;—*the heart is deceitful above all things, and desperately wicked*. Every living man is, by nature and by choice, the enemy of God; he abhors the purity of his law; he rejects the glory of his grace; and he shrinks in unutterable horror and aversion from the sovereignty of his dominion, and the righteousness of his judgment. Nothing, then, could have prevented the whole history of man from being limited to the brief narrative of revolt and destruction, nothing, save the *counsels of God*. And those were, from eternity, purposes of mercy to a wilful and wayward

race:—of mercy, not such as the infirmity of man's wordy wisdom loves to describe, vague and indefinite, but such as sets forth the character of Jehovah in all its glory and perfection;—mercy, not disarming, but satisfying, the unyielding justice of the Lord God Almighty;—mercy, at once displaying the infinite compassion of the heavenly Father, and enhancing the awfulness of his sanctity, and the integrity of his attributes. The rebel stood exposed, in all his enmity and all his helplessness, to the just award of the Supreme Tribunal, to the terrible inflictions of God's almightiness. He could offer no atonement; repentance, even were it the pledge of future submission, could not obliterate the past; but even this was wanting; man could not—for man *would not*—repent; *the carnal mind is enmity against God*. But in man's extremity, the counsels of infinite mercy devised an effectual remedy; a perfect righteousness became the substitute and the imputation of our obedience; faith in a crucified Saviour became the connecting work of a renewed allegiance, and the sanctifying principle of a new and entire subjection.

Such, in a general view, being the *facts* which the doctrines of the cross include, it remains, that we touch with even greater brevity, on the *principles* from which they may be said to emanate. These we may reduce to three. First, —*The inviolable supremacy of the Divine dominion*.—It was impossible that this should be assailed without compelling the Almighty to vindicate his challenged authority. To rebel against Him was not merely to break through the fences of an imposed power, but to outrage essential justice, and to scorn and reject a perfect goodness. There is a character of supremacy and entireness pertaining to the rule of Jehovah, that

admits of no infraction; to hesitate is to rebel; to resist is to defy; to invade is to blaspheme. Hence, the necessity for a stern and unalterable sentence of condemnation on the first and smallest offence. In reference to the divine authority, every sin has the distinct character of revolt, and becomes inevitably exposed to the penalties of disobedience. Man disobeyed and fell; he broke out into open insurrection, and the decree of death, even before it was pronounced, went forth as the natural result. And there is a character of wilfulness in the rebellion of man, which hindered him from awakening to a sense of his guilt; he feels his misery, yet he accuses not himself, but murmurs against his self-imposed yoke, as against a hand that smites and enthrals. In this state of things, on one side sullen enmity, on the other unconceding justice, whence is help to come?—deliverance to those who refused to be delivered. Here we are directed to a *second principle*—*The infinite benevolence of the divine nature*. Though the creature had flung back the rich gifts which were lavished on it, when pure and glorious, from the Maker's hand; though it had rejected peace, and closed upon its prospects the "door of hope," yet the Creator was not unmindful of his work. And to what motive can we ascribe this interference? His happiness was from himself; he required no creature-aid to increase his power or his felicity; justice enforced punishment, but that was his "strange" manifestation, and he remembered mercy;—but here we must call in a *third principle*, and blend with our present considerations. *The perfect harmony of the divine attributes admits neither of abatement nor compromise*. Here was the difficulty, which nothing but the divine wisdom could remove; here the enigma, which nothing but

the doctrines of the cross can solve. Man fallen, the foe of God, inveterate in his enmity, hating good, and choosing evil. God pitying man; mercy seeking to forgive, justice demanding the penalty, and the consistency of the divine character forbidding any concession, which should impair the entireness of either. But blessed be our Heavenly Father, on this very foundation, on the firm basis of his sovereignty, his mercy, and his consistency, has he established the mighty structure of our redemption. Emmanuel came, ordained in the counsels of eternity to suffer, in our stead, a voluntary sacrifice, the just for the unjust; the priest and the victim; the Redeemer, the Teacher, and the Monarch of Israel. By the one offering of himself, he satisfied divine justice, made full atonement in our behalf, and obtained for us free justification, the sanctifying graces of the spirit, and everlasting life. In Him, "mercy and truth met together, righteousness and peace kissed each other;" the cross of Christ was, as it were, the bright point in which all the attributes of Jehovah centered, and were gloriously manifested to men. Well may we take up a thanksgiving to our God, and shout for joy in celebration of his praise!

II. It was proposed to describe the *effects* of the great sacrifice, thus required, thus fore-ordained, and thus consummated. Here, too, lies before us a field of infinite extent and glory; and here we must impose upon ourselves, especially as we have somewhat anticipated this part of our subject, a yet more limited range of investigation. There are, however, three grand consequences which claim consideration. *First, the restoration of man to the divine favour*. The death of Christ effected this great and glorious end; it broke down the separating wall,

and brought nigh those who were afar off. The light of God's countenance shone brightly on those who lay in darkness and the shadow of death, and the glad tidings of salvation reached those who were in spiritual bondage. All who have enjoyed the favour of God, whether the saints of the Old Dispensation, or those of the New Covenant, possessed it only through faith in Christ crucified. A second effect of the sacrifice of the cross, is the *restoration of the divine image*. This lost in Adam, is restored in Christ. By his obedience unto death, we are made *partakers of the divine nature*, and changed into the *image of the heavenly*. Holiness to the Lord is graven on the Christian's armour; it is the device of his banner, and the principle of his warfare. The Holy Spirit reigns in his affections, and his thoughts, words, and acts, savour of the purity of his renewed nature. The old man, indeed, struggles desperately for his usurped throne, and calls up a host of dire and treacherous passions to aid him in his rebellion, but God has reclaimed his own dominion, and his enemies shall finally be dispossessed. A third consequence of the death of Christ is the introduction of a new system of divine government—the *mediatorial reign*. The Messiah reigns. On his vesture and on his thigh a name is written, *King of kings, and Lord of lords*. God reigns by his Son, our prophet, priest, and king, our teacher, intercessor, ruler. Our knowledge of heavenly truth is from his word, set home by the Holy Ghost; our access to a throne of grace is through our great High Priest, and we are the subjects of his blessed law of liberty and love. All these are the inestimable effects of Christ's death on the cross.

III. What, then, should be the feelings which the contemplation of this great work should produce? Contrition for our dark and obsti-

nate rebellion against our God and king: *Humility* in the consciousness of our manifold infirmities, and our constant dependance on strength from above: *Reliance* on that grace and power which have done such wondrous acts in our behalf: *Gratitude* to that unspeakable goodness which has thus remembered us in our low estate: *Admiration* of the unfathomable counsels which ordained and wrought out a work so vast and glorious: *Love* to our precious Saviour, our redeeming, sanctifying, and glorifying God. Can it be, that surrounded by these mighty agencies, these stupendous changes, these awful mysteries of judgment and mercy, we can be negligent and at ease, identifying ourselves with earthly things, and living for an imaginary and deceptive good? Let us compare these majestic and immortal realities with the passing shadows of a perishing world; let us raise our thoughts to heaven, and the wonders of a throne of grace; let us look abroad on the eternal prospects unfolded in the word of God; and we shall, if our hearts be not embroiled by carnal attachments, feel how deep and degrading is the folly of neglecting an everlasting interest for the contemptible vanities, and the destructive affections of a sensual heart and a dying world.

We preach Christ crucified; by whom we are crucified unto the world, and the world unto us. May the God of all grace send into our hearts the love of Him who first loved us. May we be more than conquerors in our great conflict, through Him who gave himself for us. May we be made kings and priests unto God through Him who washed us from our sins in His own blood. May it be our blessed portion to follow the Lamb whithersoever he goeth, and for ever to praise Him who was delivered for our offences, and raised again for our justification.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

REMARKS ON A PAPER IN MR.
D'ISRAELI'S SECOND SERIES OF
CURIOSITIES OF LITERATURE.

(To the Editors.)

ALLOW me to call the attention of your readers to the above work, which has just issued from the press, and is professedly devoted to subjects of general literature; but which contains one paper which, the editor himself admits, "might rather enter into the history of religion," and which, for his own reputation, I wish he had left out, as I conceive that its facts are most wilfully perverted to answer the low purposes of party, and to furnish flippant superficial declaimers, with something further to say against Dissenters. The article to which I refer, is entitled "Pearl Bibles and Six thousand Errata"—and is, I fear, intended to reproach the integrity and good faith of those who are usually called "the Sectaries"—and to hold up to contempt, as unlearned and ignorant men, the members of the Westminster Assembly of Divines. From the general tone of this paper, I should judge Mr. D'Israeli is no great friend to the circulation of the Holy Scriptures, for he considers, that the increase of "Sectarian fanaticism," was discoverable in the commencement of Charles the First's reign, by "an unusual demand for Bibles." This position has been maintained respecting our own times, by certain grave and learned personages, whose opinions, in this instance, I will not venture to controvert, but will, for the sake of argument, admit the appalling fact, that Bibles and Sectarians multiply in the same ratio. But to return to the paper before me, it appears, that the extensive demand for Bibles, at the period referred to, induced various trading booksellers

to publish editions of the Scriptures with the utmost haste, and consequently with many gross blunders, and shameful omissions. The following anecdotes Mr. D'I. gives to illustrate these facts.

"The learned Usher, one day hastening to preach at Paul's Cross, entered the shop of one of the stationers, as booksellers were then called, and enquiring for a Bible of the London edition, when he came to look for his text, to his astonishment and his horror, he discovered that the verse was omitted in the Bible! This gave the first occasion of complaint to the King, of the insufferable negligence and incapacity of the London press; and, says the manuscript writer of this anecdote, first bred that great contest which followed, between the University of Cambridge and the London stationers, about the right of printing Bibles.

"Field printed, in 1658, what was called the PEARL BIBLE; al- luding, I suppose, to that diminutive type in printing, for it could not derive its name from its worth. It is a twenty-fours; but to contract the mighty book into this dwarfishness, all the original Hebrew text prefixed to the Psalms, explaining the occasion and the subject of their composition, is wholly expunged. This Pearl Bible, which may be inspected among the great collection of our English Bibles at the British Museum, is set off by many notable *errata*, of which these are noticed:

"Romans vi. 13.—Neither yield ye your members as instruments of *righteousness* unto sin—
—for *unrighteousness*.

"First Corinthians vi. 9.—
Know ye not that the *unrighteous shall inherit* the kingdom of God?
—for, *shall not inherit*."

"This *erratum* served as the foundation of a dangerous doctrine; for many libertines urged the text from this corrupt Bible, against the reproofs of a divine."

It is not with these facts I quarrel, but with the unjust insinuations which they are employed to support.

"These errata unquestionably were in great part *voluntary* commissions, interpolated passages, and meanings forged for certain purposes; sometimes to sanction the new creed of some half-hatched sect, and sometimes with an intention to destroy all scriptural authority by a confusion or an omission of texts—the whole was left open to the option or the malignity of the editors, who, probably, like certain ingenious wine-merchants, contrived to accommodate "the waters of life" to their customers' peculiar taste."

Now, where does Mr. D'Israeli find any evidence to support this gravest of all charges, the wilful corrupting of "the waters of life?" Is there any ground for his insinuations in the following fact which he records:

"A large impression of Dutch printed English Bibles were burnt by order of the Assembly of Divines, for these *three errors* :—

"Gen. xxxvi. 24.—This is that *ass* that found rulers in the wilderness—for *mule*."

"Ruth iv. 18.—The Lord gave her *corruption*—for *conception*."

"Luke xxi. 28.—Look up, and lift up your hands, for your *condemnation* draweth nigh—for *redemption*."

I presume the members of that Assembly were truly sectarian, in his sense of the word, and yet here they display sufficient vigilance, in consigning a whole edition to the flames for only *three errors*! No; the majority of the assembly were sober Presbyterians; it was the fanatical Independents who were wealthy and wicked enough to do this!

Field was a great forger! and it is said, that he received a present of £1500. from the *Independents* to corrupt a text in Acts vi. 3. to sanction the right of the people to appoint their own pastors. The corruption was the easiest possible; it was only to put a *ye* instead of a *we*; so that the right in Field's Bible emanated from the people, not from the apostles.

Now for the proof! Let your gentle sectarian readers tranquilize their agitated nerves. Mr. D'Israeli is certainly a learned man—he is deeply read in all ancient lore—he has extracted his "curiosities" from ponderous folios—rare tracts—and unpublished manuscripts, both at the British Museum and elsewhere. He very industriously pens down every little fact worth keeping, so that, if evidence is to be found, he is the man to produce it, and here it is—

"The only account I recollect of this extraordinary state of our Bible, is a happy allusion in a line of Butler :—

"Religion spawned a various rout
Of petulant capricious sects,
THE MAGGOTS OF CORRUPTED TEXTS!"

Thus Mr. D'I. trifles with historical truth, and attempts to support the gravest and most awful of charges, with hear-say stories and poetic scraps.

But has Mr. D'I. never heard of "Errata," in Bibles published since those sectarian times? In his pursuit of literary curiosities, has he never seen Bibles with a "CUM PRIVILEGIO" in their title pages, and bearing the *imprimatur* of a learned University, disfigured with blunders as gross, and omissions as mischievous as any sectarian Bible ever printed? Did he never read of the Oxford edition of 1769, printed under the vigilant superintendence of the late Rev. Dr. Blayney, which, after the uncommon pains taken to make it the standard edition for accuracy, was

found to have one hundred and sixteen errors, including this singular oversight, Rev. xviii. 22. after the words "no more"—the following sentence is omitted—"at all in thee; and no craftsman of whatsoever craft he be, shall be found any more."

These were the errors of a laborious and accurate editor; but it is a fact of sufficient notoriety, that some of the common Oxford editions have more than 1200 errors! From one printed at the Clarendon press in 1807, I select the following strange mistakes, from amongst many others, which are fully equal to any committed by that "*great forger, Field.*" Romans xvi. 8. "*Great Amplias, my beloved in the Lord*"—for *great*. In 2 Thess. 2 chap. and 17 verse, "Comfort your hearts and stablish you in every good *work* and *work*"—for *word*. Heb. ix. 14. "How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your consciences from good works, to serve the living God"—for *dead*! What do the reviled "*sectaries*" say to these mistakes?—That they are proofs of excessive and culpable negligence; that they should teach the University not to maintain so high a tone respecting its privilege, lest the accumulation of such errata from various editions, which I believe would be no difficult task, should prove it unworthy of public confidence, and of the trust which has been assigned it. But where is the Dissenter who would charge the Vice-Chancellor, and heads of houses, with *voluntary omissions*—*interpolations*—*variations*, or *forgeries*, for sectarian, licentious, or blasphemous purposes? Nothing but malignant dislike could induce a man to wander thus far in search of motives to account for these blunders, when charity and common sense alike suggest, that in

the hurry of the press, perhaps, to meet the sectarian demand for Bibles, the editors did not revise with sufficient care the respective proofs committed to them. Why then should not Field, who printed some beautiful editions of the Sacred Scriptures, be treated with the like candour? It is certainly most unjust to exhibit him to posterity as the base tool of men yet more base, on evidence so truly worthless as that our author has produced.

As Mr. D'I.'s former work was much read, I expect this "*Second Series*" may also enjoy an extensive circulation, and have, therefore, sent you these remarks, reserving some observations respecting the Westminster Assembly for another letter. B.

ON THE IMPORTANCE OF RIGHT DISPOSITIONS IN THE PURSUIT OF TRUTH.

"Buy the truth and sell it not."

SOLOMON.

It is obviously one of the first principles of the human economy, that every thing valuable must be acquired, in the order of Divine Providence, by the use of suitable exertions and proper means. Though the Author of nature has endowed us with vast capabilities, and strewed around us an immense proportion of desirable objects, yet he has subjected us to the task of reducing them to purposes of real utility and enjoyment, by the use of our mental faculties, or bodily powers. Though it is a fact never to be forgotten, "that every good gift, and every perfect gift is from above, and cometh down from the Father of Lights;" yet it is equally to be remembered, that the fruits of his munificence do not drop like manna from the clouds, or come to us by an immediate and supernatural communication, but are obtained through a medium of divine ap-

pointment, and by the voluntary exertion of our own talents. It is, indeed, wisely arranged in the divine economy, that the proper use of our natural faculties, and the benefit resulting to society, from the improvement of our mental and moral powers, should arise, in the first place, from the necessities of nature, and the ordinary impulse of sensation and self-love; and be afterward matured and perpetuated by the pleasures of improvement, the dictates of benevolence, and the sanctions of religion.

Hence it is evident, that in connexion with a natural capability of acquiring extensive religious knowledge, we are liable to fall into error and deception, and can obtain the truth only by proper application and well-directed study. Though truth may, in many respects, be compared to the light, yet it does not force itself upon the understanding, as the light of nature does upon the eye, but is receivable alone by the voluntary exercise of our rational and moral powers. Truth, it was said by the ancients, is buried in a deep well, and can be discovered by those only who dive to the bottom. It is like gold and silver hid in deep mines, or jewels buried among the sand, which require labour and perseverance, quick discernment, and great sacrifices in the discovery. A person seeking the truth, therefore, should be "like a merchant seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it." Wherefore, saith Solomon, "buy the truth, and sell it not; also wisdom, and instruction, and understanding."

Though a knowledge of the source whence the truth may be procured, combined with an earnest desire for the acquisition of it, qualifies a person to enter upon this pursuit, yet its actual percep-

tion, instead of resulting from latent wishes and ineffectual resolves, can be obtained solely by proper means and well-disposed exertions. The laws of trade, or the customs of civil policy, are in no respect more certain, or more indispensable, to the honourable and successful result of a commercial engagement, than the rules of sound reason are in the pursuit of truth. We must hear and read, study and consider, pause and deliberate, that, by a judgment accustomed to discriminate, we may distinguish truth from error, and the realities of things from fiction. To this course we are invited by our Lord himself, when he said, "Why even of yourselves judge ye not, what is right. Judge not according to the appearance of things, "but judge righteous judgment."

Let us then, in the first place, pursue our inquiries with a steady determination to submit to the test of truth, and to reason alone upon sound and indubitable principles. If in ordinary concerns it would be deemed the height of folly for a person to determine the value of things by a random guess, or a doubtful conjecture, instead of referring to the known standard of proper valuation; how absurd and delusive must it be, in estimating the realities of religion, to receive the conjectures of imagination as determined truths, while the standard of right and wrong, the test of sound reasoning, is either seldom appealed to, or wholly disregarded. If, indeed, we had the power to create realities, or possessed an intuitive infallibility, we might give imagination full scope, or, instead of trying them by a given test, might receive or promulgate the whole series of its creation, as fixed and indubitable principles. But, as the object of our inquiries is to find out the realities of things, in the spiritual and moral system, and

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not to make them, the perceptions we form in our minds of those realities, must be brought to some standard, by which alone their agreement or disagreement with the things themselves may be tried and known. Though the field of inquiry, therefore, be extensive, and its objects infinitely diversified, yet we are not left in uncertainty, without a compass to direct our course, a guide to preserve us from dangerous labyrinths, or a rule of discernment by which one thing may be distinguished from another. In the study of nature, it is laid down as a fixed principle, that every effect must be traced, through secondary causes, to the first cause, and that every cause must be equal to the effect produced by it, and every agent to the work effected by his agency. In the review of history it must be admitted, that human testimony, properly corroborated, should be received with the same confidence, as though the facts affirmed had been witnessed by ourselves, and be admitted in the freeness of our inquiries, as the basis of sound reasoning, and the standard of historical belief. In the study of scripture, also, it must be laid down as an axiom of Christian verity, that, if the truth and authority of the sacred writings, as the depositions of divine revelation, be confirmed by sufficient evidence, it is incumbent upon us to receive, with undoubting confidence, the whole of their contents. And in all our attentions to human illustrations of Christian doctrine, it must be remembered, that, as the wisest and most faithful are the subjects of unavoidable fallibility, their reasonings and opinions, instead of being received implicitly as sacred truth, must be appealed to alone as means of information, and useful auxiliaries in judging for ourselves what is truth. If, then, we pursue our inquiries with a steady

determination to act upon these preliminaries, and to try every opinion, and every course of reasoning by its proper test, the delusions of error will be detected, and the realities of truth be discovered.

But in all our inquiries we should, secondly, be influenced solely by the love of truth, and a desire to embrace the truth alone, whatever it may be, unmixed with error and invention. If we adopt a hypothesis, or form in our minds a set of pre-conceived opinions upon any subject, and then prosecute our inquiries with a view to confirm those opinions, or to provide arguments in their support, our object and motive will be victory more than truth, and self-flattery more than right principles. It is, indeed, impossible to divest the mind of all prejudice and prepossession, since the ideas we have formed, or the modes of thinking to which we have been accustomed from our earliest years, will, on almost every subject of Christian inquiry, give the mind a bias in favour of one point more than another, and cause the desire to anticipate the judgment. It is manifest, however, that a predilection, deeply rooted, will magnify the evidence in favour of an opinion which we are willing to believe, while it will diminish the proofs and magnify the difficulties of an opposite hypothesis. But when the mind is deeply imbued with the love of truth, and for the truth's sake is willing to renounce every prejudice which is found to be erroneous, and to embrace every doctrine which is proved to be a truth; the subject which engages our inquiries will be considered with candour and impartiality; and every argument and evidence will have its due weight upon the mind. Knowing, then, that we are naturally liable to mistake, and have frequently in the course of life, even in common affairs, viewed things in a

wrong light, and adopted notions which were afterwards found to be untrue; it is necessary, in seeking after divine knowledge, to remember that our firmest persuasions may be wrong, while the doctrines which appear to us erroneous and incredible, may, in reality, prove to be the truth. No man, indeed, in the sober exercise of reason, can wish to impose upon himself a system of delusions, knowing them to be untrue, nor would any man, in fact, cherish a disposition hostile to a single truth, however repugnant it might be to his own ideas, were it not for the perversity of pride, and the secret influence of wrong affections. Let us, therefore, be open to conviction, that the light of truth may beam upon our judgments, and the result of our inquiries be sound wisdom.

But in seeking after truth, we should, thirdly, cherish a spirit of patience and perseverance, suspending our judgment till the subjects have been well considered and deliberately investigated. Nothing can be more unfavourable to sound principles, or more productive of erroneous ones, than hasty decisions; though the first ideas which strike the mind, in viewing a complicated subject, may possibly be correct, there is every probability of their being otherwise; and though a person of an extraordinary understanding, may at once penetrate the greatest obscurities, or solve the most difficult problems, or bring the most intricate trains of reasoning to a prompt conclusion; the comprehensiveness of mind and rapidity of discernment necessary for that purpose, evidently exceed the reach of mankind at large, and could not be assumed and acted upon without great vanity and presumption.

It is a fact, however, that few persons have patience or perseverance sufficient to find out truth in all its bearings, or to avoid the

plausibilities of error and deception. Instead of suspending their judgments, men in general satisfy themselves with first impressions; and resting upon the accuracy and clearness of their discernment, come precipitately to those conclusions which they imagine to be just. Many, in their inquiries after truth, resemble persons climbing to the summit of a mountain, in order to contemplate or describe the vast, diversified, and attractive scenery which it presents to human eye. One, having approached the eminence, no sooner obtains a glimpse of the hills and valleys which open to his view, then, enchanted with the discovery, he sits down and sketches upon his canvass a few prominent objects in the landscape, and then presents it to his companions, or bequeaths it to his friends, as a true picture of the whole scene. Another takes a wider range, and extending his views from the near to the distant, hastily groups together every thing that he observes; and perceiving, toward the boundaries of his landscape, an appearance of hills and valleys, covered with thick mists and sombrous shadows, he conjectures, in imagination, their form and aspect, and then exhibits them on the canvass, as objects seen and known. But a mind, more cautious and enlightened, having broken the spell of first impressions, and surveyed dispassionately the hills and vales, the groves and rivers, the towns and villages which form the landscape; he delineates every part in its due interest, magnitude, and proportion, and presents to the world a true resemblance of the realities which he beheld in the mountain scenery. In climbing to the temple of divine wisdom, therefore, let *this* be our model, that, in looking around on the infinite varieties of divine truth, our views may be clear, and our descriptions accurate.

But in connexion with these

feelings, it is requisite, fourthly, to prosecute our inquiries with humility, accompanied with earnest prayer for divine illumination and assistance. As the highest attainments of which we are capable, bear no proportion to the whole compass of truth, it is incumbent on the greatest philosopher to study every subject with the same teachableness of disposition, which we require in children who are learning the first rudiments of knowledge. Pride and self-confidence unfit the mind to examine fairly, and are, in many respects, highly prejudicial to the truth; while modesty, and a willingness to be informed, are the harbingers of wisdom. When the mind is well disposed, difficulties in the way of truth are easily overcome; means of information are desired and accepted, the strong holds of prejudice are relinquished, and true principles, however humiliating or unpalatable, find their way to the understanding and the heart. But divine truth is a preceptress which admits to the benefit of her instructions none but docile scholars. The proud and the self-sufficient, who come to dictate, and not to learn, are dismissed from her tuition, and left to the delusions of their own vanity; for, said the faithful and true witness, "except a man receive the kingdom of God as a little child, he shall in no wise enter therein." But the meek will be guide in judgment, the meek will he teach his way.

If, then, our minds be imbued with humility, we shall feel our dependence on the God of truth, and the fountain of all wisdom, and, in the true spirit of faith and piety, shall cherish a prayerful solicitude for divine teaching; though there is a spirit in man, it is the inspiration of the Almighty that giveth him understanding. The same intelligence which formed our reason, and placed around us the sources and means of know-

ledge, can likewise strengthen and elevate the mental powers, and, by the laws of the spiritual and moral system, can facilitate our inquiries, and expand our views, increasing the clearness of our perceptions, and the firmness and accuracy of our decisions. As the bodily energies are known to be invigorated by their frequent contact with different parts of the material world, so will the mental frame be improved and perfected by its repeated intercourse with nobler minds, and by a devout and elevated converse with the Author of light, and the fountain of universal intelligence. The promise of sacred writ, therefore, which assures us that God will give his Holy Spirit to them that ask him, is founded upon truth, and verified by experience.

Would we, finally, be successful in our researches, let us be prepared to maintain with firmness, purity, and candour, and adorn by the rectitude of our lives, the truths that we receive as divine principles. The majesty of truth is dishonoured by indifference, the mildness of its spirit is wounded by intolerance, and the holiness of its nature shrinks from the touch of impurity and guilt. There have, perhaps, been a few individuals, who combined great knowledge and sound principles with profligacy of character; but the union is unnatural and short-lived. When the light of truth enters the mind of the dissolute, it either renovates their character, and assimilates their taste to its own purity; or else, by the corrupt elements of depravity, it is soon extinguished and destroyed. In all our inquiries respecting either the evidences and authority of the Christian faith, or the peculiar doctrines and duties which it inculcates, purity of heart and character, in connexion with the virtues before specified, will be found in the highest degree suitable, ne-

cessary, and beneficial; by the culture of which we shall buy the truth and sell it not.

Harlow.

T. F.

(To be continued.)

THE FIRESIDE.

— WHAT a volume of interesting and important associations is comprized in this little word; and how delightfully are its felicities realized in the picture that now presents itself to my eye. A family, variously occupied, assembled round a January fire,—frost and snow without; tranquillity, comfort, enjoyment within. Pass we but the threshold of our quiet dwelling, and sights of misery and scenes of guilt environ us, while round our glowing hearth press warm affections, social blessings, satisfied desires, and grateful aspirations. Books, that furniture without which the most gorgeously decorated apartments have a chilling and desolate air, are on all sides within reach, and among them, prized beyond them all, that book of life and hope which, understood and loved, gives wealth and glory to the hovel, while its absence leaves palaces in gloom and poverty. At the moment in which I write this, the “winter’s wind” is whistling drearily among the leafless branches of the mountain ash, that stands before our window, and makes strange contrast with the rustling and crackling of our cheerful fire. Thus situated, thus fenced and sheltered by the providential care of our gracious God, it requires no small effort of watchfulness to guard against a selfish and indolent acquiescence in these blessings, reckless of the transient or the permanent misery, which in various forms, mental, moral, and corporeal, afflicts a world which lies, a dark and withered scene, beneath the curse of sin.

It was under the influence of circumstances and feelings like these, that I gave myself up, a few hours since, to a train of mixed and desultory reflections, of which the following is an imperfect transcript.

The use of fire is so indispensable to man’s necessities, that it has become, as it were, identified with his very existence, the source of a large portion of his enjoyments, the centre of his happiness, the symbol of his domestic and social affections. It is among the strange contrasts of human experience, that the element which destroys, should be the very maintenance of life; that the waster and devourer should be the nourisher and comforter; that the messenger of wrath and destruction, should be the source of light and glory.

How lightly do we deem of our common and most intimate blessings, though they may be those with which we are least able to dispense. How many a “houseless child of want” and woe, is at this chilling hour shivering beneath an inclement sky,

Faint and despairing of to-morrow’s bread!

Youth, manhood, and decrepitude, in multiplied instances, are at this moment, wandering uncertain of a roof to shelter their perturbed rest. In how many forms does misery visit the world! Disease and privation are now afflicting the children of poverty with a keener anguish, while the faint beams of a glimmering candle, and the sickly gleam of a few half-kindled embers, mock their wretchedness with the semblance of alleviation. Bare walls, beds to which the rug on which my dog now stretches his well-warmed limbs, were a couch of luxury, rags for clothing, hunger and debility,—these are the actual portion of thousands of my countrymen, while I am blessed with countless comforts,—with

those smiling countenances, those loving hearts,—with all that gives peace, and joy, and hope to this happy FIRESIDE.

But, if for these bright providences, I am so deeply indebted to the bounteous Giver of all good gifts; there is yet another view of the same circumstances, in which I have equal, if not higher cause for thankfulness. Look round on the world at large; and, to say nothing of the large mass of average miseries which presses on mankind, reckon up the woes which man, in his wantonness of power or passion, inflicts on man, and add to these the distinct sufferings in which different countries are involved by local or peculiar circumstances. —Large and flourishing cities, with their municipal pomp, and their happy families, have sunk beneath the fiery flood of a volcano, nor have these outlets of the central fire abated their destructive energy. The pestilence that walketh in darkness, has not forgotten its power of desolation; still does it waste kingdoms, still invade the circles of domestic bliss. War with its train of horror passes along distant regions, blighting and destroying, rending from parents, the pride of their youth and the hope of their age, from children, the stay of their infancy and the guide of their advancing years. Bigotry and superstition shed on other realms their blasting and benighting mists, poisoning with their fatal influence the very sources of kindred and social joy. But *here*, a gracious providence preserves us from these dreadful visitations, fences us round with its own safe-guards, arrests the earthquake in its first shudderings, shuts up the floods of fire in the deep bowels of the earth, turns the plague from our shores, preserves our households from the sword of the spoiler, and breaks the chains forged for us by the craft and

cruelty of Rome. All these stand aloof, their surges rolled back from our coasts by the protecting arm of God. It would be an endless field of inquiry, were we to descend from these more marked interferences of Almighty power and mercy, to the various modes of social existence throughout the world. Among what kindreds of the nations are personal comforts, and the sacred privacies of domestic life so strongly guarded as among ourselves? It might be an interesting subject of research to ascertain the household manners and enjoyments of the different races of mankind; this is not the place for so extensive a range; but I am well satisfied of this, that from the semi-civilized Eskimo, to the polished nations of Europe, none among them all will be found to have so much reason for gratitude as ourselves. The strongest munitions of Divine Providence guard, and its choicest blessings crown,—the ENGLISHMAN'S FIRESIDE.

This is not all. If I have such reason to bless God that he has given me these things richly to enjoy, and that he has cast my lot in a country where they are possessed in the greatest reality and security, I have yet a higher theme of praise, in that he has shown me how and in what spirit they are to be best enjoyed. God can send a curse to wither our blessings; even blessings themselves cease to be so, when unholily or ungratefully received. How many are there who revel amid the gifts, heedless of the gracious Giver! How many who convert the bounteous dispensations of heaven into the unhallowed sources of dissipation, intemperance, and forgetfulness of God. And of those whose portion in this world is want and wretchedness, how are the afflictions aggravated by their moral destitution; how miserable is it to encounter at once

the sufferings of the flesh, and the bitterness of a murmuring spirit. Why is it otherwise with me? How have I deserved an exemption from this severe allotment?—*Deserved*—Alas! If my deservings were the measure of the Divine mercies,—reft of the humble but substantial comforts of this storm-proof habitation—torn from the dear domestic blessings which smile around me—swept from the very surface of God's glorious creation—deprived even of the last refuge of the wretch, hope,—I should envy the lowest and most desperate of this world's outcasts. Blessed be His name who has borne the miseries of his people, and blotted out the hand-writing of condemnation against them! Blessed be the liberal and unupbraiding Giver of all our blessings, from the hope of everlasting glory, to the peaceful enjoyments of a happy family! Praise be to Him who gives and guards the "sacred and homefelt delight," which gives its most genial glow to the Englishman's hearth. And, above all, our heartfelt and eternal gratitude is due to the Dispenser of all these mercies, for the rich graces, the lovely charities, and the bright prospects that hallow and make joyful the CHRISTIAN'S FIRESIDE!

THE RECHABITES.

(To the Editors.)

I SEND you the following extracts from the Journal of Mr. Wolfe, a converted Jew, now in Palestine, attempting the conversion of his countrymen: if you think proper to give them a place in your very valuable miscellany, as illustrating the prophecy of Jeremiah respecting the *Rechabites*, they are at your service. See Jeremiah xxxv. 1—11.

"I must here observe, that I asked the Canaanite Jews, whether they acknowledge the BENI

KHAIBR (Jews whom NIEBUHR mentions in his travels,) as their brethren! They replied, "God forbid! for those never came to Jerusalem; they remained in the desert when JOSHUA brought the rest of the people of God into the land of promise; and thus they live there in the desert near Mecca, without any knowledge of the law or the Prophets, wandering about as robbers and enemies of mankind. They call themselves the BENI MOSHE, (children of Moses.)"

In a subsequent conversation with Rabbi MOSE SECOT, the subject is thus renewed:—"I have heard of Jews (in Niebuhr's Travels) who are wandering about like Arabs, near Mecca: do you know of them?"

"*Rabbi Moses Secot*.—They are called the BENI KHAIBR."

"I was rejoiced to perceive that they are known by the Jews at Jerusalem; under the very name which NIEBUHR gave to them; and I asked *Rabbi Mose Secot*—Did some of those BENI KHAIBR ever come to Jerusalem?"

"*Rabbi Mose Secot*.—Yes, in the time of Jeremiah the Prophet.—"How do you know this?"

"*Rabbi*.—Let us read the Prophet Jeremiah.—He then read Jeremiah xxxv. 1—11. You see by it that the Rabbi is quite certain that the BENI KHAIBR are descendants of the Rechabites: they drink at this present moment no wine, and have neither vineyard, nor field, nor seed, but dwell, like Arabs, in tents, and are wandering Nomades; they believe and observe the laws of Moses by tradition, for they are not in possession of the written law: and Moses Secot observed, that their name, *Khaibr*, is to be found in Judges iv. 11. "Now *Khaibr*, (the same as *Heber*,) the Kenite, which was of the children of *Hobab*, the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent in the plain of Zaanaim,

which is by Kadesh." And it was among the Beni *Khaibr* where Sisera found his death, (Judges iv. 19.) and of whom *Deborah* sang, "Blessed above women shall *Jael*, the wife of *Heber* (*Khaibr*) the Kenite, be, blessed shall she be above women in the tent;" and those Beni *Khaibr* are descendants of *Jethro*, the father-in-law of *Moses*; and *Mose Secot* proved it by Numbers x. 29."

This account by Mr. Wolfe, will, I trust, turn the attention of Christian travellers to a people whom the prophecy of Jeremiah has made so interesting. Even from the information already received respecting them, there is little doubt, but that in the existence, to the present day, of this tribe of *Nomade Jews*, the prediction has received an accomplishment, as wonderful as the preservation of the descendants of *Ishmael*. *Jonadab*, the son of *Rechab*, notwithstanding the lapse of ages, and the successive overthrow of states and empires, confounding all their names, and changing all their customs, "*wants not a man to stand before the Lord*," and the traveller may still find repose in the tent of "*HEBER, the Kenite*," from the exhaustion of a desert-journey. ASTROP.

SOCINIAN INTERPOLATION DETECTED.

(To the Editors.)

To the generality of your readers, it is no doubt well known, that the tenets of the Greek church are as strictly Trinitarian as those of the church of Rome. It is also, most probably, known to the majority, that a beautiful selection of poetry from Russian authors, entitled the "*Russian Anthology*," has been elegantly translated into English by Mr. John Bowring, (for which, it is said, he has received the thanks of the Emperor Alexander, accompanied by a present of a valuable ring.)

Some months since, a sublime "*Hymn to the Deity*" was pointed out to me in a Socinian monthly publication, as being taken from the work above mentioned; greatly admiring it, I transcribed it. I was surprised that it appeared so consonant to the Unitarian system, yet little suspected that any person or persons would dare to alter the work of any author to suit their own peculiar religious sentiments; yet such is the fact, for being shortly after on a visit, where I met with the second edition of Mr. Bowring's work, and, taking it up to read that hymn to a friend, I was immediately struck with astonishment, by finding that the lines stood thus:

"O thou Eternal One, whose presence
bright
All space doth occupy, all motion guide:
Unchanged through Time's all-devastating
flight;
Thou only God! There is no God beside!
Being above all beings! Three in One!"

Whereas, in the publication first alluded to, the three last words in the last line of the five above quoted are rendered—"Almighty One!"

I have been urged to make the circumstance public, by those whose opinions I esteem; and leave all comments to such as value truth and honour.

VERITAS.

ON MODERN POPISH MIRACLES.

(To the Editors.)

YOUR Correspondent "*Antidolus*," (see *Cong. Mag. for Oct. last*.) gives us an extract from Milner's work, and an account of the miracles performed by the hand of F. Arrowsmith; it is true that the touch of a dead hand has been extolled for the cure of indolent tumours, or scrophulous swellings, when that hand had not belonged to a saint; and may be found in our older *Pharmacopœias*. Be this as it may, it is evident that the

virtue of Arrowsmith's hand is not supposed to be physical, but religious, and is made use of as proof of the wonder-working power of the Church of Rome and her priests. Had this deception been practised only in Lancashire, you should not have heard from me on the subject; but there are other parts where the same lying wonders are made subservient to the same end. The people allow these things to pass on, and even in many places the belief is almost universal, that the priests have supernatural powers and can heal the sick. It may happen, sometimes, that the force of imagination, or the crisis of the disease, favours the deceiver, and then the deluded multitude cry out, "a miracle."

I spent a part of my early life in the most popish district of the Lowlands of Scotland. I have seen the persons who have been converted to popery by these pretended miracles, and I can assure *Antidolus*, that the facts which he brings to view, are deserving the attention of every consistent Protestant. I knew some of the members of a family, who were brought within the pale of the Church of Rome, by a pretended miracle wrought on the father when he was sick; the particulars I cannot relate, as I was at that time too young to investigate them. I remember also having seen a woman, who was subject to temporary fits of mental derangement; she had been taken to the priest, but his exertions had failed, and, in the paroxysms, she went about through the country, sprinkling every family with water, and muttering some unintelligible gibberish, in imitation of the treatment she had been subjected to herself.

The increase of popery can never go on by argument; it is an irrational system; but the imagination is set to work, and pro-

duces great effects. These miracles may seem contemptible to a man of erudition or science; but an artful practitioner, and an ignorant multitude, meet at vast odds, and it is not a few who are, at this day, thus deceived. While we pray for the coming of Christ's kingdom, while we send Bibles and Missionaries to other lands, are we not guilty, if we allow the enemy to sow tares in our own.

ANTIPAPA.

P. S. Since writing the above, I have seen a letter in the Philanthropic Gazette, from William Talbot, Esq., of Castle Talbot, in the county of Wexford, in support of the miracles of Prince Alexander Hohenlohe, who now turns out to be a clergyman of the Church of Rome, and works miracles for her support!

ELEGANCIES OF MODERN IDIOMS.

O Curvæ in terris Animæ.

PERS. SAT.

I WONDER, Mr. Editor, that so few of your right learned and able correspondents have practically regarded the observations some time ago offered by *Curtius* on *Brevity*. I thank him for his hints, and have so far profited by them that, instead of sending you a grave disquisition, illustrative of the beauty of modern improvements in the style and idiom of the English language, I have resolved, at present, only to let you see a scrap or two which I deposited the other day in my pocket-book. I intend, however, to continue these notes whenever new fashions in language meet my observation; and if any of your travelling correspondents can tell us from what country they have been imported, they will, doubtless, oblige and amuse your readers.

"You are requested to take a FAMILY DINNER with an individual
M

who piques himself upon using no ceremony, and who assures you, you shall be heartily welcome 'if you will take them just in a plain way'—and when you seat yourself at the table, you find a dinner as much out of the usual routine of the said family as possible—in short, you find that a *family dinner* means a feast as sumptuous as the family can possibly provide.

"Another asks you to take your bread and cheese—and upon assenting, you are ushered into an elegant drawing-room or dining-parlour, and find the table covered with a variety of dishes, and are not allowed even to see the *cheese*, till after you have eaten heartily of two or three cold joints of meat, with pickles, pies, and tarts in thick array.

"Formerly, a very rational division of time prevailed alike in all classes of society, *morning*, *noon*, and *night*. But now the former has nearly swallowed up both the latter:—we have no afternoon and very little evening left. If you should luckily have dined early, and happen to stumble upon any other phrase than '*good morning*,' before six o'clock, you would be degraded irrecoverably in the esteem of your polite and fashionable friends.

"You see the title of a book advertised, and being always more fond of truth than fable, you are attracted by the imposing misnomer of *No Fiction*; when, after wasting your money in the purchase, and your time in the perusal of the book, you happen to discover that *No Truth* would have been a more appropriate denomination.

"A friend invites you to accompany him to a snug little *cottage* he has taken in the country, just a *box* for his wife and two little daughters; hopes you will excuse its being a mere *cottage*;

and when you arrive, expecting to find it scarce large enough to admit an additional visitor, it turns out to be, not indeed very lofty, but, in all other respects, a capital residence, with an elegant suite of rooms, coach-houses, stables, &c.

"You are solicited to meet a few friends to spend an evening in a plain homely way, and are assured that '*Nobody* will be there—it isn't meant to be a party,' and, to your astonished simplicity, it proves to be only a score or two of people drest in their very gayest manner."

Many more such instances of modern improvements in our good old truth-speaking language might be noted, but I have sent you these, merely to put your country friends, who are coming to town, and your studious men, who see very little of polite society, on their guard in mixing with the *world*; and remain, for the present,

DEMOCRITUS, JUN.

So far our able and humorous correspondent has lightly treated an apparently light matter; but we shall avail ourselves of a note to express our serious opinion, that nothing is to be considered as trivial when truth is in question. A careless habit of speech in little things leads to negligent language in higher concerns. "Simplicity and godly sincerity" inculcate the necessity of setting a strict watch on the door of our lips, and of confining ourselves, in the most common transactions of life, to the plain undecorated statement of sentiments and facts. We are no advocates for a stiff and quaint phraseology; we have no inclination to imitate the highly respectable body of The Friends in their departure from conversational usage, but we would firmly insist on a strict and undeviating adherence to truth, in small as well as great matters. Of course, we do not mean to be very severe on some of the expressions which are cited above, but we cannot help thinking that we might just as easily ask a friend to take his *supper* as his *bread and cheese*—to dine with us instead of asking him to a bare meal whom we mean to give a *feast*—to visit us in the *country*, instead of mis-naming an expensive *villa*, a *cottage* or a *box*.

POETRY.

TO THE MEMORY OF MUNGO PARK.

LET warlike songs sublime
Resound the hero's name,
And proud transmit to latest time,
His glory-circled name.—

Yet not for these alone,
Are tun'd the ennobling lyres;
Full oft is heard the sacred tone
That Pity's self inspires.

Awake the plaintive strings,
The solemn lay be mine;
The simple offering memory brings
To deck the Wanderer's shrine.

To visit fatal climes,
To traverse shores unknown,
Where darkly swells the heaving main
Beneath the torrid zone.

Fair Science' ample stores,
To enrich, enlarge, refine,
With treasures glean'd in barb'rous
realms,
Illustrious Park! was thine.

Ye wild resounding waves,
That sweep the stormy main;—
Deserts, where brooding silence sleeps,
And dusky horrors reign.

Ye skies of solar flame,
Fierce blasts! whose scorching breath,
O'er fields, in vernal hues array'd,
Spreads instantaneous death.

Dark silent wooda, where terrors dwell,
With rank luxuriance crown'd;
Where stern the savage lion glares,
And fearful deaths surround.

Not all your fatal toils,
Nor lurking perils join'd,
Could damp his fearless soul, or quench
The ardour of his mind.

For Science held th' eternal wreath
Of fame before his eye,
And Glory smooth'd his rugged path
To immortality!

On Niger's swelling tide,
Bold sails his bark along;
With joy his glowing soul expands,
His hopes are warm and strong.

Before his mental eye,
Heart cheering visions smile;
"The promised end" at length appears,
To crown his glorious toil.

But lo! what sudden horrors rise,
Red flows the blood-stain'd water;
Wild shouts of savage triumph rise,
Th' exultant yell of slaughter.

Hark! from the bubbling depths,
An agonising groan!
Dark stream! thy waters o'er him rush'd,
He sank, unknell'd, alone!

But, though his head reclines
Upon no stumtuous bier;
Nor gather'd friends around him shed,
Affection's sacred tear;

Nor mausoleum towers
Above his silent tomb,
Nor friendly-planted smiling flowers
Diffuse their vernal bloom.

Yet shall the Genii of the springs,
That haunt the unknown deep,
Where purest gems their radiance fling,
And gold and amber sleep,

His sacred relics bear
To rock or coral cave,
And watch with pious care
The traveller's lonely grave.

Wanderer! thy praise is hymn'd
By loftier harps than mine;
The praises and the tears
Of every age are thine.

While blooms the warrior's wreath,
Or bard's perennial bay;
While fame to virtue gives
Glories that ne'er decay;

The honours of thy name,
(Pride of thy native land;)
In the long glorious rolls of fame,
Pre-eminent shall stand.

T. K.

Hatton Garden.

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REVIEW OF BOOKS.

Cursory Remarks on the Evil Tendency of Unrestrained Cruelty, particularly on that practised in Smithfield Market. 8vo. 6d. London: Harvey and Darton, 1823.

WE have given a conspicuous place to this spirited and eloquent pamphlet, as we are anxious to give it our most cordial recommendation, and to express our own sentiments on that peculiar form of human depravity, which it faithfully and powerfully exposes. Man is made up of anomalies: with all his tender and sympathetic affections, he is by nature ferocious; and the English nation, with all its high civilization, its ardent feelings, and its liberal charities, bears a deep stain of guilt branded on its character, for the cruelties which have disgraced the land. Cold barbarity and savage levity have distinguished themselves alike in the perpetration and the defence of unmanly atrocities. In the fierce pastimes of darker ages, man perilled his own life and limb. The Spanish Matador,—in the bloody sports of a people usually stigmatised as infamous for sanguinary feeling—relies on his own craft and courage, in the conflict with the noble animal whose rage and sufferings make sport for a dastardly populace. But we go beyond all these. In the cockpit and the bull-ring, we play a safer game. Aloof, at cautious distance, stand Englishmen, to witness and exasperate the madness and the torture of brutes, whose better qualities they might learn to foster and to emulate—whose ferocious impulses it should be their delight to chide and tame.

All this, however, is a matter comparatively insignificant. Cock-fights and bull-runnings, criminal

as they are, do not frequently occur; and the sufferings which they occasion, can hardly claim a thought, when compared with the agonies that are daily, hourly, and every moment, inflicted, not on individuals, but on herds and flocks of helpless, unresisting creatures. Intensely as we abhor cruelty, in all its shapes, we think lightly of its casual excesses, compared with the inflictions continually witnessed in our streets, on the animals who serve our convenience, or sustain our existence. On those days especially, when the markets of the metropolis receive their periodical supply, the long trains of jaded animals pass along our thoroughfares, thirsty and footsore, urged forward by oaths, curses, and blows, until the appalling mass of crime and misery is collected on that classic ground of cruelty—SMITHFIELD.

Of the thousands who pass daily across that scene of torture, whence the cry of suffering nature has so often arisen to heaven, how few bestow even a momentary thought on the strange, the varied, the harrowing, and the animating circumstances which have caused its very name to become a proverb and a bye-word. How few pause to call to memory the worthies of our Protestant faith, who sealed their profession with their blood! How few recal the glorious transactions which have graven on our hearts an instinctive abhorrence of the sanguinary creed which called forth those bright displays of christian heroism! But the glorious army of martyrs, who thus perished in the breach, did not shed their blood in vain. Their testimony is on high, and on earth it is still remembered. They have bequeathed to us the name, the

privileges, the feelings of a Protestant nation,—they have fixed a stigma on that fierce and tyrannous sect which has usurped the throne of conscience, that no sophistry can elude, no lapse of time efface.

But our present business is with a more vulgar, and, if possible, a more odious barbarity; with a wanton and gratuitous cruelty, which has no plea, not even that of bigotry, to gloss and to uphold it; a vile and dastardly ferocity, delighting itself in the pangs of the creatures whom superior strength or craft have reduced beneath its tyranny.

“We have heard much of the barbarities and horrors of slavery—of the savage and brutalizing exhibitions which degrade and disgrace other ages and other countries—of the Spanish bull-fights—of the gladiatorial combats, and other barbarous shows, of the Roman amphitheatre;—but, on no part of the globe, in no age of the world, can I imagine scenes of more atrocious cruelty, of more fiend-like depravity, than those exhibited in Smithfield-market.

“Let the friends of humanity, the great philanthropists, who unite the love of justice with the power to administer it—the abhorrence of cruelty with the power to restrain it; who deeply feel, and anxiously desire to restrain, the depravity and consequent misery of their own species, as well as the suffering inflicted by that depravity on the lower creation, visit Smithfield, on a Monday, (the great cattle-day,) between the hours of ten in the morning and three in the afternoon; let them take their station at an upper window, commanding a general view of the market; and, from this field of observation, they will acquire a deeper insight into human nature—into the extremes of depravity into which it may be sunk, than they could easily obtain from any other quarter. and, from thence, they will perceive the necessity of some more effective restrictions upon the propensity to cruelty, than have ever yet been adopted.

“But will they accept the invitation? Men of business have no leisure—men of refinement have no inclination for such a visit. I will therefore attempt to describe the scene from my own observation, and from the reports given me by eye-witnesses of undoubted veracity. And in doing so, it is quite unnecessary to pledge myself scrupulously

to avoid all exaggeration; for no imaginative descriptions of cruelty can well exceed this living exhibition of it.”—pp. 3—5.

After describing the preparations—the *Sunday evening* preparations—for the great market of the Monday, this humane and energetic writer goes on to describe the effects of the goad, an instrument of torture as unnecessary as it is painful, and the wantonness with which it is used.

“Early in the day, before the animals are quite exhausted with fatigue and worn down with pain, I have seen them spring forward and kick, upon the application of these goads. I have heard them bellow, and have seen their eyeballs roll, as in intense anguish from violent blows upon their horns, (which, I am told, are exquisitely sensitive.) But, during the last two hours of the market, they generally exhibit the most patient endurance of every kind of persecution, giving few outward indications of suffering; except from the constant method of forcing them out of the circles or lines, when sold, which is effected by striking them violently upon the head and horns, and repeating the infliction until the object is accomplished. At first, they shake and toss their heads; then try to force them through the thick, clustered branches of their neighbours’ horns, and dive their battered foreheads to the ground for protection. The battering then gives place to the application of the goad, struck with reiterated violence into their face, and even eyes, the lids of which I have seen them, after this treatment, unable to open. At length, the poor animals seem to comprehend the meaning of their tormentors, and withdraw themselves from the circle or lines, and rush in search of securer shelter; sometimes plunging their heads under carriages, and sometimes forcing their way through the close ranks of their confined companions. I was once passing close to the spot, where one of these wretched animals was thus circumstanced. Its perfect stillness under the infuriated passion of its tormentor, who had been battering its head with the most violent blows, in every direction, till it was evidently stunned and knew not which way to move, arrested my attention; but I am quite unconscious of using any verbal remonstrance, aware that it would be the extreme of folly to attempt it. But the remonstrance conveyed in the pleading of my countenance, caught the eye of a drover, who stood idly by, and who instantly lifted his weapon against me with

such a savage, vindictive menace, as if he would, had he dared, have felled me to the ground."—pp. 7, 8.

After giving farther details of these agitating scenes, the writer proceeds in the following indignant strain :

"It deducts nothing from the shame, disgust, and anguish, which only a casual glance at this scene must excite in every unfamiliarized observer, to reflect that the sufferers are brute animals, not our own species. The consideration of their inferiority and entire subjection to man ;—of their harmless, unresisting, uncomplaining nature ; are so many aggravations of the depravity and turpitude of wantonly or unnecessarily tormenting them. Could they advocate their own cause, complain of their injuries, turn again upon their tormentors, and retaliate on them the torments they inflict, the scene would, in that case, be less revolting and disgraceful : it would be savage and disgusting, but would lose its most atrocious character—the baseness and cowardliness of tormenting where there is no provocation—of wantonly inflicting suffering and anguish on the most unoffending and patient submission."—p. 10.

But if it were possible to remedy these enormous abuses, and we fully agree with the pious author of this tract that much, very much, might be done, both in the way of prevention and of cure, not only by those in authority, but by private individuals ; still there will remain a large field for the pleadings and the prayers of the christian philanthropist. The drudgery and ill-usage of the horse are extreme, and the impatience of modern travelling is continually adding to the sufferings of that noble animal. But if we were to pursue this subject through all its ramifications, we might fill page after page, to the exclusion of every other topic. We cannot, however, conclude, without a strong appeal to the compassionate feelings of those who profess themselves the servants of Him whose tender mercies are over all his works. A great work presents itself to their consideration. The late act against cruelty, which we have no doubt is a much more efficient

measure than the writer before us seems to think it, has armed them with the strength of the law ; and we should hope that a milder appeal than that to power and punishment, might, sometimes, find access even to the hardened heart of a Smithfield drover.

We again tender our cordial thanks to the author of this admirable and seasonable pamphlet, to which we wish an extensive and influential circulation.

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*Memoirs of the Rev. Joseph Benson. By the Rev. James Macdonald. 8vo. 10s. 6d. London ; Blanshard, 1822.*

THOUGH we have been highly interested by these memoirs, yet we must confess that they have, in some respects, disappointed us. Mr. Macdonald has been at great pains to give a complete view of Mr. Benson's history ; he has taken him up at the commencement of the journey of life, traced him through all its various routes, halted with him at every stage, and faithfully recorded the events and vicissitudes of his course until its happy termination. We cannot, however, think this the most efficient way of writing biography ; least of all the biography of such a man as Joseph Benson. In common cases this straight-forward method may answer well enough ; a series of dates and transactions will generally satisfy curiosity where it is but lightly stimulated, or where nothing more than occurrences and circumstantial illustrations are in question. But when the subject lies deeper than this, when an important and leading character requires to be fairly brought out, we look for something more than this superficial kind of statement : *keeping*, to borrow the language of artists, is requisite ; light and shade, prominent points, and subordination of details, must be judiciously blended and harmon-

nized, before we can be put in possession of the living portraiture of a conspicuous original. In the volume before us, this is not even attempted, though Mr. Benson's life and character appear to us to afford peculiar facilities for such an arrangement. His early days, his education, his conversion, his connexion with the Methodists, his college life, his decided entrance on the work of an evangelist, his conduct respecting the Plan of Pacification, with other salient points of his intellectual, spiritual, and active experience, would have formed so many distinct features of his character, and afforded opportunities for painting his striking lineaments in strong relief. Neither can we think that any thing is gained towards an accurate estimate of the peculiar qualities of Mr. B.'s mind, by the unbroken, indiscriminating tone of eulogy maintained by his biographer. If we had not ourselves known something of Mr. Benson personally, if we had never heard him preach or converse, we really should not have been able to infer any thing more from the work before us, than that he was a pious and devoted minister of the Gospel, and held in excessive admiration by Mr. Macdonald. But he was much more than this. He was not only a holy, but an eminent man; he was not merely what we understand by the common-place encomium, an excellent preacher; he was a man of genius in the full and unrestricted import of that comprehensive phrase. When we hear from Mr. M. that "Mr. Benson, as a *preacher*, had, perhaps, fewer faults, and more excellencies, than ordinarily fall to the lot of one servant of Christ, however gifted;" we must really demur to praise, at once so excessive and so vague. Mr. B., as a preacher, had great faults, but such was the power of his intellect, and such the transcendent energy of his mind

and manner, that his defects were altogether forgotten. In fact, his excellences were of that native and uncompromising cast, that could not be otherwise than allied to concomitant failures, though the latter always partook of the masculine mould of his understanding. He sometimes offended by coarseness, but he never even approached the confines of meanness or feebleness. His taste was not remarkable for refinement, but the force and manly simplicity of his mind, kept him from touching upon affectation. When he ascended the pulpit, there was but little in his appearance to awaken the admiration of a superficial observer; there was an apparent languor in his manner, look, and voice, which combined with the smallness of his figure to diminish the expectation which would otherwise have been awakened by the intellectual character of his head, and the fine expression of the general outline of his features. But when he had fairly entered into his work, when he began to feel his subject, when the hour of inspiration came upon him, when he looked forth with intense anxiety on the immortal beings to whom he was commissioned to deliver the message of eternity, he was then all himself. His eye lighted up, his lip quivered, his voice acquired commanding energy, and, varying from elevated to sepulchral tones, allowed no respite to attention. We have never heard a preacher who gave less opportunity for the indulgence of drowsiness. His *forte* did not lie in that finished and sustained style which, however beautiful and attractive it may sometimes be, has a tendency at length to pall upon the ear; he had little of Cicero and less of Isocrates in his composition; his eloquence was Demosthenian, or if we wished to point out a more specific resemblance, we should

say, that it was closely allied, though employed on infinitely nobler subjects, to that of Patrick Henry.

We do not profess to be much conversant with Mr. Benson's writings; but as far as we are acquainted with them, we should characterise them as inferior to his pulpit exertions. They display the sound judgment and diligent research of the author, but they do not exhibit that singular force and energy which distinguished his preaching, when his mind was roused to its full action, and his feelings called into strong exercise. On this point, however, it is no part of our present business to dwell minutely, and we shall pass on to a brief sketch of his life, from the materials supplied by Mr. Macdonald. We should, indeed, have preferred a somewhat different plan, and we had taken measures for collecting materials illustrative of those points where the present biographer has failed, and where he might have given the greatest interest to his book. But, on consideration, we have thought it best to hold the beaten track, and to limit ourselves to the usual business of the reviewer, by keeping close to the work in hand.

Mr. Benson was born January 25, 1748, at Melmerby, in Cumberland, of respectable parents. His habits were studious, even in early life; and "when not more than seven years of age, he frequently retired to call upon God in secret; and often in the fields, after meditating upon heaven and hell, did he kneel down and pray for grace, that he might obtain the former, and escape the latter."

"His own account of his conviction for sin, and subsequent deliverance from guilt, is as follows:

"When I was about sixteen years of age, it pleased God, by means of conversation with a cousin of mine, to convince me that I was not in his favour, since I did not know my sins pardoned.

I was more and more deeply made sensible of my alienation from God, by continuing to hear the Methodists, with whom I was united, and was in great disquietude and distress almost continually for about ten months, till the Lord gave me to believe in his Son, and shed abroad his love in my heart. I may observe, I was not without some gracious drawings from God, and transient tastes of his goodness at times, during that distress; but for about seven or eight weeks before it was given me to believe, I was powerfully tempted to despair of ever obtaining mercy. Satan thrust sore at me, and I was in horrid agony: when I kneeled down to pray, I could not pray: it seemed as though the heavens were brass, and not to be pierced. My tears, I saw, availed nothing. I was sorely impatient, and ready to give up all for lost. But, glory be to God, he turned my heaviness into joy, and made light to spring up in my heart."—p. 11.

In his 17th year, he left his paternal dwelling for the purpose of procuring an interview with Mr. Wesley, and on March 11, 1766, was appointed by him classical master of Kingswood school, an office for which he had been sufficiently qualified by a good education, and by his steady pursuit of knowledge. It was during his residence here, that he made his first essays in preaching, by occasionally ministering among the neighbouring colliers. In 1770, he became head master of Lady Huntingdon's College at Trevecca, but his residence there was short and harrassed. Without imputing blame to either party, it is quite enough to know that in the weighty matter of theological education, Calvinism and Arminianism are not very likely to move hand in hand. Lady Huntingdon, when Mr. B. retired, gave him a written attestation to his "capacity, sobriety, and diligence;" her Ladyship omitted to add orthodoxy to the list of his good qualities. In March, 1769, he had entered his name as a student of St. Edmund's Hall, Oxford.

Apprized by Mr. Benson himself of his connexion with Lady Huntingdon and Mr. Wesley, the

tutor of St. Edmund's Hall, announced his intention of refusing to sign any testimonials for orders. Mr. B. consequently withdrew, and failing in a subsequent attempt to procure ordination, connected himself finally with Mr. Wesley as a travelling preacher. In this laborious and honourable office, he went on for many years, without other interruptions than those which invariably attend the great work of souls, till in 1779, Dr. Coke took it into his head to charge him with Arianism. It would occupy too much space to investigate here the merits of the question, we shall, therefore, only express our belief, that Thomas Coke was not formed to fathom the mind of Joseph Benson. It appears, that "Mr. Wesley and all the preachers in London, were fully satisfied" with the sentiments of the latter, "on the subject of Christ's divinity." At the first conference held after Mr. Wesley's death in 1791, Mr. Benson was appointed to preach; in the same year he published a work on the unscriptural character of Socinianism, partly written by Mr. Fletcher, and partly by himself. In the conference of 1792, much difference of opinion prevailed respecting the administration of the "Holy Sacrament." Many were desirous of receiving it from the hands of the preachers, others opposed it as an innovation, and on its reference to the Hierarchy, opinions were so "nearly balanced," that it was proposed to decide the matter by lot. A glowing description of the scene which took place in consequence, is given in the official circular, while peace and acquiescence are described as attending the result. The cool and sagacious mind of Benson was, however, unmoved by all this excitement — "I entirely disapproved," he observes, "of putting the question respecting the expediency of our giving, or not giving,

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the sacrament of the Lord's Supper to the lot. It did not seem to me that that was, by any means, the proper method of determining the matter. And though the lot drawn was, "you shall not give the sacrament this year," yet, I fear, this will by no means satisfy those who wish to have the ordinance. May the Lord look upon us, and heal all our breaches!" We insert in this place the following dream from his diary; it strikes us as exceedingly characteristic of his peculiar cast of mind.

"Last night, at Newcastle, I had a very remarkable dream. I imagined myself to be conveyed to the brink of a very rapid river, deep and wide, down which multitudes of men and women were floating, all apparently dead, and making not the least resistance against the stream. I was exceedingly struck and concerned at the sight. Upon going a little nearer, and observing them more attentively, I perceived, I thought, symptoms of life in some of them. They lifted up their eyes, and looked at me, as if desirous I should lend them help. This encouraged me to draw still nearer; and I thought I began to preach to them, and 'cry aloud; 'Awake thou that sleepest, and arise from the dead,' &c. While I was addressing them in this language, I observed first one and then another, raise themselves up in the water, and make towards the land. And as I continued addressing them, I thought more and more, scores and hundreds, nay, thousands, escaped to the land."

"Having thus related a dream, sufficient to make a deep impression on a mind as strong and well-informed as his own, and equally opposed to superstition; he says, 'When I awoke, and reflected upon my dream, I found encouragement. I thought this river is time. Mankind are floating down the stream of it like a lifeless corpse. God has commissioned me to preach to them, and he will crown my labours with success.'"—p. 270.

In 1794, he was appointed to the Bristol Circuit, and found the minds of the people exceedingly inflamed by their difference respecting the sacramentarian controversy. As little explanation is given by Mr. Macdonald, and we feel no interest in the subject, we shall pass it by. In 1795, Mr.

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Benson assisted in framing "the plan of pacification." In the same year he took a journey into Cornwall, and preached with astonishing effect to immense congregations of 10,000 15,000, and, in one instance, 20,000 persons. We can much more easily comprehend the impression made by the preaching of this excellent man, than we can understand how his voice could reach the ears of so many people with distinct articulation. The disputes which, in 1796, terminated in the expulsion of Mr. Alexander Kilham from the Society, are lightly touched; concerning the merits of the discussion we have not the means of judging, but we remember reading his pamphlets, and the impression which they left on our minds in favour of his shrewdness and intrepidity. His conversation did not strike us as quite equal to his writings.

Mr. Macdonald, having occasion to speak of Whitby, calls him "one of the first of original commentators." Now, though we have a higher opinion of Whitby than is entertained by many of our fellow Calvinists, we must really take leave to hint, that *originality* is one of the last merits that can be fairly assigned to him. He is particularly indebted to Hammond, who is a far more original annotator.

In 1810, Mr. Benson sustained a heavy affliction in the loss of his excellent wife, after an affectionate union of thirty years. On Sunday, the 26th of November, 1820, he preached his last sermon. Long before this the symptoms of decay had been manifesting themselves, but the energy of his spirit carried him through a large field of labour, while his bodily weakness required repose. He occupied the pulpit till within about ten weeks before his death, and he "continued to perform his full work," as editor of the magazine, till within three

weeks of that event, and even then he did not relinquish it wholly. In the near contemplation of eternity, he maintained a calm and unshaken trust in God, two days before his departure,

"Dr. Clarke, Mr. Bunting, and Mr. Richard Smith, visited him. Dr. Clarke was much affected at seeing him. The Doctor said, 'You know me, Sir;' he answered, 'O yes,—it is Dr. Clarke.' 'Well, Sir, you are not far from the kingdom of our God.' He replied, 'I am not only not far from the kingdom of our God, but I am sure of finding God in that kingdom;—I am breaking very fast, and shall do so more and more.' Dr. C. said, 'You have an all-sufficient and almighty Saviour; and you now maintain your trust in him.' He replied, 'Yes.' The Doctor then prayed with him; after which he said, 'You feel the power of those great truths you have for so many years so fully declared to us: we have not followed a cunningly devised fable.' He answered, 'No, no; I have no hope of being saved but by grace through faith. I still feel the need of the renewing influences of the Holy Spirit.' To Mr. Bunting he said, 'I am very weak, I feel my infirmities; I feel that I have no sufficiency for any thing good in myself.' He observed, also, 'I consider that we must not only be pardoned and accepted through Christ, but also for his sake, and by his Spirit be fully renewed, and made partakers of the Divine nature.' Mr. Bunting replied, 'You now realize the truths which you have so frequently pressed upon us.' He answered, 'Yes! O yes!'"—p. 507.

On the 16th February, 1821, he died, in the 74th year of his age.

We feel ourselves unequal to the task of writing the character of this great and good man, and we cannot adequately supply our deficiency, by reference to Mr. Macdonald. We must not, however, omit the striking proof of disinterestedness supplied by the fact, that notwithstanding his extensive and unwearied labours as conductor of the magazine, editor of many voluminous works, and writer of an extensive commentary, he gave all his work gratuitously, absolutely refusing the sum of £500. voted to him by the Conference of 1815, "not as a reward

for his labours, but as a mark of their approbation."

The extreme feebleness of Mr. Benson's outward appearance, formed a singular contrast to the vigour of his bodily constitution. He went through the greatest exertions in preaching and travelling on foot, almost without fatigue; and his strength was retained, with little diminution, till within two years of his death. His joy was in his work; his rest and relaxation were in his study; his learning was solid; and as a theologian, though differing from him in particular points, we have often been delighted and edified by his accuracy and depth.

*A Treatise on Love to God, considered as the Perfection of Christian Morals. By the Rev. James Joyce, A. M. 8vo. 7s. 6d. London: Hatchard, 1822.*

THIS is a most delightful, but, at the same time, a most difficult theme; to ascertain the just view of the general question, to succeed in a correct and comprehensive adjustment of the details, as well as to discriminate with accuracy between the two extremes of coldness and extravagance, require a rare combination of judgment and right feeling. There are few subjects which offer so strong a temptation to pass over the bounds of rigid temperance and discretion; it seems an offence against generous emotion to restrain the utmost fervour of expression in describing the affection due from man to God. Hence it is that we find many pious individuals verging on indecorum in their efforts to give life and energy to their language in connexion with this topic; instead of imitating the expressive simplicity of Scripture, they have recourse to earthly analogies, and lavish on the Deity, the vocabulary of human fondness. Notwithstanding our aversion from any thing ap-

proaching to apathy in the concerns of religion; we cannot accept, as its substitute, disgusting familiarity. While it is the Christian's joyful privilege to *love the Lord his God with all his heart, and with all his soul, and all his strength, and with all his mind*, it is no less his duty and delight to *serve Him acceptably with reverence and with godly fear*.

Others again err, and the true source and character of their error is admirably exposed by Mr. Joyce, on a different and still more plausible ground. Love to God, affirmed the Quietists, should be purified from the slightest taint of selfishness; we should lose all regard to our own interests and even our own happiness, in an implicit devotedness to his will and glory. They illustrate this by supposing the extreme and extravagant case of a lover of God condemned to everlasting misery for the promotion of the divine glory, and they represent it as his duty, and as within his power, to rejoice in endless suffering, under the consciousness that it is the will of God and for his honour! It is well replied to this almost impious supposition, that it is "impossible in fact, as it is absurd in theory," and that "it may be justly considered as an affront to the divine wisdom and goodness" to admit it to "serious argumentation." The speciousness of the theory is effectually refuted by the absurdity of its illustration.

Whatever may be the difficulties which surround the subject, they have been fairly met by Mr. Joyce, who has examined and discussed the question eloquently, and with much discrimination and feeling. Our first view of his book was slight and accidental, but a cursory glance satisfied us that it was no every-day publication, and a subsequent perusal has afforded us a very high degree of gratification. In language of great clearness and beauty, Mr. J. conveys arguments

and illustrations which, without the affectation of profundity, display his views in a strong and attractive light. He has brought to his task not only talent, but knowledge and discretion, and we have been sometimes tempted to wonder that with so much transparency of style, and with no little tendency to the ornamental in composition, he is so seldom superficial. In the 13th and 14th of the "Fifteen Sermons," preached at the Rolls Chapel, by the celebrated Joseph Butler, Bishop of Durham, this subject is treated in his usual masterly manner, with a clearness and depth which leave nothing to desire within the range to which he has confined himself. A work, however, which should take a larger scope, and comprehend the different views and bearings of the question, blending popular treatment with philosophical and evangelical discussion, was still wanting, and this important desideratum Mr. Joyce has adequately supplied.

The treatise is divided into three parts. The *first* enumerates the dispositions which are included in Love to God. The *second* shews the influence of this principle on our conceptions of future happiness. The *third* argues from it in favour of the inspiration of the Scriptures.

The dispositions comprehended in the grand principle of Love to God, are—*Admiration of the Divine Perfections—Gratitude—A supreme Regard for the Glory of God—A constant desire of the Divine Favour—A habit of Communion and Intercourse with God—A Desire of Similitude to God—Delight in his Service—Love to our Fellow-creatures.* From the Chapter on the Desire of the Divine Favour we select the following passages as happily conceived, and expressed with much beauty.

"How much is the value even of temporal benefits enhanced by regarding

them, not as dropped at random into our possession by the caprice of fortune or chance, but as immediately presented to us by the hand of a kind and gracious God, and by receiving them as the visible tokens of his parental care, and as plain demonstrations of his willingness to indulge his servants in every happiness consistent with the discipline of the present state.

"But if a regard for the divine favour would arise even from such views as these, how much more from the conviction (on which the principle of love to him partly rests), that the being and happiness and glorious services of every creature depend on the will of God, and that to lose his favour would be to forfeit all the magnificent gifts and endowments, the sublime glories and delights which the divine bounty has so graciously bestowed. 'In thy favour (says the Psalmist) is life.' To angelic natures how insupportably dreadful would be the thought of seeing the divine favour withdrawn, and their celestial exercises and blessed employments brought at once to a termination! In this world even, where there is so much pain of body and anxiety of mind, the extinction of our present thoughts and feelings by the stroke of death, is not contemplated without great dread, except by those whose confidence in the disclosures of the word of God, inspires them with new hopes and triumphant confidence. To close our eyes on the beauties of the visible creation, on which we have so frequently gazed with delight; to be torn from a situation in which our affections, like a tree of long standing, have taken deep root; to take a long and last farewell of those near friends and relatives with whom our feelings are so linked and interwoven, that we are more like the same than different beings; to have the cherished conceptions of the understanding dissipated, and the emotions and sensibilities of the heart all extinguished; this is a prospect from which our nature, if we confine our views within the briefness of the present life, shrinks back and startles with horror.

"But, for an angel to close his eyes for ever on the bright and ravishing glories of the blissful vision of God; to quit his sphere of celestial services and enjoyments, and resign his rank among the hierarchies of heaven, that he might sink into nonentity, 'swallowed up and lost in the wide womb of uncreated night;' to sing his last hymn of praise, and touch the last chord of his immortal harp; to withdraw for ever from the innumerable company of angels with whom he had exulted in a holy interchange of affection only inferior to the primary and supreme love he felt to God; to abandon



all his divine conceptions, unutterable and incomprehensible by man, and surrender all the glowing and enchanting sympathies and raptures which animate seraphic bosoms; what infinite value must the thought of such a change teach the inhabitants of heaven to attach to his favour on whom the perpetuation of all their blessings depends!

"This consideration applies with additional force to the race of mankind. For, though we have not so much present bliss as the angels to lose, we have the prospect of glory equal if not superior to theirs; while the alternative of not enjoying the divine favour, is not an utter extinction of being, but what is infinitely more dreadful, an eternity of woe. We are peculiarly situated. Our first parent was taught the value of the divine favour, first by its possession, and then by its loss. We feel its value by the absence of those heavenly privileges to which it ultimately restores us; by the dreadful alternative to which we are exposed, and by the hope, the confidence, the consolation and joy which it communicates before our departure from the world. And though, in other respects, this present fallen state of man may not be the best post of observation from which to contemplate the divine perfections, yet in one point we may have an exclusive advantage. For the favour of God is exercised and exhibited to us, not merely as an operation of beneficence, but as an act of mercy. 'Mercy and truth are met together, righteousness and peace have kissed each other.' This attribute of the Godhead might have been unknown before the fall of man to other parts of the universe, and the redemption of the human race may afford a new display of the divine glory, and a new theme of contemplation and astonishment, as well as a new ground of gratitude and love to all the hosts of heaven. 'Which things (says St. Peter) the angels desire to look into.'—pp. 52—56.

The second part discusses — *The Pleasure which is derived from the Exercise of Affection—The Power of Moral Excellence in awakening Affection—The Increase of that Power in proportion to Improvement in Holiness—The Provision made for the Exercise of Love in Heaven—The Conclusion from these Premises, respecting the future Blessedness of the Servants of God.*

The third part is chiefly occupied by a brief investigation of

the ancient philosophical theories, with a view to illustrate their imperfect notions respecting the chief good, and to demonstrate the high superiority of the Scripture system. This section does not appear to us quite so satisfactory as the former, nor is its summing up sufficiently specific. Mr. Joyce seems to have been too apprehensive of overlaying his subject, and to have been somewhat too anxious for brevity. An additional chapter on the general character of Revelation, in reference to the leading subject, together with an enlargement of the concluding remarks, seem to us necessary to the completeness of his book.

The length of our preceding extract prevents us from gratifying ourselves by liberal citation; on one additional passage, however, we shall venture; it is from the chapter on Desire of Similitude to God, and exhibits the religious views of the author on an important point of christian doctrine. After a strong delineation of the depravity of human nature, he proceeds as follows:—

"But in proportion to his self-abasement and sorrow on the discovery of his own moral deformity, are his encouragement and delight in the promises of restoration to holiness, which form a portion of the glad tidings of the Scriptures. He rejoices in the prospect of regaining the divine image, which has been effaced; of becoming, according to the declaration of St. Peter, 'a partaker of the divine nature.' He is cheered by the immediate effect of the Gospel in renewing and progressively exalting the character of men, not only towards its pristine excellence, but a much more glorious elevation of holiness and happiness. For St. Paul reveals this animating truth when he describes Christians as contemplating the glory of God in the communications of his word, and deriving from thence to their own characters, irradiations of the divine brightness, which renew their nature, and restore them by degrees to the image of God. 'Beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory, even as by the spirit of the Lord.'

"The joy which these communications

from heaven are calculated to impart to the sincere and penitent Christian, is tempered by the operations of the principle of evil, which is not extinguished, but checked and subdued only, while he remains on earth. As yet, in a greater or less degree, he bears the image of the earthy. The tendency of his nature is still to relapse from holiness. Like water raised above its level, he has still a leaning towards the indulgence of his native dispositions, and requires a constant force to preserve his new elevation. O with what fervour does he look forward to a complete emancipation from all disposition to sin, and to the possession of a perfected nature, which spontaneously adheres to holiness by an invariable and unconquerable attraction! With what sincerity can he employ the words of St. Paul, in reference to his remaining depravity, 'O wretched man that I am, who will deliver me from the body of this death?' And with what comfort does he remember the declaration with which the Psalmist consoled himself under sorrow and despondency: 'I shall behold thy face in righteousness; when I awake up after thy likeness, I shall be satisfied with it.' With what triumph the promises of the Gospel inspire his mind: 'As we have borne the image of the earthy, we shall also bear the image of the heavenly.' 'We shall be like him, for we shall see him as he is.'—pp. 71—73.

We shall close our article with the following extract from Bishop Butler; it is, at once, a most striking passage, and closely connected with the spirit and tendency of the quotation we have just made from Mr. Joyce.

"Consider wherein that presence of a friend consists, which has often so strong an effect, as wholly to possess the mind, and intirely suspend all other affections and regards; and which itself affords the highest satisfaction and enjoyment. He is within reach of the senses. Now, as our capacities of perception improve, we shall have, perhaps by some faculty intirely new, a perception of God's presence with us in a nearer and stricter way; since it is certain He is more intimately present with us than any thing else can be. Proof of the existence and presence of any being is quite different from the immediate perception, the consciousness of it. What then will be the joy of heart, which his presence, and the light of his countenance, who is the life of the universe, will inspire good men with, when they shall have a sensation, that He is the sustainer of their

being, that they exist in him; when they shall feel his influence to cheer and enliven and support their frame, in a manner of which we have now no conception? He will be in a liberal sense, *their strength and their portion for ever.*

"When we speak of things so much above our comprehension, as the employment and happiness of a future state, doubtless it behoves us to speak with all modesty and distrust of ourselves. But the Scripture represents the happiness of that state under the notions of *seeing God, seeing him as He is, knowing as we are known, and seeing face to face.* These words are not general or undetermined, but express a particular determinate happiness. And I will be bold to say, that nothing can account for, or come up to these expressions, but only this, that God himself will be an object to our faculties, that He himself will be our happiness; as distinguished from the enjoyments of the present state, which seem to arise, not immediately from Him, but from the objects He has adapted to give us delight."—pp. 295, 296.

It is quite unnecessary for us to repeat our commendation of this volume; nor will we incur the risk of appearing to abate from our praise, by pointing out the few instances of failure which have presented themselves to us. We have derived so much gratification and instruction from Mr. J.'s book, that we wish him repeated opportunities of adding to its correctness. We would, however, suggest, that in the highly probable event of future editions, it may be desirable to omit, or, at least, considerably abridge, the poetical quotations. The passages themselves are by no means of remarkable rarity, and were it otherwise, they have, to us at least, an unpleasant effect; they give to a grave and serious discussion too much the air of a school-boy's theme; they are out of place, and call up associations quite at variance with the nature and object of the volume in which they are introduced. We do not, indeed, lay any great stress on this matter, but it seems to us a blemish, and, as far as our own feelings are concerned, we should wish to see it removed.

**Literaria Rediviva; or, The Book Worm.**

*Hydiotaphia, Urne-Buriall, or, a Discourse of the Sepulchrell Urnes lately found in Norfolk.*  
By Thomas Browne, D. of Phisick. Quarto. 1658.

We must forewarn our readers not to be alarmed at the unsoliciting title of the book. For though the subject may appear gloomy, and all its associations dull and uninviting, and the epithet "*dry stuff*" might well have characterized such a work, coming from any ordinary pen, or even from the whole society of Antiquaries, yet we can assure them that a more curious assemblage of historical facts and personages, or a more brilliant display of fancy, philosophy, and sentiment is scarcely to be found in the whole circle of English literature. "Flat and flexible truths are beat out by every hammer;" but Sir T. Browne is not one of the hammermen of literature. To those readers who are *delighted* with the ordinary stuff which fills a large proportion of modern publications, and which is both muddy and chaffy, no writer probably would be less interesting than the present; and even to a much larger class, who have some just pretensions to intellect and taste, hardly any theme could be introduced less promising than an essay upon a few ancient Urns, or a disquisition on the calcined dust found in them. They would be ready to say, let the Antiquarian revel, like another Laird of Monkbarns, amidst a rabble of conjectures, all equally plausible, and equally unimportant, and assign the Urns to what era, and the bones to what owner he please; but, for the sake of discovering the name of some unknown Roman, or of fixing the burying-place of some half-savage, half-human

Saxon, we are neither disposed to turn moles to scoop the earth, nor spiders to lodge in the mouths of empty pitchers. But let us remind such, that hard and crabbed shells often contain sweet and milky kernels, and unsightly faces may be but masks for angelic minds. Let them step into this *illuminated* cemetery, and they will find that even *Urn-burial* is not a dull or uninteresting theme, but that when the Antiquarian is combined with the general historian, and the historian with the moralist, and when all these are identified with the Christian philosopher, all the dry bones shall live again, and the empty pitchers prove full of intellectual light. We shall be greatly surprised if any of our bookish readers regret their descent, even from the high Parnassian regions, to contemplate, with Sir Thomas Browne, these funeral relics, and to view these mansions of the mighty dead, of all ages and nations, which he has here opened and garnished with a mightier wand than ever enchanter used. The man of genuine taste will find them more fresh and fragrant than Contemplations on a Flower Garden, and the lovers of the true sublime will prefer them to any *Meditations among the Tombs* they ever read.

From the trivial incident of the discovery of a few urns at Walsingham, in Norfolk, the learned and ingenious author takes occasion to discourse of all the various modes of burial and ceremonies used at the obsequies of men of all nations, and has endeavoured to trace the principles and views upon which these various rites were founded. He has not only brought before us an immense variety of opposing institutions and customs, used in different nations,

but he has done much to reconcile them to general principles, and has produced a work which, with none of the ambition of a modern title-page, is strictly a treatise on the philosophy of relics and funeral rites.

Nor is the transition from the Norfolkian urns, to the general questions with which they stand connected, at all violent or forced. The particular fact is soon dismissed, and the general history of obsequies taken up in its whole and vast extent; thus a mere insulated fact, around which few could have done more than arrange some trite and contracted observations, Sir T. Browne has made the centre of a circle embracing all ages and nations, and irradiated, in every direction, with the creations of his own bright and captivating genius.

But it is high time that we should attempt to verify our estimate of this most exquisite and most original of Browne's works, by some specimens of the manner in which he has treated his subject, and of the curious and beautiful forms in which he has presented it. We are not sure that the author proposed to himself any regular method of procedure, and we must, therefore, decline any attempt at regular analysis, and take our extracts as they present themselves.

Thus he commences his first chapter.

"In the deep discovery of the subterranean world, a shallow part would satisfy some enquirers; who, if two or three yards were open about the surface, would not care to wrack the bowels of *Potosi*, and regions towards the centre. Nature hath furnished one part of the earth, and man another. The treasures of time lie high, in urnes, coynes, and monuments, scarce below the roots of some vegetables. Time hath endlesse rarities, and shoves of all varieties; which reveals old things in heaven, makes new discoveries in earth, and even earth itself a discovery. That great antiquity *America*, lay buried for a thousand years; and a large part of the earth is still in the urne unto us,"

—p. 1.

He then glances generally at the various modes of interment, cremation, &c. and shows why some nations have chosen to bury, and others to burn their dead. The *second* chapter is partly occupied with stating the probability that the urns which gave rise to the essay were Roman, with some general remarks on Roman antiquities found in Britain, and the prevalence of burning the dead among the ancient Britons. In the *third* chapter we find some very curious remarks on the contents of the urns, the ashes, cinders, &c.; upon all of which he is ingenious and erudite; particularly on the supposed mixture of bones contained in them.

"Some finding many fragments of sculs in these urnes, suspected a mixture of bones: in none we searched was there cause of such conjecture, though sometimes they declined not that practise; the ashes of *Domitian* were mingled with those of *Julia*, of *Achilles*, with those of *Patroclus*: all urnes contained not single ashes; without confused burnings they affectionately compounded their bones; passionately endeavouring to continue their living unions. And when distance of death denied such conjunctions, unsatisfied affections conceived some satisfaction to be neighbours in the grave, to lye urne by urne, and touch but in their names. And many were so curious to continue their living relations, that they contrived large, and family urnes, wherein the ashes of their nearest friends and kindred might successively be received, at least some parcels thereof; while their collateral memorialis lay in *minor* vessels about them.

"Antiquity held too light thoughts from objects of mortality, while some drew provocatives of mirth from Anatomies, and jugglers shewed tricks with skeletons. When fiddlers made not so pleasant mirth as fencers, and men could sit with quiet stomachs, while hanging was plaid before them. Old considerations made few *memento's*: by sculs and bones upon their monuments. In the *Ægyptian* obelisks and hieroglyphical figures, it is not easie to meet with bones. The sepulchral lamps speak nothing lesse then sepulture; and in their literal draughts prove often obscene and antick peeces: where we finde *D. M.* it is obvious to meet with sacrificing *patera's*, and vessels of libation, upon old sepulchral monuments. In the Jewish *Hypogeum* and subterranean cell at *Rome*, was little ob-

terrible beside the variety of lamps, and frequent draughts of the holy candlestick. In authentick draughts of *Anthony* and *Jerome*, we meet with thigh-bones and death heads; but the cemeterial cels of ancient Christians and martyrs, were filled with draughts of Scripture stories; not declining the flourishes of cypresse, palms, and olive; and the mystical figures of peacocks, doves, and cocks. But iterately affecting the pourtraits of *Enoch*, *Lazarus*, *Jonas*, and the vision of *Ezechiel*, as hopeful draughts, and hinting imagery of the resurrection; which is the life of the grave, and sweetens our habitations in the land of *Moles* and *Pismires*."—pp. 14, 15.

In the fourth chapter we find many very ingenious and charitable apologies for ceremonies; which appear unmeaning or absurd. He then begins this chapter.

"Christians have handsomely glossed the deformity of death, by careful consideration of the body, and civil rites which take off brutal terminations. And though they conceived all reparable by a resurrection, cast not off all care of enterrment. And since the ashes of sacrifices burnt upon the altar of God, were carefully carried out by the priests, and deposited in a clean field; since they acknowledged their bodies to be the lodging of Christ, and temples of the Holy Ghost, they devided not all upon the sufficiency of soul existence; and therefore with long services and full solemnities concluded their last exequies, wherein to all distinctions the Greek devotion seems most pathetically ceremonious.

"Christian invention hath chiefly driven at rites, which speak hopes of another life, and hints of a resurrection. And if the ancient Gentiles held not the immortality of their better part, and some subsistence after death; in several rites, customes, actions, and expressions, they contradicted their own opinions wherein *Democritus* went high, even to the thought of a resurrection, as scoffingly recorded by *Pliny*. What can be more express than the expression of *Phocylides*? Or who would expect from *Lucretius* a sentence of *Ecclesiastes*? Before *Plato* could speak, the soul had wings in *Homer*, which fell not, but flew out of the body into the mansions of the dead; who also observed that handsome distinction of *Demas* and *Soma*, for the body conjoynd to the soul and body separated from it. *Lucian* spoke much truth in jest, when he said, that part of *Hercules* which proceeded from *Alchmena* perished, that from *Jupiter* remained immortal. Thus *Socrates* was content that his friends should bury his body, so they would not think

they buried *Socrates*, and regarding onely his immortal part, was indifferent to be burnt or buried. From such considerations *Diogenes* might contemn sepulture. And being satisfied that the soul could not perish, grow careless of corporal enterrment. The *Stoicks* who thought the souls of wise men had their habitation about the *Moon*, might make slight account of subterraneous deposition; whereas the *Pythagorians* and transcorporate philosophers, who were to be often buried, held great care of their enterrment. And the *Platonicks* rejected not a due care of the grave, though they put their ashes to unreasonable expectations, in their tedious term of return and long set revolution.

"Men have lost their reason in nothing so much as their religion, wherein stones and clouts make martyrs; and since the religion of one seems madness, unto another, to afford an account or rational of old rites, requires no rigid reader; that they kindled the pyre aversly, or turning their face from it, was an handsome symbole of unwilling ministration; that they washed their bones with wine and milk, that the mother wrapt them in linnen, and dyed them in her bosome, the first fostering part, and place of their nourishment; that they opened their eyes towards heaven, before they kindled the fire, as the place of their hopes or original, were no improper ceremonies. Their last valediction thrice uttered by the attendants, was also very solemn and somewhat answered by Christians, who thought it too little, if they threw not the earth thrice upon the enterrd body. That in strewing their tombs, the *Romanes* affected the rose, the Greeks *Amaranthus* and myrtle; that the funeral pyre consisted of sweet fuel, cypress, firre, larch, yewe, and trees perpetually verdant, lay silent expressions of their surviving hopes: wherein Christians which deck their coffins with bays, have found a more elegant embleme. For that tree seeming dead, will restore itself from the root, and its dry and exuccous leaves resume their verdure again; which, if we mistake not, we have also observed in furze. Whether the planting of yewe in churchyards, hold not its original from ancient funeral rites, or as an embleme of resurrection from its perpetual verdure, may also admit conjecture."—pp. 19, 20.

But after quickening all the relics of the tomb, and tracing the origin of all the forms with which mortal remains have been committed to it, in a voice that sounds more like that of a familiar spirit, than a living man, he rises

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into higher themes, and shows a sensibility to the more solemn and important relations of death and the grave, and though there is little that is strictly theological in the work, there are many passages of a highly sentimental cast, and some that are truly beautiful and sublime. The following is the conclusion of the fourth chapter, and is worthy of the careful perusal of all our readers, in an age when infidelity is uttering its impious sarcasms against the belief of a future state.

"Were the happiness of the next world as closely apprehended as the felicity of this, it were a martyrdom to live; and unto such as consider none hereafter, it must be more than death to die, which makes us amazed at those audacities, that durst be nothing, and return into their *chaos* again. Certainly such spirits as could condemn death, when they expected no better being after, would have scorned to live had they known any. And, therefore, we applaud not the judgment of *Machiavel*, that Christianity makes men cowards, or that with the confidence of but half dying, the dispised virtues of patience and humility, have abased the spirits of men, which Pagan principles exalted, but rather regulated the wildness of audacities, in the attempts, grounds, and eternal sequels of death, wherein men of the boldest spirits are often prodigiously temerarious. Nor can we extenuate valour of ancient martyrs, who contemned death in the uncomfortable scene of their lives, and in their decrepit martyrdoms did probably lose not many moneths of their dayes, or parted with life when it was scarce worth the living. For (beside that long time past holds no consideration unto a slender time to come) they had no small disadvantage from the constitution of old age, which naturally makes men fearful; and complexionally superannuated from the bold and courageous thoughts of youth and fervent years. But the contempt of death from corporal animosity, promoteth not our felicity. They may set in the *Orchestra*, and noblest seats of heaven, who have held up shaking hands in the fire, and humanely contended for glory.

"Mean while *Epicurus* lies deep in *Dante's* hell, wherein we meet with tombs enclosing souls which denied their immortalities. But whether the virtuous heathen, who lived better then he spake, or erring in the principles of himself, yet lived above philosophers of more specious

maximes, lie so deep as he is placed: at least so low as not to rise against Christians, who believing or knowing that truth, have lastingly denied it in their practise and conversation, were a query too sad to insist on.

"But all or most apprehensions rested in opinions of some future being, which ignorantly or coldly beleaved, beget those perverted conceptions, ceremonies, sayings, which Christians pity or laugh at. Happy are they, which live not in that disadvantage of time, when men could say little for futurity, but from reason. Whereby the noblest mindes fell often upon doubtful deaths, and melancholly dissolutions; with these hopes *Socrates* warmed his doubtful spirits, against that cold potion, and *Cato* before he durst give the fatal stroak, spent part of the night in reading the immortality of *Plato*, thereby confirming his wavering hand unto the animosity of that attempt.

"It is the heaviest stone that melancholy can throw at a man, to tell him he is at the end of his nature; or that there is no further state to come, unto which this seemes progressional, and otherwise made in vain; without this accomplishment, the natural expectation and desire of such a state, were but a fallacy in nature, unsatisfied considerators would quarrel the justice of their constitutions, and rest content, that *Adam* had fallen lower, whereby by knowing no other original, and deeper ignorance of themselves, they might have enjoyed the happiness of inferiour creatures, who in tranquillity possess their constitutions, as having not the apprehension to deplore their own natures. And being framed below the circumference of these hopes, or cognition of better being, the wisdom of God hath necessitated their contentment: but the superiour ingredient and obscured part of ourselves, whereunto all present felicities afford no resting contentment, will be able at last to tell us we are more then our present selves; and evacuate such hopes in the fruition of their own accomplishments."—pp. 23, 24.

We sum up all with considerations upon the vanity of those struggles for immortality, which men have made through monuments, inscriptions, obelisks, pyramids, and the like. The following is one of his most characteristic, and at the same time one of his most splendid and original passages.

"Had they made as good provision for their names, as they have done for their reliques, they had not so grossly erred in the art of perpetuation. But to

subsit in bones, and be but Pyramidally extant, is a fallacy in duration. Vain ashes, which in the oblivion of names, persons, times, and sexes, have found unto themselves, a fruitlesse continuation, and onely arise unto late posterity, as emblems of mortal vanities; antidotes against pride, vain glory, and madding vices. Pagan vain glories, which thought the world might last for ever, had encouragement for ambition, and finding on *Atropos* unto the immortality of their names, were never damp't with the necessity of oblivion. Even old ambitions had the advantage of ours, in the attempts of their vain glories, who acting early, and before the probable meridian of time, have by this time found great accomplishment of their designs, whereby the ancient *heroes* have already outlasted their monuments, and mechanical preservations. But in this latter scene of time we cannot expect such mummies unto our memories, when ambition may fear the prophecy of *Elias*, and *Charles* the fifth can never hope to live within two *Methusels* of *Hector*.

"And therefore restless inquietude for the diuturnity of our memories unto present considerations, seemes a vanity almost out of date, and superannuated peece of folly. We cannot hope to live so long in our names, as some have done in their persons, one face of *Janus* holds no proportion to the other. 'Tis too late to be ambitious. The great mutations of the world are acted, or time may be too short for our designs. To extend our memories by monuments, whose death we daily pray for, and whose duration we cannot hope, without injury to our expectations, in the advent of the last day, were a contradiction to our beliefs. We whose generations are ordained in this setting part of time, are providentially taken off from such imaginations. And being necessitated to eye the remaining particle of futurity, are naturally constituted unto thoughts of the next world, and cannot excusably decline the consideration of that duration, which maketh pyramids pillars of snow, and all that's past a moment."—p. 26.

We have already extended our extracts beyond our intention, but cannot conclude this article without indulging our readers, who may not have seen the work itself, with two short passages more.

"There is nothing strictly immortal, but immortality; whatever hath no beginning may be confident of no end. All others have a dependent being, and within the reach of destruction, which is the peculiar of that necessary essence

that cannot destroy itself; and the highest strain of omnipotency to be so powerfully constituted, as not to suffer even from the power of itself. But the sufficiency of Christian immortality frustrates all earthly glory, and the quality of either state after death makes a folly of posthumous memory. God, who can onely destroy our souls, and hath assured our resurrection, either of our bodies or names hath directly promised no duration. Wherein there is so much of chance, that the boldest expectants have found unhappy frustration; and to hold long subsistence, seems but a scape in oblivion. But man is a noble animal, splendid in ashes, and pompous in the grave, solemnizing natiivities and deaths with equal lustre, nor omitting ceremonies of bravery, in the infamy of his nature."—pp. 28, 29.

The following brief citation will not unaptly conclude the series we have given, and sum up the interesting subject to which they all relate.

"Five languages secured not the epitaph of *Gordianus*; the man of God lives longer without a tomb than any by one, invisibly interred by angels, and adjudged to obscurity, though not without some marks directing humane discovery. *Enoch* and *Elias* without either tomb or burial, in an anomalous state of being, are the great examples of perpetuity, in their long and living memory, in strict account being still on this side death, and having a late part yet to act upon this stay of earth. If in the decreitory term of the world we shall not all die, but be changed, according to received translation; the last day will make but few graves; at least, quick resurrections will anticipate lasting sepulchres; some graves will be opened before they be quite closed, and *Lazarus* be no wonder. When many that feared to die shall groan, that they can die but once, the dismal state is the second and living death, when life puts despair on the damned; when men shall wish the coverings of mountains, not of monuments, and annihilation shall be courted."—p. 29.

Of the life of Browne few memorials are preserved of much interest, and as he was a diligent and extensive practitioner, and a close student in his leisure hours, it is not to be expected that much attention could now be excited by attempting his biography. It may be gratifying, however, to know,

upon the authority of his friend Whitefoot, that his end was not unworthy the man who so assuredly exults in Christian hopes. Whitefoot's words, relative to the close of his life, are these: "In his last sickness, wherein he continued about a week's time, enduring great pain of the cholick, besides a continual fever, with as much patience as hath been seen in any man, without any pretence of stoical apathy, animosity, or vanity, of not being concerned thereat, or suffering no impeachment of happiness. *Nihil agis dolor.* His patience was founded upon the Christian philosophy, and a sound faith of God's providence, and a meek and humble submission thereunto, which he expressed in few words; I visited him near his end, when he had not strength to hear or speak much; the last words which I heard from him were, besides some expressions of dearness, that he did freely submit to the will of God, being without fear: he had oft triumphed over the king of terrors in others, and give many repulses in the defence of *patients*; but when his overturn came, he submitted with a meek, rational, and religious courage."

Of his talents and learning some adequate idea may be formed from the extracts we have here presented, as well as from our former article upon the *Religio Medici* and *Christian Morals*. (*See Cong. Mag. for March 1822.*) Of his rare and splendid natural endowments none of his works afford such ample proof as the one now before us, and of his acquirements and learning no memorials remain so complete and decisive as those in the present tract. Though, among the men of exalted genius, he is entitled to a very high rank, yet he unfortunately lived at that period of our literary history, when the English language was fast sinking from its dignity and purity. Though his style is often elegant

and eloquent, and many of his combinations of phraseology are to be classed among the very happiest that our literature affords, yet these are counterbalanced by terrors of thought, sentiment, and diction which are often the indications indeed of true genius, but which destroy that certain confidence in the judgments of such men which we should delight to cherish, and make us cautious of holding them up as models for modern imitation.

In venturing to the very verge of lawful speculation, though Browne very rarely stumbles on the precipice, yet he sometimes looks down, turns giddy, and makes his more nervous readers tremble or shriek for his safety. In his earlier life he had read much on the side of infidelity, and though he fully embraced the Christian revelation, and frequently glories in its discoveries, yet we are not sure that either the force of his imagination, or the *ardentia verba*, or his fondness for speculation, can be allowed to plead an adequate apology on all occasions for his liberties, to use no stronger term, with some of the sacred verities of his own creed. But we tread softly over his ashes. We remember his own words: "He assumes the honourable style of a *Christian*, not because it is the religion of his country," but "having, in his riper years and conformed judgment, seen and examined all, he finds himself obliged, by the principles of *GRACE*, and the law of his own reason, to embrace no other name but this." His works, therefore, are to be read with caution as to the sentiment; and as to their style we can only say, in brief, that it has beauties of the highest kind, and affords instances of the most minute and exquisite grace, and surprises by the originality and force of its epithets, as well as by those complicated elegancies of figure and allusion, in which true genius de-



lights, but that its vices are neither few nor small. On these it is not our intention to dwell; having already surpassed the limits of this article, we must, for the present, dismiss the invidious topic, and close our observations, lest, after the splendid entertainment our author has afforded, some of our readers should think our own lamp burns rather dim. Indeed,

as all authors are supposed to write at midnight in caves, garrets, or cells, we deem it advisable to let our readers know, that 'tis time to close the five ports of knowledge; we are unwilling to spin out our waking thoughts into the phantasms of sleep, which often continueth precogitations, making cables of cob-webs, and wildernesses of groves."

## ANALYTICAL AND CRITICAL NOTICES OF NEW PUBLICATIONS.

*Profession is not Principle; or the name of Christian is not Christianity.*  
12mo. 3s. 6d.—Edinburgh, 1822.

WE have been exceedingly interested by this little book, notwithstanding some objections to its form and arrangement. It is principally in dialogue, but the style is about as different from that of actual conversation as can well be imagined. Independently of the want of that careless and idiomatic undress, which, within certain limits, is the most truly elegant attire of oral interchange of thought and feeling, there is such a perpetual recurrence of names—'My dear Conway'—'My dear Howard'—'Dearest Travers'—as is altogether unusual in actual life. Objections such as these, however, and some others which, if we were hypercritically inclined, we might make against a few insulated passages, fade away in comparison with the general worth of the book. We are sure that none can read in a right feeling without deriving profit from its contents; and we feel tempted to make the concession, that if all religious fictions were composed in the spirit of this series of dialogues, our objections to them would be disarmed of half their force. Without attempting a minute analysis of the story, we may state the general outline as follows. Mr. Howard, a man of large fortune and distinguished faculties, on his recovery from a dangerous indisposition is led to meditate deeply on divine things, and becomes decidedly pious. This

change excites, of course, astonishment and ridicule, and Conway, an intimate associate, residing for a time in a foreign country, hastens home full of anxiety respecting the soundness of his friend's intellects. In the course of their intercommunications, the leading points, both of theoretical and experimental religion, come under discussion, and Conway, instead of verifying the insanity of Howard, becomes satisfied that he is of sound mind, and is left, at the close of the volume, a sincere inquirer after divine truth. Incidentally to this, the author has introduced the narrative of the conversion and happy death of one of Mr. Howard's sons, for the purpose of illustrating the operation of religious conviction on minds of a different cast. The dying scene of Arthur Howard is interestingly written, and we shall insert it in this place.

"One night," says his father, "I thought him much worse, so did Travers, and we both sat up with him. He seemed to suffer great uneasiness, and was very restless, his breathing high, and quick, and oppressed; and though not asleep, he seemed almost unconscious of our presence. Travers sat near, watching every motion, and every expression of uneasiness that passed over his still beautiful countenance; and with the utmost tenderness arranging his pillows, or adjusting his uneasy bed. I sat on the other side, attempting the same; and we interchanged looks of grief or apprehension, or together raised our eyes to Heaven, for his presence to give that relief which our love sought in vain to do. At length he fell into an uneasy slumber,

which gradually became more peaceful, till at last he slept. This continued for about an hour. He then awoke, and observing who were with him, he looked earnestly first at Travers, then at me, and holding out a hand to each,

“ ‘ My two dearest friends on earth ! ’ said he.

“ For a few moments he was much moved. Travers, too, was almost overpowered, but at last said, repeating Arthur’s words,

“ ‘ On earth ! yes ; but, even while with us, you love another Friend, with a love unlike — far, far above that love that you bear to us, a love which produces ‘ joy unspeakable, and full of glory. ’ ”

“ Arthur’s countenance changed to an expression of calm joy, and looking earnestly at Travers,

“ ‘ Yes, my most beloved Travers, my eyes must soon close on you, but to open on him whom, having not seen, I love,—with whom I long to be. At this moment faith so perceives his glory, as to make me willing to be absent from you, that I may be present with him. Willing ! far more than willing,—I ardently long to depart, that I may be with him ! And when the veil is withdrawn, when I shall really enter his presence, when I shall behold him ! — ”

“ He could say no more, but his countenance expressed the rapture of the anticipation. In a little he said, ‘ I think the day begins to dawn. ’

“ Travers drew aside the window curtains. The sun was just rising. Arthur begged to be supported, so as to see it ; he again held our hands.

“ ‘ Let me feel you near me as long as I am here, ’ he said. He looked earnestly at us again, then a long look at the sun and sky. ‘ How I have loved that light ! ’ Then turning to ‘ us, ‘ I shall soon see you in glory,—but that sun, shall it be quenched for ever ? It matters not,—I go to the source of all light. ’ ”

“ He then begged Travers to read to him the 4th chapter of the 1st Epistle of John. While Travers read, he listened with an expression of heavenly composure. Before he had finished, however, he said,

“ ‘ I do not hear you, Travers,—dear, dear Travers ! My father ! ’ ”

“ He became quite faint, and we laid him down. He looked at us smiling, and said in a very low voice,

“ ‘ This is death,—it has no sting ; all is peace,—joy. ’ Then looking up with an expression of rapture, and, as if he saw the approach of some one, he said, ‘ Come, come ! — ”

“ His lips still moved, but we heard no more. After a few long breathings, he was at rest for ever.”—pp. 281—284.

The character of Travers is well conceived, and his agency in the change of Arthur Howard’s mind is managed with much skill.

*On Protestant Nonconformity.* By Josiah Conder. Second Edition. 12mo. 5s. 6d.—London: Holdsworth, 1822.

We have great pleasure in announcing a reprint, in a cheap and abridged, though, in several respects, an improved form, of this temperate, judicious, and well-written defence of Protestant Dissent. The author, with exemplary candour, has pointed out certain defects in the former edition, and has taken considerable pains to render the present republication, as far as might be practicable in an abridgement, a corrected transcript of the original. The chapter on ‘ Laws in general ’ is omitted, since, in order to do justice to the subject itself, as well as to give fair scope to the writer’s sentiments, it would have been necessary to re-write it on a larger scale. The substance of the argument is, however, retained.

Our readers are aware that the general division of the work is into four books—*Preliminary—On Church Government—On Rites and Services—On Ecclesiastical Establishments*. All these, especially the last, are most ably discussed, and by adhering, as far as was possible in so extended an inquiry, to general principles, with their specific illustrations, the writer has preserved himself and his readers from entanglement in a labyrinth of details without a clue to indicate their intelligible arrangement. As but few alterations have been made which affect the character of the work, and as, in a former article, we entered somewhat largely into a critical estimate of its value, we shall content ourselves, in this place, with giving it our warm and decided recommendation. Mr. Conder maintains a calm and moderate tone throughout ; he never assumes the manner of the eager and violent disputant. He argues strongly, but liberally ; he examines largely, and is candid in his conclusions, but he expresses himself with de-

cision when he has verified his results.

Such is a brief description of a work admirably suited to the purpose for which it was designed,—the defence and the enforcement of right principles on subjects connected with church government and religious liberty. We hope that in its present form it will obtain an extensive circulation, and we are satisfied that, into whatever hands it may fall, it cannot have any other than a salutary effect.

Some passages of the former edition, which touched on the subject of infant baptism, have been omitted in this, and, as the work now stands, it vindicates the principles of congregationalism on grounds entirely distinct from the peculiarities of sect.

*The Fulness and Freeness of Spiritual Blessings, as they are revealed in the Gospel; and their Adaptation to the Wants and Miseries of Man; opened and illustrated. By J. Thornton.—London: Baynes, 1822.*

WE are always glad to meet Mr. Thornton with drawn pens, not in a controversial way, but to give currency, as far as our recommendation may avail, to works which, in all the instances that have come under our inspection, have appeared to us well calculated to promote the good of souls and the glory of God. Mr. T. is a spirited writer; his habits of composition and modes of argumentation are cast in a popular mould, and well adapted for general reading. For the young his writings and compilations are peculiarly suitable.

These remarks are especially applicable to the interesting little volume before us. We have read it with pleasure and edification, and though we cannot afford it much space, the little that we can find room to say, will be conscientiously commendatory. It contains five Chapters. 1. *The Wants and Miseries of Men, unacquainted with true Religion, and alienated from God.* 2. *The Variety, Plenitude, and Pre-ciousness of the Spiritual Blessings provided in the Gospel.* 3. *The Suitableness of Gospel Invitations.* 4. *Motives to Compliance with these Invita-*

*tions.* 5. *Objections answered.* The following extract, taken at the opening of the book, will justify our favourable opinion of its general contents.

“Spiritual blessings reside in Christ, as their proper repository, and ‘from his fulness believers receive, and grace for grace.’ Nor is it possible for the affluence of the Divine Redeemer to be impaired and reduced. The richest earthly benefactor may, by continually giving, not only waste but eventually exhaust all his resources, and become poor. Joseph, who had, during the seven fruitful years, amassed the produce of an empire, and had it at his disposal, lived to see at last the granaries of Egypt empty. But though millions after millions, in successive ages, draw supplies of grace from Christ, his fulness remains the same. Giving cannot impoverish, nor withholding enrich him. The illustrations which we borrow from nature, singly and separately taken, are defective, and whenever blended and united, they are still inadequate to represent his fulness. The ocean is but a drop, the sun a transient spark, the vast firmament itself a span, a speck, a point, compared with the fulness of Christ. Whatever is called great in creatures, shrinks to littleness and insignificance if put in contrast with infinity. And yet we cannot speak intelligibly, without metaphors and allusions, which necessarily fall short of the subject. Our Redeemer bestows pardon, peace, comfort, and felicity, with a royal munificence; ‘for he is exalted a Prince and a Saviour, to give repentance and remission of sins to Israel.’ Miserable outcasts, vile apostates, daring and condemned rebels, are raised from the confines of hell to the blissful seats and songs of heaven! Who can ascertain the breadth and length, the depth and height of Christ, which passeth knowledge? Surely, gratitude and wonder ought to fill our minds, and force every dormant faculty to wake up and pour forth exulting strains of praise! Oh the unsearchable riches of Christ!”—pp. 44, 45.

*The Doctrines of Grace conducive to eminent Holiness. A Sermon delivered at New Salter's Hall, on Thursday, December 5, 1822, at a Monthly Meeting of Ministers and Churches. By John Boutet Innes. Printed at the request of the Ministers and Congregation.—Knight and Lacey.*

THE circulation of single sermons is generally very limited. Seldom are they read beyond the circle of their

authors' friends; and many discourses of considerable merit are thrown aside on the shelf, neglected and almost forgotten. We regret this, and sincerely wish it were otherwise. Many rich discourses have claims to extensive and permanent record. The sermon before us may be justly classed among the truly excellent and useful; and those of our readers, who are desirous of forming clear and scriptural views of the doctrines of grace, will do well to give it an attentive and careful perusal. It is characterised by faithful and lucid statement; and the author's principles are well supported by appropriate appeals to the authority of the word of God. We have seldom seen a more able defence of the doctrines of grace in so small a compass.—We heartily wish it an extensive circulation, cordially recommend it to our readers, and trust it will prove a potent counteractive to the spread of antinomian delusion.

*Musæ Biblicæ; or, the Poetry of the Bible. A selection of the most elegant Poetical Translations, Paraphrases, and Imitations of the*

*Sacred Scriptures.* 12mo. 6s.—London: Arkley, 1819.

THE plan of this publication is exceedingly good, and considerable judgment has been manifested in its execution. Some of the finest poetical effusions in the English language are drawn from the great fountain of inspiration, and the editor of this collection has displayed much taste, and must have employed no little research in procuring and selecting his materials. The names of Milton, Montgomery, Logan, Parnell, Doddridge, Graham, Cowper, and others of scarcely inferior name adorn the volume, and, altogether, the compiler has woven a delightful wreath of fresh and fragrant flowers of Paradise. Scripture has given the subjects, genius has adorned them with its own rich colouring, and their native attraction is increased by their judicious combination. We do not recollect any publication on a similar plan, and we are not acquainted with any collection more likely to be pleasing and profitable to the young. The volume is beautifully printed, and the vignette is a finished specimen of graphic reduction.

## VARIETIES, LITERARY, SCIENTIFIC, &c.

GLEANINGS, (continued from page 50.)

“*Cardinal Pools answer to a Figure-finger.*—One that pretended skill in judicial Astrologie, came to Cardinal Poole, telling him that he had been calculating of his Nativity; the Cardinal asked him, What he meant by his nativity? The Astrologer answered, his Birth, under what Planet he was borne, and what Fortunes would befall him, which he said, he had gathered from the Starres, and Coelestiall houses; Tush, replied the Cardinall, I have been borne again since then.”

“*A comfort for poor faithful Ministers.*—As Christ, and all his Apostles were poor, in respect of worldly goods; so for the most part, the most eminent Ministers of the Gospel have been men of meane conditions, as to worldly estates; Martin Luther had neither lands, nor houses, nor money to leave his Wife and Children when he dyed; Calvins Inventory (Library and all) came not to six score pound: Mr. Perkins died a very

poore man, Mr. Ainsworth (even while he wrote his excellent commentary upon the Pentateuch) had but nine-pence a week to live on; Mr Samuel Herne, when he dyed, left a Wife, and many small Children, without any meanes to maintain them, Mr. Dod, for many yeares together, had nothing to live on but providence.”

“*The Service-booke and Ceremonies pleasing to Popists.*—When Queen Elizabeth came to the Crown, bloody Bonner Bishop of London was deposed, and clapt up in prison; a friend of his coming one day to visite him, he asked how the world went abroad, and what kinde of Service the Protestants used in Pauls, and other Churches; his friend told him, that they had the Masse still (meaning the Book of Common Prayer) and Organs, and Coaps, and Surplices, and the like; nay (said Bonner) if they taste of our Broth, I doubt not but ere long they will eate of our Beefe.

“*A right Counsellor rare to finde.*—Al-

phonsus King of Spaine comming very young to the Crowne, some advised that seven Counsellors might be joynted to govern with him, who should be men fearing God, lovers of Justice, free from filthy Lusts, and such as would not take bribes; to which Alphonsus replied; If you can finde out seven such men, nay, bring me but one so qualified, and I will not only admit him to governe with me, but shall willingly resigne the Kingdome it selfe to him.

*"Of one that preached well, but lived ill.*

—It was said of one that was an excellent Preacher, but a very bad liver, That when he was out of the Pulpit it was pity he should ever goe into it; and when he was in the Pulpit it was pity he should ever come out of it. And of another of the same kinde it was said; That they who did not know him, would thinke he were in good earnest, when they heard him preach."

*"Affection marres judgement.*—If the Faux of our Conscience give fire to the Gunpowder of our Appetite, 'twill Blow up the parliament-house of our Reason."

*"Calvins sweet temper.*—It was a good temper of Calvin, who (being told how Luther rayled on him) professed, that though Luther should call him Devill, yet he would still acknowledge him for an excellent Servant of God."

*"Bishop Wren's insufferable insolency.*—When Wren was Bishop of Norwich, and had put downe all after-noon Sermons on Lords dayes in his Diocesse, it hapned that the Earles of Bedford and Doncaster, with three or four Lords more, were invited to the Baptizing of the Lord Brooks Childe, at Dallam, in Suffolke, which was to be in the after-noon on the Lords day; the Noblemen earnestly desired Master Ash (Household Chaplaine to the Lord Brooks) to preach, which through great importunity he did; this presently comming to the Bishops eares, he sends his Apparitor with a Citation for Master Ash to appear before him, with whom the Lord Brooks went along to the Bishop, whom they found sitting in state like a great Lord, or Demy Pope; they desired to know his Lordships pleasure, to which the Bishop answered; That his Chaplaine had openly affronted him in his Diocesse, in daring to preach therein without his speciall License, and that on the Lords day after-noon, when he had expressly prohibited all Sermons within his Jurisdiction; telling Master Ash, that he would make him an example to all others; my Lord Brooks told the Bishop, That it was by the earnest entreaty of those Lords, and his owne command, that his Chaplaine then preached, and that he hoped there was no cause of offence in the matter; to which the Bishop

replied: That my Lord Brooks did very ill to offer to maintaine his Chaplaine in this, saying that no Lord in England should affront him in his Diocesse in such a manner, if he did, his Majesty should know of it, and that he would make his Chaplaine an example. Hereupon he presently proceedeth against Master Ash in his owne Court with all violence, no mediation of Lords or friends could pacifie him, till at last the Earle of Doncaster told him, That he would complaine of him to the King, if he would not cease prosecuting Mr. Ash, since he preached by the Lord Brooks command, and at his, and other Lords entreaty; hereupon the Bishop leaving the Chaplaine, falls upon the Churchwardens, fines them forty shillings a man, injoynes them public Penance in the Church, to aske God and the Bishop forgiveness, and to confesse that their penance was just; O pride! O tyranny!"

*Extract from the "Remains" of John Males.*—"— Only our desire is, they would join with us in those prayers and holy ceremonies, which are common to them and us. And so accordingly, by singular discretion, was our *service-book* compiled by our forefathers, as containing nothing that might offend them (i. e. the Papists), as being almost merely a *compendium* of their own *Breviary* and *Missal*; so that they shall see nothing in our meetings, but that they shall see done in their own, though many things which are in theirs, here I grant they shall not find."

*Worship of the Serpent.*—"The serpent is a favourite divinity among some of the Negroes, especially the *Whidahs*. In the year 1697, a Hog, that had been teized for some time by one of these reptiles, killed and gobbled it up. The Marbuts, or Priests, went with their complaint in form to the King; and no one presuming to appear as council for defendant *Hog*, he was convicted of the sacrilege, and an order issued for a general massacre of all his species throughout the kingdom. A thousand chosen warriors, armed with cutlasses, began the bloody execution; and the whole race of swine had been extirpated from *Whidah*, if the King (who loved pork) had not put a stop to the carnage, by representing to the Marbuts, that they ought to rest satisfied with the vengeance they had already taken."—*History of Jamaica*.

*Origin of Church Patronages.*—In the year 542, a council held at Orleans ordered, that if any person desired to have a parish church erected on his estate, he should first be obliged to endow it, and to find an incumbent. Hence the origin of patronages.

*Red Snow in New South Shetland.*—

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Snow of a reddish tint was found in this region, as in the Arctic countries described by Captain Ross. It appears to owe its colour to some cryptogamic vegetable, probably of the same general nature as that described by Brown and Bauer, in their account of the red snow of the Arctic Highlands.—*Brewster's Journal*.

*Earthquake at Inverary*.—An earthquake was distinctly felt at Inverary, in the morning of the 22d October. Several persons in the town felt the shock, and others heard a sound like that of several carriages in motion. About 13 miles farther down Lochfine, some of the peasantry were much alarmed, at seeing their furniture violently shaken. The day was rainy and lowering; and about four o'clock, there was a loud and continued peal of thunder, with some vivid flashes of lightning.—*Ibid*.

*Lithographic Paper*.—M. Senefelder, the celebrated promoter of the Lithographic Art, has lately invented a kind of paper, or card, as a substitute for the Magnesian limestone usually employed. This card is covered on one or both faces with an argillb-calcareous mixture, which has the property of receiving the ink or crayon, in the same way that the stone does, and of undergoing the ordinary preparation, and furnishing impressions as neat and perfect as those obtained from designs traced on stone.—*Ibid*.

*Queen Elizabeth's Thanksgiving*.—Upon receipt of the news of her sister's death, and that she was proclaimed Queen, it is said that Elizabeth fell down on her knees, and, after a short silence, broke out with these words of the Psalmist, —*A Domino factum est istud et est mirabile in oculis nostris*; which words she afterwards took for her motto on some of her gold coin.

*James 1st. a Calvinist and Episcopalian*.—As to the religion of King James I. notwithstanding all his advances to the Pope and Papists, upon the account, first of the Spanish, and afterwards the French match, he was really Calvinist in most points but that of church government; witness some of his books and his zeal for the Synod of Dort. But as to his Episcopacy, he shewed so much learning and reading in his arguments for it at the conference at Hampton Court, that Archbishop Whitgift said, he was truly persuaded that the King spake by the Spirit of God.—*Welwood*, p. 21.

*Heretical Faith*.—When King James I. despatched Sir H. Wroton to Venice, to inform Paul V. that he should assist the Venetians with all his forces; the Pope's Nuncio objected that King James was not a Catholic; upon which the Doge took him up briskly, and told him that the King of England believed in Jesus

Christ, but he did not know in whom some others believed.

*Blontrorse's Invitation*.—At the conclusion of a celebrated letter of the Marquess of Montrose to King Charles I. informing him of his victories over the rebels in Scotland, is this remarkable expression —“When I have conquered from Dan to Beersheba, as I doubt not I shall very quickly, I hope I may then have leave to say, as David's General did to his master—‘Come thou, lest this country be called by my name.’”

*Presidential Escape of Charles Second*.—Charles II. being at Windsor, and drinking more liberally than usual, after the fatigue of riding, he retired to the next room, and wrapping himself up in his cloak, fell asleep upon a couch. He was but a little time come back to the company, when a servant belonging to one of them lay down upon the same couch in the King's cloak, and was found stabbed with a poniard.—*Welwood*, p. 141.

*Character of Protestants*.—In the reign of James II. when the Catholic religion was making inroads upon the establishment, such was the depravity of the Lord Chancellor, then Sir Alexander Fitton, that he did not scruple, on all occasions, and often upon the bench, to declare—That the Protestants were all rogues; and that among forty thousand of them, there was not one that was not a traitor, a rebel, and a villain.

*A Fool's Punishment*.—The following is the Order of Council against Archibald, the King's Fool, for affronting Archbishop Laud:—

“It is this day ordered by his Majesty, with the advice of the Board, that Archibald Armstrong, the King's Fool, for certain scandalous words of a high nature, spoken by him against the Lord Archbishop of Canterbury, his Grace, and proved to be uttered by him by two witnesses, shall have his coat pulled over his head, and be discharged of the King's service, and be banished the Court; for which the Lord Chamberlain of the King's Household is prayed and required to give order to be executed.” And immediately the same was put in execution.—*Rushworth*, vol. i. p. 471.

*Cromwell's Conscience*.—After the Reformation, Oliver Cromwell adhered some time to the church of England, very devoutly attending on the public service; but, at length, falling into the hands of the Puritans, he became a zealous friend to that party, frequently entertaining their ministers at his house. At this time, he is said to have been so scrupulously just, that having, some years before, won thirty pounds of one Mr. Calton, at play, he now paid it him back again, telling him, that he had got it by indirect and unlawful means, and that it would be a sin to keep it any longer.—*Harris's Life*, p. 3.

## RELIGIOUS INTELLIGENCE.

## I. STATISTICAL VIEW OF DISSENTERS IN ENGLAND AND WALES.

Wishing to make this department of our work as complete as possible, we earnestly beg our Correspondents to furnish us with all documents and information relating to it, addressed to the Editors, at the Publisher's.

## DERBYSHIRE.

(Continued from page 53.)

**ASHFORD.**—*General Baptist.*—A General Baptist church was collected here during Cromwell's protectorate, of which the celebrated *Titus Oates* was a member. He presented to it several books, and among them *Poole's Annotations*, and *Limborch's Body of Divinity*, which are still preserved. About the commencement of the eighteenth century, this church enjoyed the joint ministry of Mr. *WHITE* and Mr. *MASON*. Of the latter, although he survived his colleague, but few particulars are known. Mr. *White* was a man of eminent ability, piety, and zeal. He died October 17, 1727. After his decease, and that of Mr. *Mason*, the church which had flourished greatly in their life time, rapidly declined, till at length, and for several years, there was a complete interruption of the social intercourse of its different branches, which were spread over the neighbouring villages.

While the affairs of the church at Ashford were in this deplorable state, Mr. *COTTON*, pastor of the Baptist church in the Isle of Uxholme, visited the Peak, and collected together the scattered members of this church, to whom he preached several times, in a house at Monsal-dale. It also appears, that upon Mr. *Cotton's* representations of the condition of this church to two ministers, Messrs. *JEFFERY* and *DOSSEY*, of *Gamston*, a place distant 40 miles from Ashford, they were induced to pay a gratuitous monthly visit to this destitute church, which was at that time without a convenient place of worship, although possessed of a burying ground in Ashford Lane, and another at Blackwell. Messrs. *Jeffery* and *Dossey* purchased a piece of land adjoining the burying ground in Ashford Lane, where they erected a meeting-house nearly at their own expense, which was opened by Mr. *Boyce*, in 1761. Being also anxious that the people should be regularly supplied with religious instruction, Mr. *Jeffery* added to these benefactions the gift of three acres of land, which he had purchased, and erected thereon a house for the accommodation of the minister. He likewise recommended to them to elect a

Mr. *Fox*, then a member of the church at *Gamston*, to be their minister. To this suggestion they assented, and chose Mr. *Fox* in 1761, who immediately came to reside among them, and continued at Ashford about five years, but with little apparent success; in consequence of which he returned to *Gamston*.

He was succeeded in the year 1766 by Mr. *KELSEY*, who laboured very unsuccessfully for about 12 years; when he returned to *Knipton*, leaving the Baptist church at Ashford, a second time in imminent danger of becoming extinct.

In this trying situation the church sought and obtained assistance from the new Baptist connection; of which, in 1782, it became an integral part. From this time its prospects began to improve, and in 1789, Mr. *WILLIAM PICKERING*, one of the sons of Mr. *N. Pickering*, of *Castle Donnington*, accepted an invitation to become the settled minister at Ashford. While Mr. *Pickering* continued to reside in this place, he preached at *Bradwell*, where a small meeting-house was erected in 1790. He also preached at *Abney*, *Wardlaw*, and other neighbouring villages. As it is common with many churches of this denomination, to defer the ordination of their ministers, until they have resided several years amongst them, Mr. *Pickering* was not ordained to the pastoral office, until April 6, 1794, upon which occasion the poverty of the church compelled them to solicit Mr. *John Taylor* alone to conduct the whole of the services. The church appeared to prosper for some time subsequent to Mr. *Pickering's* ordination, but a change afterwards took place, and the number of its members decreased; in consequence of which he removed to *Ilkinston*, in the year 1800.

After Mr. *Pickering's* removal, the church invited Mr. *BRADBURY*, one of their own members, to undertake the ministry among them, to which he assented; but pursuing a secular calling, it was soon found to be incompatible with the ministerial function, in consequence of which he discontinued the preaching at *Abney*, *Bradwell*, and *Wardlaw*; and the interests of religion at Ashford also declined. This led to a division in the church in 1811. The members at *Abney* and *Bradwell* forma-

ing one church of nine members, and those at Ashford another of about twenty members. A transient revival was the consequence of this change; but it subsided in 1814; and Mr. Bradbury then declined the ministry. In this exigency, the church called another of their members to minister among them; but a decrease in the attendance on public worship is still visible.

**BAKEWELL**—A new chapel was opened here by the Rev. Messrs. Scott, of Matlock, and Boden, of Sheffield, on the 15th of July, 1804.

**BARROW-ON-TRENT**.—From the pulpit of this parish was ejected Mr. DANIEL SHELMEKDINE, M.A., who was several times imprisoned, and suffered much for nonconformity. He afterwards preached at Derby, and some other places in the county, and died at Findren in October, 1699.

**BELPAR**.—In this populous and improving market town, which is situate eight miles north of Derby, and is said to contain more than 7000 inhabitants, there are three dissenting places of worship, belonging to the three denominations of *Presbyterians*, *Independents*, and *General Baptists*.

The *Presbyterian* congregation, which is now Unitarian in doctrine, probably owes its rise to the preaching of Mr. SAMUEL CHARLES, M.A. who was ejected from the neighbouring parish of Mickle-over, and, according to Calamy, (vol. ii. p. 183,) preached at this place. He suffered much as a nonconformist, especially at Hull, in Yorkshire, where he was brought before the magistrates, and by them committed to prison, at the instigation of the Earl of Plymouth, who was Governor of the town. The old meeting-house in Belpar, which is still standing, appears to have been erected in the year 1721; and the pulpit was at that time, and for many subsequent years, filled by different ministers from the neighbouring congregations. In 1740, galleries were added to the place, which rendered it capable of containing 250 hearers. It was about this time that the congregation abandoned their Orthodox creed for the Unitarian doctrine. In the year 1786, an opulent individual, named *Strutt*, erected, at his own expence, for this congregation, a new and very neat chapel, which would comfortably seat about 300 persons. Two side galleries, for the accommodation of a large Sunday school, composed of children who are employed at the cotton manufactory, have also been constructed at the sole cost of Mr. Strutt. The pulpit is at present occupied by the Rev. DAVID PETER DAVIES, formerly of Carmarthen, and the Rev. EVAN JONES, who divide their labours between this

congregation and four others in the adjacent villages.

The *Independent* congregation had its origin about 1788, when several persons from the neighbourhood of Belpar began to attend the preaching of the dissenting ministers at *Derby* and *Matlock*. Upon observing which, those ministers turned their attention to the moral and religious condition of the inhabitants of this town, and commenced an occasional ministry in the houses of their friends in this place. This practice continued till an opportunity presented itself of obtaining the old meeting-house at a yearly rent, which was opened for public worship in the beginning of 1789, and during the ensuing twelve months was supplied by different neighbouring ministers of the Independent denomination. The attention of the inhabitants of Belpar being thus excited, numbers crowded to the place of worship to hear the “new doctrine,” and the cause of religion evidently prospered, so much so that the congregation became sensible of the importance of obtaining a resident minister to watch over their spiritual interests. At this time, hearing of the benevolent exertions of the late *Thomas Wilson, Esq.* of London, with a view to the propagation of the Gospel, they sought and obtained, through him, the assistance of a young man named *RICE JONES*, who had been educated for the ministry under the late Dr. Edward Williams, at Oswestry. This young minister was sent by Mr. Wilson to Belpar, in the autumn of 1789, he generously engaging to assist the people in supporting Mr. Jones for one year. On the 1st of January, 1790, a church of about twenty members was formed on the congregational plan at Belpar; and in the following summer, Mr. Jones was ordained to the pastoral office over it. His connection with this church was, however, but of short duration, for at the close of the same year he removed to Litchfield.

The infant society at Belpar, being thus left destitute, invited Mr. THOMAS RATCLIFFE GAWTHORNE, a member of the Independent church at Derby, who had lately been called to the work of the ministry, to visit them as a probationer. He commenced his labours at Belpar in December 1790, and after being with the people a year, received a unanimous request to become their pastor; but did not accept it till October 1794, when he was ordained over them by Messrs. Scott, of Matlock; Moody, of Warwick; Richards, of Derby, and others. A gradual increase in the numbers of the congregation under the ministry of Mr. Gawthorne, made the necessity of a larger place of worship very apparent in the year 1798, and zealous exertions were accordingly made



by the congregation to obtain one. Having raised nearly £300. among themselves, they purchased about half an acre of freehold land, which they vested in trustees; and at length erected on it a plain substantial stone building, without galleries, which measured on the outside 42 feet each way. The total expence of this erection was about £600. It was opened on the 3d July, 1799, by Messrs. Scott, of Matlock; Reece and Boden, of Sheffield; and Allott, of Nottingham. Between this period and the year 1806, the congregation still increasing, it was judged necessary to erect galleries round three sides of the building, the whole expence of which was cheerfully borne by the congregation. In 1817, a still further enlargement of the meeting-house was found to be necessary, in consequence of which the end wall was taken down, and the building extended in length from 42 to 63 feet. Towards the expence of this enlargement, which amounted to £800. one of the deacons, since deceased, contributed £150. and the other subscriptions of the congregation amounted to £400. This meeting-house thus enlarged, was re-opened on the 12th May,

1818, by the Rev. James Bennett, of Rotherham; and the Rev. James Ganthorne, of Derby. The church now consists of about 170 members: and a Sunday school, containing 300 children, is supported by the congregation. There is a branch of this church which assembles at Hage; and two other small congregations, dependent upon it, meet at Kirk-ireton and Turnditch.

The General Baptist Church in this place, is a branch of one of the same denomination at Duffield, a village four miles south of Belpar, and is connected with it in the labours of its minister and management of its concerns. The Baptist meeting-house in Belpar has been recently erected, and measures 42 feet by 36 feet, having a gallery opposite to the pulpit six seats deep. It was opened on the 2d of May, 1819, by the Rev. Messrs. Filkin, of Keworth, and Preston, of Milbourne. The Rev. RICHARD INGHAM is the present pastor. He came to reside at Duffield in August 1812, where he was ordained to the pastoral office in June 1817, and now resides at Belpar.

(To be continued.)

## II. MISCELLANEOUS.

IN our last number, we intimated the purpose of forming a new "SOCIETY FOR THE ASSISTANCE OF EVANGELICAL DISSENTING MINISTERS, WHOSE INCOMES ARE INADEQUATE TO THEIR SUPPORT." We have now the pleasure to mention the establishment of the Institution, at a public meeting, held at the King's Head, Poultry, on Tuesday, January 14th. The meeting was both numerous and respectable: in addition to several ministers of the town and country, many of the principal members of dissenting congregations in London and its neighbourhood, were present.

William Alers Hankey, Esq. was called to the chair. The meeting was addressed by the Chairman; by the Rev. John Clayton—T. Jackson—J. Yockney—T. P. Bull—S. Blackburn—H. Lacey—E. A. Dunn, and W. Henry; also by J. B. Wilson—R. Steven—J. Wilks—J. Procter—and R. H. Marten, Esq.

The following is a brief abstract of the regulations that were determined on.

Ministers assisted by this Society, must be of unexceptionable character, maintaining the sentiments of the Assembly's Catechism, in faith and practice, and whose income, from every source, does not exceed the following limits.

Unmarried ministers, £40. per annum.

Married ministers, having no children, £60. per annum.

Married ministers, with less than two children, £70.—Less than four children, £80.

The widow or family of a minister are eligible to be assisted once after his decease; and in extraordinary cases ministers of somewhat higher incomes may be assisted.

Subscribers of one guinea annually, are members of the Society; and of ten guineas at one time, members for life.

Subscribers of five guineas annually, are governors; and of fifty pounds, governors for life.

The Committee consists of twelve ministers and twelve laymen.

Ministers who collect not less than ten guineas, and Secretaries of County and District Associations contributing twenty pounds, are members during the period of such contributions.

The annual meeting is to be held the third Wednesday in April.

Joseph Procter, Esq. is appointed Treasurer; the Rev. H. Lacey, Rev. J. Leifchild, and Rev. J. Yockney, the Secretaries.—The Committee consists of the following ministers and gentlemen:—

Rev. H. F. Burder, John Clayton, jun. George Collison, William Eccles, John Hyatt, John Innes, Thomas Jackson, Thomas Lewis, John Morison, Benjamin Rayson, James Stratten, and John

Townsend; Henry Ashley, Esq. William Bateman, Esq. Joseph Bunnell, Esq. Joseph Cecil, Esq. Samuel Davenport, Esq. John Dyer, Esq. Thomas Gribble, Esq. Joseph Oldham, Esq. Frederick Smith, Esq. Robert Steven, Esq. Thomas Walker, Esq. and Thomas Wilson, Esq.

A subscription has commenced in a liberal and promising manner: the religious public, however, will perceive that nothing short of a large and permanent fund, will enable the Committee to carry the benevolent purposes of the Institution into effect.

Communications may be addressed to the Treasurer, No. 125, Fleet Street, or the Secretaries, at Messrs. Knight and Lacey's, No. 24, Paternoster Row.

*Port of London Society.*—A general public meeting of this Society will be held at the King's Concert Room, Haymarket, on Thursday, the 13th of February, when William Wilberforce, Esq. M.P. will take the chair at twelve o'clock precisely. The Committee will then have the pleasure of presenting an interesting report of the extension of religious knowledge among seamen, and of satisfactorily proving, that while this useful but too long neglected class of our fellow-countrymen are aiding the commercial concerns of their native isle, they, at the same time, are partaking of its privileges, and, on the mighty waters, are joining with us, as the Sabbaths return, in the worship of Him whom winds, and storms, and seas obey.

J. HOOPER,  
W. COOKE,  
T. THOMPSON, } Secretaries.

#### *Commercial Sale Rooms.*

*Irish Tract Society.*—We rejoice to find that the "Religious Tract and Book Society for Ireland" is acquiring increased approbation and support. The Irish are deluged with mischievous trash, by interested and unprincipled traffickers, and it is of the very greatest importance that their injurious effects should be counteracted by the substitution of wholesome materials for mental occupation. "The Impartial History of Ireland," "A Treatise of the Scapular," "The Irish Rogues and Rapparees," are some of the absurd and pernicious works which form the popular literature of the Irish, and it is to the disgrace of the Romish clergy, that their influence is not effectually employed to instil higher tastes and principles into the minds of those over whom they hold and exercise a despotic sway. The Society, of which we have just quoted the title, has been formed for the purpose of supplanting, by the sale, and by the gratui-

tous donation of suitable books and tracts, those injurious publications which have so long and so fatally vitiated the public mind. We have before us the First Annual Report of the Glasgow Auxiliary Society, which is liberally contributing to the funds of the Parent Institution, and appealing strongly to the public feeling in behalf of the benighted and miserable inhabitants of Ireland.

*Glasgow Auxiliary Highland School Society.*—We have read with much pleasure the Fifth Annual Report of "The Glasgow Youth's Auxiliary Society for the Support of Schools in the Highlands and Islands of Scotland." The object of the Parent Association is of the highest importance, and the plan is at once effective and economical. By a system of "Ambulatory Schools," the blessings of education, on religious principles, are extensively communicated, and it is calculated that seventy-five of these "circulating" media of instruction, "wield a power equivalent to 377 stationary schools." The letters of the examining ministers give abundant testimony to the efficiency of the system. During the year ending May, 1822, £185, after discharging all incidental expences, were remitted by this Juvenile Auxiliary for the purposes of the Institution.

*Glasgow Missionary Society.*—The Report of the Glasgow Missionary Society for 1822, is brief, but exceedingly interesting. It was formed in February, 1796, but various calamitous circumstances occurred to prevent the Association from following up its original plans, and for some time it acted as an auxiliary to other Institutions of the same kind. Recently, however, it has sent out Missionaries to Southern Africa, one of whom, Mr. Thomson, is under the direct patronage of Government. The other, Mr. Bennie, is actively engaged in the work among the natives of Caffraria, and his communications display zeal and intelligence. We add an extract from the Appendix to this Report, containing an important fact, which will be new to some of our readers.

"It was, it seems, the opinion of some, that the language of the Caffres contained no name for the Supreme Being. Mr. Bennie also thought so, until after being some months among them, the contrary was ascertained in a manner the most satisfactory. 'It has been said, that the Caffres have no name for God, and indeed, until the other day, I thought so myself. But having rode to a distant Kraal, with our interpreter, to speak to the people, and addressing my-

self to the chief, I asked him who made the sun, moon, and stars? He at once said, Ruthlanga; and yesterday, in visiting another Kraal, I made use of the term, instead of Utikla, the Hottentot term, and they seemed all to know it. I have mentioned the word to several of our own people, who say that it is the Caffre name for the Great Being who made all good things. 'This word,' he adds, 'seems to be derived from the name of the sun which is *langa*.'

Travellers among barbarous nations, ignorant of their language, are too apt to hazard peremptory assertions on the result of hasty inquiry and imperfect knowledge; Missionaries have better information, and we have obtained from them elucidations which we might in vain have looked for to any other quarter.

*Continental Society.*—The tenth number of "Extracts of Correspondence of the Continental Society" shows that much good is in progress from the zealous efforts of its Missionaries. From Flanders, the south of France, the banks of the Rhine, and other places. Some interesting details occur respecting the excellent Gossner, who has been compelled, by persecution, to take refuge in Russia, and the following particulars relating to the celebrated Madame Krudener, may be acceptable to our readers.

"I do not know whether you are already acquainted, that Madame de K. has been ordered out of Petersburg, by the Emperor, with an injunction not to appear there again. It is a long time since I left off visiting her, as she wished to lead me away from Gossner, because he is not considered a *faithful Catholic*: she would have had me bow before the image of the Virgin, of St. Joseph, of St. Benedict, &c. &c.; and since that time I never went to see her. Besides, Gossner tells me, that she is much incensed against him; and, as Gossner's enemies are suspicious of me, and I saw that that poor woman is a complete idolater, my determination was soon taken. At last, on account of her prophecies against the Emperor, and against Russia, she has brought an order of exile upon herself, and she may think herself well off, that it is not to Siberia. Baron B. (her son-in-law) is obliged to send in his resignation, not to be turned out of office.

"Yesterday, the 18th of April, after the sermon, I went to see G— with my husband; he told us that the extravagancies of the Baroness of K—, have cast a reproach on all Evangelical meet-

ings, and that some are conspiring to have this worthy apostle removed. He knows not where he will go."

*Earthquake in Syria.*—Our readers are in possession, from the public papers, of the details of the awful visitation which has laid waste the Pashalik of Aleppo. The large and well-built city of that name, Antioch, where the disciples were first called *Christians*, Latachia, Scanderoon, with "every village and every detached cottage" in the government of Aleppo, and "some towns in the adjoining ones," on the 13th of August last, "in ten or twelve seconds" were utterly ruined by an earthquake. "Twenty thousand human beings, about a tenth of the population, were destroyed, and an equal number maimed or wounded." We shall probably recur to this affecting subject, but in the mean time, we are happy to announce that a subscription has been opened at the different London Bankers, in behalf of the sufferers. One thousand pounds have already been remitted, and we trust that our countrymen will, on this pressing occasion, maintain their high character for liberality.

*Baptist Missions.*—Mr. Ward writes from Serampore, that the building of the College has been considerably advanced, and that it "forms one of the finest modern pieces of architecture in India." The different translations are considerably advanced, and the whole Bible, in Sungskrit, is completed, in 5 vols. 8vo. An encouraging letter has been received from Mr. Chater, dated Colombo, Feb. 6, 1822.

*Dissenters' Marriages.*—We learn that an application is intended to be made to Parliament, for an Act to allow Dissenters to solemnize their own marriages, in places licensed for the purpose. The draught of the proposed Bill is printed, and seems to have been carefully framed, with a view to the interests of all parties.

The Rev. George Payne, A.M. of Edinburgh, has accepted the Theological and Resident Tutorship in the Blackburn Academy, vacant by the removal of the Rev. Joseph Fletcher, A.M. to Stepney.

On the 25th of January, died, in the 75th year of his age, the Rev. JOHN WINTER, thirty-eight years Pastor of the Independent Church at Newbury, Bucks, greatly respected, beloved, and lamented.

## LITERARY NOTICES, &amp;c.

The Editors will feel obliged to Literary Gentlemen and Publishers for the communication of Notices (post paid) suited to this Department of the LONDON CHRISTIAN INSTRUCTOR.

## WORKS PREPARING FOR THE PRESS.

J. M. Duncan, A. B. of the University Press, Glasgow, Author of "A Sabbath among the Tuscarora Indians," is preparing for publication an Account of Travels through part of the United States and Canada, in 1818 and 1819.

A Volume of Discourses by Ministers belonging to the Congregational Churches in Scotland. Fine paper, £1. 1s.—Common, 7s. 6d.

Mr. Greville Ewing, of Glasgow, is preparing for the press, An Essay on Baptism; being an Inquiry into the Meaning, the Form, and the Extent of the Administration of that Ordinance. In one volume.

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## ANSWERS TO CORRESPONDENTS, &amp;c.

COMMUNICATIONS have this month been received from the Rev. J. Morrison—W. Harris—G. Redford—J. Turnbull—J. Thornton—S. Sleigh—A. Rattray.

Also from Vigil—Josephus—James—D. A. Borrenstein—Allan—*Ιακωβος*—James Burn—J. Hornsby—Epsilon—J. Woodford.

The letter of *Ιακωβος* has been handed to the Reviewer.

The Rev. J. Morrison's letter did not reach us until our Original Department was completed; it will appear in our next; but we regret, on several accounts, the impossibility of inserting it in our present number.

The Rev. A. Rattray's communication has been forwarded to the gentleman who conducts the Statistical Department.

THE  
**London Christian Instructor,**  
 OR  
**CONGREGATIONAL MAGAZINE.**

No. 63.]

MARCH, 1823.

[Vol. VI.]

MEMOIR OF THE REV. WILLIAM BENNET,

LATE OF CHAPEL-EN-LE-FRITH.

(Concluded from page 65.)

THE late Mr. Evans, he familiarly described as *mihi carissimum amicum*; and his acquaintance with that lamented minister was one of the most intimate he ever formed. In the letters which passed between them, all topics which occurred were treated in the most unreserved manner. In 1809, Mr. B. removed from Chapel-en-le-Frith, and resided, for a short time, first at Northampton, then in London, and afterwards at Marple, but returned, finally, to his native town. The letters which he wrote to Mr. E. during his residence at these places, and particularly while in the metropolis, contained a frank and familiar account of the occurrences in which he was interested, and of the different matters which attracted his observation. They were often of a nature which does not admit of publication; otherwise they might furnish many judicious hints, particularly to our London friends. It may suffice to say, that in many things which he observed among the professors of religion in London he greatly rejoiced, and that some things he deeply regretted.

Among the literary projects of Mr. B. which proved abortive, it may be mentioned, that he issued proposals, in 1816, for publishing an abridgment of Bishop Stillingfleet's "True Reason of the Sufferings of Christ," with notes and illustrations. His design, in this intended publication, was both to combat the unscriptural views of

modern Unitarians, and to oppose the presumption of Antinomians, in founding upon the satisfaction of Christ an absolute claim for spiritual blessings. In a letter to a friend, he says, "My little strength has been much exhausted of late, in the abridgment of Dr. Stillingfleet's treatise on the "True Reason of the Sufferings of Christ," which has caused me to write over more than two quires of paper of this size; and on many parts of which I purpose writing notes, and introducing such valuable observations as my course of reading has supplied. Whether you are acquainted with this production of Stillingfleet, I cannot be supposed to know; but I have perused it repeatedly with great advantage, and think it, in solid argument, and Scriptural support of the doctrine of the atonement, equal, if not superior, to any treatise on that subject which has fallen into my hands—not excepting even Dr. Magee's. It has, indeed, the disadvantage of being professedly a reply to the subtleties of *Crellius*, in his exceptions against the great work of *Grotius, de Satisfactione*; and, therefore, of appearing under an antiquated form, without touching on some bold affirmations of modern Unitarians, which Dr. Magee has handled with great smartness and success. Nevertheless, in clearly stating that view of satisfaction through the vicarious sufferings of Christ, which avoids the necessity of his suffering the *idem* of the sinner's desert; and in

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stating the consistency of his *efficacious sacrifice*, with the *conditionality* of faith, in order to the actual remission of sins, I have not met with any author who has satisfied me so well. The subject is, in the former part, well opened and discussed, on the grounds of *reason* and the general principles of *legislation*, by which much advantage is gained to that statement which he embraces, viz. of Christ's death being a *final compensation for the sins of men—requisite for the vindication of God's law and government—transcendently valuable through the dignity of his divine nature—and morally adapted to produce the most humbling and sanctifying effects on the minds and hearts of those who are the recipients of its benefits*. On scriptural grounds, also, it is most ably vindicated against the most specious and artful objections and evasions of *Socinianism*, as then advocated by one of its most able and subtil abettors. Perhaps you will be ready to ask, "And with what intent have you taken such pains?" To which I reply, "Primarily and chiefly for my own benefit, which end has been greatly answered by the close attention to the several parts of the work, as I have both repeatedly read and abridged it.—2dly, I had some thoughts of proposing it for publication *by subscription*; but of this I have not yet fully determined, as perhaps some might deem it both needless and too antiquated for modern perusal. Therefore, ultimately, my object is, whenever Providence shall call me to lay down this tabernacle, that I may at least leave a token of my decried attachment to this great peculiarity of the Gospel, the doctrine of the atonement through the vicarious sufferings of the Son of God in our nature, which I consider as the sole foundation of a sinner's hope towards God, and the most ef-

fectual motive to all holy obedience."

In the preface to the second edition of his essay on the Gospel Dispensation," Mr. B. announced his intention of publishing also, an essay on "the Gospel Constitution." This work he lived to complete, but not to see it through the press. It seems to be generally, and, perhaps, justly thought, that in it he has not been so successful as in that to which, in his view, it was probably intended as a companion. There was, indeed, something beautiful in the design of publishing a work on the *subject-matter* of the Gospel, in connexion with another on the *mode* of its *administration*. But the essay, on "the Gospel Constitution," does not discover that uniform ability and mental energy, which are generally allowed to pervade every part of its predecessor. The plan of the work was too comprehensive to allow him to do justice to the many weighty and difficult subjects which it comprises, without greatly exceeding the bounds which he had prescribed to himself; and consequently it has often the appearance of a mere statement of his own opinions, unaccompanied by the reasons upon which he had formed them. On a few subjects, too, he has advanced positions, which are, in some degree, at variance with commonly received opinions. But, after all, the essay on "the Gospel Constitution," justly claims respectful attention. It is the production of a man of talents and true religion, who had employed his years of leisure in investigating, with as unbiassed a mind as possible, all the great subjects most intimately connected with the eternal welfare of himself and his fellow men; and while the reader is perusing what may appear to him common-place statements on religious subjects, he

may be assured that every sentence, phrase, and word, in which they are conveyed, has undergone the repeated and conscientious examination of a superior mind, and has been carefully compared with the oracles of truth.

While Mr. B. was engaged in the studies connected with this publication, it pleased Divine Providence to visit him with one of the severest afflictions which could have befallen him. This was the loss of his beloved wife, who died after a short sickness, March 10, 1821. This truly excellent woman had been, in every respect, a help-meet for him, during that half of his life in which the mind of the man, who has detected the vanities of the world, is disposed to solace itself in domestic enjoyments. She was a Dissenter of the old school; and the private papers which she left behind her, contained ample proof of her devotedness to God. Some of these were in the form of a covenant with her Maker and Saviour, a mode of solemn, private, self-dedication to God, much used by religious persons in former times, and which was doubtless found by them a means of promoting decision of mind in religious concerns, and of increasing their spiritual enjoyments. In the use of such methods of self-improvement, and under the salutary influence of Gospel principles, Mrs. B. lived and died, leaving to her surviving friends the best evidence that she has entered into the "rest which remaineth for the people of God."

The loss of such a wife would be felt as an irreparable bereavement, by a person to whom society was so necessary as to Mr. B. It was observed, in his funeral sermon, (preached by the Rev. Ebenezer Glossop, the respectable and esteemed pastor of the church of Christ at Chinley,) that "he bowed with submission to the

Father of Spirits, but his frame evidently sunk under the stroke." This was the more observable, as his health, for several years immediately preceding, had been unusually good. It pleased the Father of Mercies, however, to make the period of his forlorn and widowed state exceedingly short. Some weeks after this painful bereavement, Mr. B. was afflicted with a severe cold, which confined him to his house for the greater part of a week. From this, however, he had recovered, and in the afternoon of the day on which he was seized with his last sickness, he had called upon the Rev. Mr. Grundy, the clergyman of Chapel-en-le-Frith, with whom he lived in habits of intimacy. After his return home, he was attacked by an excruciating pain in the bowels, to the removal of which all human skill was found to be inadequate. So violent a complaint could not long be sustained by a frame already greatly reduced by age and affliction; so that, after having endured most acute suffering, for about a fortnight, this much valued man departed this life, May 27, 1821.

The remains of Mr. B. were interred at Chinley Chapel, in the same grave with those of his beloved partner, where, also, his funeral sermon was preached on the following Lord's-day, by Mr. Glossop, under whose ministry Mr. and Mrs. B. had mostly sat for the preceding 15 years. For the support of the Gospel-ministry in this place, Mr. B. left a legacy, as a token of his attachment and affection.

Although the short illness of Mr. B. was incessantly attended with most agonizing pain, yet he was eminently sustained under it by the consolations of religion. Concerning his last hours, Mr. Glossop gave the following particulars in his sermon, with extracts from which he has kindly supplied us.

"When he lay on his death-bed, he said he should have been thankful had it been the will of God to have spared him to complete his last work, but added, 'the doctrines I have so long studied, and ministered to others, are now my support; I have no doubts, (speaking of his acceptance with God,) and resign myself to the divine will.' With what holy fervour did he join in prayer! and when his great affliction was alluded to, and it was remarked, '*Now* we see through a glass darkly'—with his hands lifted up, and his countenance full of joy and animation, he added, '*But then* face to face!'

"Never shall I forget the pious and affectionate manner in which he took leave of me. 'You and I (said he) have seen one another in times of affliction, but you never saw me so low before;' and, in the most solemn and fervent manner, he implored that the blessing of the God of Jacob might rest upon me—that he would bless me 'in my labours, and make my ministry successful.'

"In a similar manner he took leave of his relatives and attendants; and may his dying admonitions promote their spiritual good, and everlasting happiness."

"His disorder was of such a nature as to prevent, towards the close, much conversation; but his mind was in that calm and resigned state, in which it is desirable that we should be found in our last moments, and sometimes he was filled with joy at the prospect of glory."

Upon the character of Mr. B. it is unnecessary to add many observations, after the preceding details respecting the events of his life, and the productions of his pen. What he really was as a *Christian*, (to use the words of a late eminent artist,) is the only thing of importance to him *now*.

He had, as we have seen, the humility to acknowledge, that in the life and graces of religion he was surpassed by some of his Christian brethren; yet more of them had, perhaps, reason to confess their inferiority to him.

But the fruits of religion in the life, are the only infallible index of the degree in which it influences the mind. To the consistency and excellence of Mr. B., in this important particular, most decisive testimony is borne by those to whom he was best known. "I need not (Mr. Glossop observes) describe his manner of life since he returned to his native place. He was always active and zealous in promoting the public good. For many accommodations in and about this house of prayer, (Chinley Chapel,) we are much indebted to him; for he not only gave liberally of his substance, but generally planned and superintended the great alterations and repairs which have been effected. The sick and the afflicted always shared his sympathy. He was the poor man's friend; his hand and his heart, as well as those of his pious partner, were opened to communicate out of the abundance with which God had blessed them."

Mr. B. certainly possessed qualifications capable of rendering him profitable and pleasant, in an uncommon degree, in the character of a *friend* and *associate*; and those who often enjoyed his society, were doubtless highly favoured in this respect. We have no doubt they would meet with much candour and sincerity in him, and with a degree of openness and transparency, which is not usual in persons who have been much conversant with the world. We are willing to give our readers the best notion we can of what Mr. B. was in this respect; and we are confident the following extract from a letter



(in reply to one in which the writer had remarked, that, after just reading Hayley's *Life of Cowper*, he had become ashamed of writing letters), will bring his lively and agreeable manner to the recollection of his intimate acquaintances.

"And so, truly, unless we have the vanity to think ourselves on a par with *Cowper* and *Hayley*, and I know not what other *elegans*, in the higher circles of fine writers, we are to fall out with every thing *common*, and shut ourselves up in Monkish seclusion! If such were a fair consequence, from reading their productions, I, for one, would vote for their suppression *amongst my correspondents*, though I might feel disposed to avail *myself* of the plea for excusing my own reluctance to expose my defects; and, at my time of life, (just on completing my 64th year,) such a plea might very plausibly, and not unreasonably, be urged. Yet, in my homely way, so long as my faculties are spared, I shall not shrink from chatting on paper with such of my friends as I cordially esteem—leaving it with their good sense and temper to overlook the inelegancies of an old man's style. And, for yourself, though I say nothing against your improving every stimulus towards the attainment of what you admire in the best models of composition, I trust that, whenever I am favoured with your epistolary communications, no restraint will be laid on the freedom and fulness of your ideas, both which properties, in your correspondence, have always been to myself truly grateful."

But what Mr. B. was in the circle of his friends is of inferior consideration, when compared with the important relations in which he stood to society, and especially to "the church of the living God." As a *divine* and *theo-*

*logical writer*, he had one peculiar excellence, which we cannot omit to point out, in addition to the remarks already made in noticing his different publications. We allude to his constant and strenuous endeavour to maintain, that the Sacred Scriptures are the only satisfactory basis of religious truth. Every thing besides, for which authority has been claimed in religious matters, he regarded with a laudable jealousy. It was this that made him the enemy of the excessive deference sometimes shown to metaphysical reasoning. In one of his publications, he says, in aid of Biblical and Philological inquiries, a temperate use of metaphysics, or the science of intellectual existences, in their respective natures, principles, properties, relations, and modes of action, &c. may be highly advantageous. But, after nearly forty years experience, I am free to confess, that, with respect to a proper and useful knowledge of all revealed truths, I am *now* much less disposed to rely on metaphysical investigation, than I was when emerging from the cloisters of an academy. The subjects of revelation, so far as it is interesting for us to understand them, are proposed with sufficient clearness in the word of God, though not arranged in systematic order, nor expressed in technical phraseology. And certainly, whatsoever is not capable of being conveyed to our understanding through the medium of scripture language, but is obliged to be presented by means of scholastic distinctions, arbitrary terms, and intricate subtleties, appears at once under a suspicious form, and can have but a slender claim to our unreserved confidence."—Appendix, p. 11.

This reverence for divine revelation, led him also to regard with much suspicion the divines of the modern German school, and to disapprove of the almost implicit

confidence sometimes placed in their critical discussions. He was not insensible that we are indebted to them for a considerable accession of historical and biblical information to the stores of sacred literature; yet he thought, with some others, that all this would be too dearly purchased at the expense of imbibing that daring spirit which cashiers received opinions, and even portions of sacred writ, frequently on most insufficient grounds. He was truly and extensively learned, and studied divinity with most liberal views; but he was convinced that the pride of literature is not less dangerous than any other modification of that intoxicating passion. He briefly states his views of this matter in the following extract of a letter to a friend.

"As to Michaelis, and other critics of that class, whose deep researches and very liberal concessions towards the enemies of pure Christianity, have been so highly boasted by the latter, I cannot help thinking, with many, that they have indulged in very bold animadversions on the sacred code, and strengthened the cause of indifferency to the great peculiarities of the Gospel, by a multiplied show of exceptions against the received version of the Sacred Scriptures, which some of the learned among the orthodox have, I think, ostentatiously admitted, lest their great reading should be called in question. Yet, after all, upon summing up the amount of their critical researches, one cannot but be thankful that so very trifling a part of the sacred code is at all affected by all the various readings, or omissions, which they have been able to collect; and we may admire the wisdom of providence in having permitted their great talents to take this direction, in order to establish a result so favourable to the great principles of the gospel. I have read with close attention, Griesbach's Intro-

duction to his corrected edition of the Greek Testament, and could not help feeling considerable dissatisfaction at several of his *Canons*, as evidently yielding to the cause of the heterodox, and therefore am very desirous of seeing Dr. Laurence's Examination of his *Classification of Manuscripts*," &c.

There are several persons still living, who have a lively recollection of what Mr. B. was as a minister of the Gospel. As a preacher, he attained to a considerable share of popularity, and those who knew him, will readily believe, that he neither sought nor obtained public notice by any unhallowed means. We confess, however, our inability to do justice to this part of his character. To describe a preacher, without ever having heard him, or read his printed sermons, is as impossible as to paint the portrait of a person whom the artist has never seen. But it is material to observe, that Mr. B. did not consider preaching as his only duty. He was truly the pastor of his flock. In this view, he endeavoured to reduce to practice the directions of some of his favourite authors on the pastoral care. It appears from an incidental remark in one of his printed sermons, that he had a custom of meeting the young people of his charge in the vestry of his chapel, for the purpose of instructing them in the principles and duties of religion; a practice which it is much to be wished that ministers and parents might mutually see the importance of promoting, as it cannot be doubted that it would be attended with the happiest effects. Such were the methods used by Mr. B. to promote the great ends of religion. No wonder that the loss of such a pastor was greatly deplored, or that his labours have been long and affectionately remembered. J. T.

*Knutsford.*

## SHORT DISCOURSES FOR FAMILIES, &amp;c.

## No. XXXIX.

## THE RECEPTION OF THE GREAT GOSPEL DOCTRINE.

"We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."—1 Cor. i. 23, 24.

ON a recent occasion, we endeavoured to illustrate the great scheme of man's salvation by the Cross of Christ. We contemplated that glorious plan in itself, and we offered a few brief suggestions as to the feelings which it was calculated to awaken in the heart "enlightened from above." It may not be unprofitable for us to take a farther view of the same general subject, in its operation upon human character and its collision with human prejudices, as suggested by the remainder of the passage from which we selected our former text.

It might be supposed that a doctrine so reasonable would meet with universal assent, that an offer so advantageous as that held forth in the Gospel, must command an eager and unhesitating acceptance. If we could detach ourselves from our human partialities, and look, as from an unconcerned distance, on the great transaction referred to in the text,—if we could behold with disinterested view the state of man, the merciful disposition of God, the infinite condescension of the Saviour, and the gracious agency of the Holy Spirit, we should feel it scarcely necessary to wait the result, but deeming the work completed when the offer of salvation was once made, we might turn away to the contemplation of other manifestations of the divine wisdom and compassion. But knowledge and experience unfold

a different scene; we have only to descend into the recesses of our own hearts to ascertain the feelings with which man regards the mercies of his God. Depraved affections, obstinate alienation, deep and malignant antipathy to good, are roused and called into action by the explicit and scriptural preaching of *Christ crucified*. So long as we stop short of particulars, and propose nothing more than general principles, while we merely hover on the frontier and outskirts of the great question, while we state the matter so vaguely as to leave the conscience at liberty to say to itself, *take thine ease*, we may claim an unreluctant hearing. But when we occupy a more decided ground, speak plainly the plain verities of God's word, put forward the nature, the requisitions, the awful sanctions of the Gospel, address ourselves directly to the conscience, and menace from Ebal, as well as invite from Gerizim, then every prejudice and every passion is up in arms against us; folly and fanaticism are charged upon us, and the clamour of the multitude, loudly raised of old for the crucifixion of our Lord and Saviour, calls down anew curses and persecutions on his followers. But thanks be to God who *hath shewed unto us that which is good*, that while others are stumbling at that stone of offence, and shouting *foolishness* against it, he hath revealed unto us the *wisdom* and the *power* combined in his glorious work. In our present meditations, we shall endeavour,

I. To shew why it is that the doctrine of the Cross is to the natural man *foolishness*, and a *stumbling block*.

II. To illustrate the fact, that

to the renewed man it displays, in full glory, *the wisdom and the power of God.*

III. To state the reasons of the different effect which it produces.

I. We have, in our introductory remarks, adverted to the antipathy cherished against the pure doctrines of evangelic truth by the natural man. But there must be reasons for this aversion; reasons that lie deep in the very centre of man's moral constitution in its actual state. These reasons, however, though they might be profitably investigated on an extensive scale, we must, on the present occasion, state in their most simple, but, at the same time, their most important and impressive form. *The doctrines of the cross of Christ are not only in direct opposition to man's moral nature, but they are designed to effect an entire and painful change in all his moral habits and attachments.* No wonder then that man recoils, and turns away in hatred and contempt, from proposals so abhorrent to every element of his fallen nature, and every principle of his depraved reasonings! But it is impossible for us to follow out all the bearings of this specification of Gospel truth, and our attention must be limited, in the present instance, to three particulars, in which the Gospel of a crucified Saviour exasperates the malignity of the carnal mind.—1. *It levels man's pride.* It is a remarkable feature in human character, that it contrives to extract food for its depraved dispositions, from the very circumstances which betray their meanness and their infirmity. If we attempt to trace the sources of man's vanity and loftiness, we shall invariably find them terminate in weakness or in guilt. Now the Gospel directs its warnings and its threatenings against every principle, and every exhibition of human pride. It confounds the vanity of human grandeur; it

exposes the emptiness of human learning; it mocks the credulity of human superstition; it shows the rust and the canker devouring the accumulations of human wealth, and it convicts of unutterable folly those who rely on the hollow and delusive seeming of health and vigour. Bring the doctrine of a crucified Redeemer into contact with all the varieties of human elevation, and they must fall prostrate before it. Tell the Pharisee—and every man is a Pharisee at heart—that all his labours, and observances, and self-congratulations, are not only worthless, but aggravations of his guilt before God, and he will put aside the hateful truth with scorn. *That the whole world is guilty before God;* that every approach to the assumption of personal merit is a new insult to the majesty of an offended God, and a fresh disqualification for his pardon; that we are helpless, hopeless debtors to a holy and violated law; that there is One, the gracious, glorious substitute of his followers, whose infinite merit is alone effectual to redeem, who has acquitted the debt, discharged the penalty, and secured the life and liberty of all who cast themselves exclusively and implicitly on Him; that the purchase of this *great salvation* was the humiliation and agony of the cross, and its seal the justification of God's elect through the perfect righteousness of Christ;—these are truths not less conspicuously recorded in the word of God, than they are unpalatable to human vanity—than they are precious to the renewed spirit. Wherever they find a cordial reception, they must lay all the high imaginations of man's heart low before the work of grace, and the love of Christ.—2. *This doctrine counteracts man's lusts.* Human nature, in its fallen condition, exhibits a strange combination of pride and appetite. It

should seem, that these apparently opposite forms of depravity could not possibly co-exist; but that one must destroy the other; either pride would elevate man above the low and earthly level of the passions, or that lust would absorb and destroy even the affectation of pride. The hypocrisy of the heart finds a way to reconcile these contradictions. It can enable the most abject slave to the tyranny of sense, to raise his head without a blush; it permits the "tallest son of pride," to wallow in the mire of his abominations, and even to extract a gratification of his miserable vanity from the variety and the extent of his excesses. But where the Gospel comes, it brings with it a bright and searching light, that reveals all the shameful corruptions which lurk in the chambers of the soul; it leaves no pretext to the deceitfulness of the heart, but places man at once in the presence of his Maker, and leaves him conscious and trembling beneath the pure eye of a holy and sin-hating God. And these are feelings not to be evaded; they haunt the criminal in the busy walks of active life, and in the silent reflections of the night; they pursue him through the paths of sin; in vain does he draw the curtains of darkness round the pavilions of his lust; they overhang him there, like a dark cloud charged with the curse and the vengeance of the All-seeing and Almighty Jehovah.—3. The glorious doctrine, whose operation we are now endeavouring to illustrate, *disturbs the conscience of the un sanctified man*. The death of Christ displays, in the most awful light, the character of God and the nature of sin. It manifests to a guilty world, the dreadful holiness of the Divine Being, and the destructive consequences of violating his righteous law. Nor does it stop here; it individualizes, as it were, the sinner,

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separates him from the multitude with whom he would be glad to mingle and be overlooked. But the frown of God reaches and appals him there; his refuges of lies fail him when the light of divine truth flashes on his conscience. There is nothing in the doctrines of the Gospel that admits of amity or truce with the carnal mind; they are at essential and eternal variance, and he who cherishes the last, abhors the first. The death of Christ is an appalling evidence, that all were dead—the death of trespasses and sin; and this is too agitating a conviction to leave the sinner free and joyous in his career of sensuality. The agony of Gethsemane, and the sufferings of Calvary, bear too strongly the signatures of divine justice, to leave at ease the spirit of him, who feels himself obnoxious to its visitations. There is nothing in the sufferings of this world to be compared with the pangs of a guilty conscience; wealth cannot alleviate them; pleasure does but aggravate them; business cannot dissipate them, nor rest, nor sleep, lull them to repose. Let us now pause to connect these considerations with our first head; and we shall cease to wonder, that doctrines which thus crush the *pride* of man to the very dust, which thus rebuke his *lusts*, and harrass his *conscience*, he should reject as *foolishness*, and avoid as a *stumbling block*.

It was proposed,

II. To illustrate the fact, that the doctrine of a crucified Redeemer displays to the renewed man, in full brightness, *the wisdom and the power of God*. With this view, we shall briefly point out the light in which the origination and execution of the great plan of miracle and mercy present themselves to the Christian's mind. 1st. *The follower of Christ beholds, in the pre-ordination of the great scheme of salvation, through the humiliation and*

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*death of Christ, the most glorious manifestation of the wisdom of God.* While others satisfy themselves with a superficial glance on the surface of things, and a vague estimate of the divine mercy, the believer goes deep into the realities of human nature, and the dispensations of heavenly grace. He contemplates man in his first, and in his fallen estate; sin entering into the world, and possessing the heart and intellect of men with depravity and rebellion. He realizes the genuine and hopeless character of that alienation from holiness and God, which entered into the world, and by it death and eternal judgment. Weighing, in the balance of the sanctuary, the dues of infinite justice, against the malignant and obstinate criminality of mankind, he sees clearly, that no device of finite ingenuity could have remedied the widespread evil, or rescinded the tremendous and universal doom. But in the Gospel scheme he finds this mighty work accomplished; he beholds the triumph of infinite wisdom in that glorious consummation of justice and compassion. While, to the darkened mind, mystery is inscribed on the dispensation of mercy, the enlightened spirit rejoices in the clear revelation of "righteousness and peace;" and hails the great work of salvation by a dying Saviour, as the most glorious exhibition of *the wisdom of God.*—2. *The Christian views, in the preparation and execution of the plan of redemption by the sacrifice of the cross, not only the manifestation of the wisdom and mercy of God, but the most impressive evidence of his power.* In the counsels—wisdom, and compassion; in the consummation—wisdom, mercy, and power. Let us trace in our meditations the progress of the mighty work from its origin to its close. In our meditations—for here we can but touch a few of the leading features of its

great outline. The counsels of eternity—the covenant between the Father and the Son—the entrance of sin and death into the new-created world, and the immediate intervention of Jehovah in judgment and in mercy—the promise of a Redeemer—the dealings of God with the antediluvian race, and his communications with the Patriarchs of old, by the Angel of the covenant—the chosen people—the unbroken chain of prophecy, preserved by the separated tribes—the glorious advent of our great Emmanuel, and the establishment of the mediatorial kingdom. *This hath God wrought,* and we look forward in faith and assured hope to that blessed period, when all shall be accomplished, and the kingdoms of this world shall become the kingdoms of our God and of his Christ. Here then are the proofs, the illustrious proofs, of the *wisdom* and the *power*; and here can the believer rest and rejoice, while the votary of the world, perplexed and confounded, oppressed by the love of sin, and dazzled by the glory of this heavenly vision, shrinks from the brightness of its rising, and hides in congenial darkness.

But it is time that we should—

III. *Assign the reasons of the different impression which these blessed truths produce.* For effects so contrary, there must, in the nature of things, be distinct and conflicting causes; and we may, 1, infer this difference, generally, from the ignorance of the carnal mind, and the wisdom of the regenerated spirit. We are all of us the inhabitants of a world which *lieth in darkness.* Our better life, our moral strength, our spiritual intellect, cannot expand beneath the gloom and density of an atmosphere, unwarmed and unilluminated by the *Sun of Righteousness.* Hence the worldling and the child of God, argue upon different

principles. The one sets out with the conviction, that human sagacity is unable, *in its best estate*, to fathom the counsels of God; and feeling this, he is perfectly disposed to acquiesce in the decisions and arrangements of the divine wisdom. But beside this, he is able to discern the beauty and harmony of the great scheme, its entire accordance with the character of Jehovah, and its complete adaptation to the nature and necessities of man. And the wisdom of this reasoning, or rather of this foundation for just reasoning, appears in the peace and blessedness which it brings with it. On the other hand, the man of this world cherishes the presumption, that his own faculties are sufficient for these things, that he is of himself able to adjust the measures of the Divine interference, that he is able to take an accurate survey of the transactions between man and God, and to determine and discharge the amount of debt and duty which he owes to his Maker. Arguing on principles so completely at variance, no wonder that they come to different conclusions; no wonder that the incarnation and sacrifice of the Redeemer, with the grand doctrines of substitution and atonement, are the jest of the unbeliever, and the confidence of the Christian. Again, they look at things in opposite views. The sovereignty of God—the character and condition of man—the sanctions of the divine government—and the eternal destinies of the human race, are all contemplated by them, under aspects not less different than light and darkness. We repeat it then, that the carnal man contemns, in his self-complacent ignorance, the counsels of Jehovah, while the believer welcomes, in his self-distrusting wisdom, the bounteous largess of God's free grace. A second reason for the

different effect produced by the glad tidings of salvation, through a crucified Saviour, is to be found in the *natural tendency of the heart to reject every thing which comes from God, and in the disposition of the soul renewed by grace, to acquiescence and gratitude*. The carnal mind, we are told, on the highest authority, is enmity against God. There is a spirit of contradiction in the children of disobedience, which excites them to a continual and obstinate rejection of Scripture truth. But the heart which has been turned to God, reposes in blessed reliance upon his revealed will, sets up no idol of its own in contempt of his supremacy, and cultivates that meek and lowly spirit, which, conscious of its own infirmities, looks up to Him who *hath made it to differ*, and acknowledges, with holy thankfulness, that it has nothing which it hath not received. But, *thirdly*, the grand and inclusive reason for the different reception given to the doctrine of Jesus Christ and Him crucified, lies in *the absence or the presence of divine teaching*. Whenever we employ our own reason on divine things, we err; untaught to discern good from evil, we turn from the repelling majesty of holiness, to the gaudy harlotry of sin. "Evil be thou my good," is the language of the carnal heart. In the Son of God, arrayed in the humiliation of his human nature, *there is no beauty that we should desire him*; he obscures for us the glories of his Godhead, and we refuse to acknowledge that he is *mighty to save*. But when the spirit of grace and illumination descends upon us from on high, when we are convinced of our lost condition and our benighted understanding, and have fled for refuge to Him who is the fountain of light and inspiration, the scales fall from our eyes, we were blind, but now we see. The perfection

of the divine nature, the glory of the divine attributes, all centre in the Cross of Christ. The restoration of a fallen race, and the manifestation of the sons of God, are the happy result of the Redeemer's death, and though all this be

Scandal in the Jews esteem ;  
And folly to the Greek ;

yet he who is taught of God, is enabled to recognize the wonders of an unerring wisdom, and an almighty strength. O that the children of men would but learn this blessed lesson, then would they discard their vain imaginations, for the knowledge and the happiness purchased and secured for the followers of the Lamb.

Our improvement, though the rich materials of our subject press upon us for farther enlargement, must be brief; and it shall be limited to an exhortation to *look unto Jesus*. Cast away that self-dependence which is the bane of your present and eternal happiness; reject that false confidence which has

fatally deceived its myriads of immortals. The Jew followed his blind guides, and crucified the Lord of life and glory; the Greek, proud of his superior attainments, mocked at the mysteries of the unknown God, and the unbelievers of our own day are treading the same destructive path, and perish in their gain-saying. But let us, in humble watchfulness and prayer, press forward for the prize of our high calling of God in Christ Jesus; being led by the Spirit, may we follow on to know the Lord; being crucified with Christ, may we also live together with him; and when the great day of separation shall arrive, and the despisers of the Son of Man shall wonder and perish; may our triumphant portion be with those blessed spirits who shall for ever worship the *Lamb that was slain*—for ever reign with Him, who *was delivered for our offences, and rose again for our justification*.

## ORIGINAL ESSAYS, COMMUNICATIONS, &c.

### THE EARTHQUAKE.

I CAN conceive of nothing more intensely terrible than an earthquake. In all other afflictive visitations, there is either some circumstance of mitigation, or some measure of security, or some hope of escape, on which the mind may seize in diminution of anticipated or encountered evil. Disease, conflagration, tempest, shipwreck, or inundation, attended as they are by dreadful realities and imaginations, rarely subdue the spirit with the feeling of hopeless calamity, and still more rarely assail us but from voluntary exposure or positive negligence. When the *pestilence* walks abroad in its terrors, hope is not crushed; seclusion or avoidance may pro-

cure exemption from the scourge, and if overtaken, we may look for relief and recovery, according to our different views, from the skill of the physician, the efforts of nature, or the mercy of God. Nothing, indeed, can be more tremendous, than the ravages, and the various appearances of *fire*; but against its domestic injuries, precautions may avail, and its less evitable forms are momentary and limited; the lavas of a volcano seldom overtake the fugitive; the stream of electric flame destroys only within the narrow confines of the *bidental*; the explosion of the mill or the mine, harms none but those who choose to reside within its range. The fury of the *storm* is seldom destructive to human



life, excepting in the instances of those who "answer its waked wrath" on its own domain; within the bounds hitherto prescribed to it by omnipotent compassion, it raves in vain against the solid structures of human skill; the buttress, the column, and the pyramid, defy the utmost force assigned to it, by the providence of God, in the economy of nature. The effects of *water* as an agent of destruction, are scarcely less fearful than those of fire. None but those who have experienced it, can realize the peculiar horror and distraction occasioned by the rush of mighty waters, amid the darkness of the night, or the more dreadful twilight of the tempest, when nothing but the yielding plank is interposed between life and death, and when escape seems barred by the overhanging rock, against which the surge heaves the shattered vessel. None but those who have been roused from their sleep by the rising floods, or the torrent pouring through the rent embankment, bearing down before it all the works, and all the efforts of man, ploughing up for itself deep channels athwart the level surface of cultivation and the abodes of human comfort, or spreading with wider desolation over the gay scenery of industry and plenty,—none but those who have witnessed this, can tell the bewildering terrors of this destructive element, when the hand of God breaks down its barriers. Yet even here, in these extreme cases of danger and distress, there are gleams of hope, and circumstances of mitigation, which give energy to the mind, and hopeful activity to the limbs. The shipwrecked mariner, though he knows that but a single plank wards off the strokes of the billow, looks in his last extremity to that very plank, loosened and afloat, as a possible medium of safety: even the rock on which his bark has split,

may give him shelter in some of its recesses. And when the peasant who cultivates a soil, conquered from the sea and fortified by walls and mounds, beholds the tide rushing through his ruined bulwarks, or foaming above his highest elevations, he yet trusts to some remoter and stronger dyke, or looks as a last refuge to some rising ground, where the work of God shall arrest the desolation which the structures of man were impotent to stay.

In all these cases, then, there is hope, or, at least, some circumstance, antecedent or connected, on which man may lay hold for support or consolation; but amid the overwhelming horrors of the EARTHQUAKE, all is blank despair! No sagacity can foretell its approach; no precaution avert its destructions; it comes at once and irresistibly; it performs its appointed work, and departs, none can tell how speedily to return. In all other elemental visitations, the assault comes from without, and the soil on which we move or rest is our home and refuge; but when this fails us, when the "firm and well-set earth" trembles and heaves, and opens its central depths,—when the mountains totter and reel as a drunken man,—and the vallies are tossed and upheaved like the billows of the ocean,—our very citadel is weakened, our deep foundations are sapt, our strong defences are *as a reed shaken in the wind*.

Happily—and never let us forget to *Whom* we owe this merciful exemption—in this favoured country, we know these frightful heavings of the solid earth only by report, or at most, only by those slight tremblings, which are but as the ruffings of the ocean's surface by the summer-evening breeze, compared with the "wild commotion" of the storm. But the detailed reports which reach us from time to time, authenticated by eye-

witnesses, are fraught with circumstances of peculiar terror, and leave on the mind an impression of indescribable dismay. The cloudless, yet lurid sky,—the ghastly stillness of all around,—not an aspen leaf trembling on its slender spray,—nature, as it were, suspending her very breath in fearful expectation,—the screams and agitated flight of the fowls of heaven,—these, and other appalling signs, sometimes precede the crisis, though, in other instances, not a single warning is given. When the scientific traveller journeyed along the coasts of Magna Græcia, nothing announced to him the tremendous shock, which compelled him and his companions to fall prostrate until the surges and breakers of the earth had subsided; and when, as he arose and looked back towards the large and flourishing city, which he had left in the morning full of life, and business, and hopes, and passions, he beheld only the place where it had stood!—its site occupied by a dark and sulphureous morass, while over it hung a dense and troubled cloud—what were his sensations? They were, if I mistake not, of a deeper cast than those which would have been excited by any of the calamitous visitations, which, however terrible, are more familiar to the experience of men. But this strange and mysterious phenomenon seems to command the services of all the ministers of ruin. Nothing is more usual than for disease, both endemic and contagious, to follow upon earthquakes. The ravages of fire, in all the various forms and aspects of that devouring element, frequently attend it. The ocean, too, seems to have some strange sympathy with these agitations of the earth. What more sublimely awful scene of desolation can be conceived, than the catastrophe of the rich and populous sea-port of Lima,—at one moment flourishing in

wealth and industry, her quays clamorous with the voice of many-tongued commerce, her warehouses bustling with the activity of traffic,—in the next, swept with the billows of destruction, silent as the grave, whelmed beneath the enormous surge which, first recoiling from the strand, and then returning in its collected strength, poured its single but mountain wave, over the whole scene of life and energy!—of all the stately vessels which filled the port, and all the swarming craft which plied along the shore, one little bark alone floating uninjured on the surface of the flood, the refuge of the *one* survivor of all the myriads who, but a few instants before, were thoughtless of eternity.

Happy the man whose confidence is fixed beyond the casualties of elemental strife; whose hopes rest on a foundation which billows cannot overwhelm, fire destroy, nor earthquakes ruin! Happy the man who, in every emergency, can look to Him who rules the storm, restrains the flood, and preserves the universe in its appointed order.

But let us not, in our present exemption from these miseries, selfishly neglect the sufferings of our fellow men. Let us not forget, that the fairest and most populous region of Syria has been subjected to this dreadful scourge. Cities have been shattered into ruin; tens of thousands have been crushed or maimed; miseries of every kind menace the survivors; and Englishmen, by the sacrifice of a few superfluities, may minister abundantly to the necessities of a race, whose habits are simple, and whose wants are few. Many are, in name at least, our fellow Christians, let us not close our ears to their cries; and let us compel the scornful and malignant Mussulman, experiencing the alleviations of British compassion, to

forget his hatred to the *Giaour*, and bless the liberal heart and bounteous hand that give food to his hunger. and clothing to his nakedness.

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ON THE IMPORTANCE OF RIGHT DISPOSITIONS IN THE PURSUIT OF TRUTH.

"Buy the truth and sell it not."

SOLOMON.

(Concluded from page 77.)

AN acquisition so valuable in itself, and so immense in its advantages, as the knowledge of divine truth, cannot be obtained without the sacrifice of that which is incompatible with the possession and enjoyment of it. If there were nothing in human nature, or in the state of society inconsistent with the truth, the farther discussion of this subject might be spared, and the simple pursuit of truth would be sufficient to insure the object of our inquiries. But the least acquaintance with human nature, on the one hand, and the properties of divine truth on the other, will convince us, that there are many barriers to a cordial union, which must be removed before that union can be effected. But as the properties of truth are immutable, the change requisite must take place in ourselves, and every disposition or habit which impedes a coalescence with the truth, must be given up as the necessary condition of its attainment.

In the pursuit of truth, we must, in the first place, give up indolence. If it be obvious, from nature and experience, that idleness tendeth to poverty, and that nothing useful or meritorious can be acquired or achieved without effort, it is manifestly true, in reference to the improvement of the mind, and the acquisition of the most valuable knowledge. So deeply are the principles of divine truth sometimes concealed under

a mass of error and obscurity, and so arduous and complicated are the process and means of their discovery, that even the resolute and laborious may be discouraged, while the indolent shrink entirely from the attempt. If mental treasures were bequeathed by our ancestors, or obtained from the wheel of fortune, the indolent might, in this sense, also become rich. But whatever assistance foreign aid may afford us, the riches of the mind must be self-acquired. It is true, therefore, in spiritual, as well as in temporal things, that the indolent will neither dig gold and silver from the mine, nor divest them of their alloy, nor reduce them to purposes of real usefulness. The mind of an idle man is like his fields, overrun with weeds and brambles, his hedges broken down, and his house in ruins. Indolence, like rust, not only takes away the polish of the mind, but weakens and destroys its energies. Its influence, long continued, renders the perception dull, the memory treacherous, the imagination torpid, the judgment weak, the resolution feeble, and all the powers of the man languid and inefficient. Let those, therefore, who seek after truth, throw aside the chains of indolence, arouse themselves to exertion, and by a diligent employment of time and talent, accumulate the treasures of divine wisdom. But in this pursuit, we must, secondly, give up sensuality.—The refined and spiritual nature of truth disdains an alliance with the grovelling impurities of voluptuousness. If the slaves of sensuality had either inclination, time, or sobriety of judgment sufficient to discover truth, its holy principles would soon abandon the foul contamination of their disordered minds. "But the sensual mind perceiveth not the things of God, neither can it know them, because they are spiritually discerned." When the

bodily powers are bloated by intemperance, the organs of the mind are unfitted to perform their office. The understanding is too much stupified to perceive the truth, and the heart is averse from its reception. Would we become wise, therefore, intemperance must be sacrificed on the altar of sobriety and self-denial, that spiritual discernment may perceive right principles, and inward purity embrace them.

But covetousness also must be given up. In the course of life, when prosecuted upon the largest scale compatible with sound judgment, a lover of truth will find opportunities of self-improvement, and the riches of his mind will bear some proportion to his worldly opulence. But avarice so completely occupies the thoughts and affections, in hours of leisure and retirement, as well as in the midst of actual business, that persons under its influence, will neither have time nor inclination to examine for themselves, or to find out truth by a right process. "They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which some coveting after, have erred from the faith, and pierced themselves through with many sorrows."

In seeking after truth, likewise, we must sacrifice ambition. An ardent desire to climb the hill of fame, and rise to distinction and authority in the great world, is utterly incompatible with a serious inquiry after sound principles. The objects of ambition, the courses it pursues, and the feelings excited by rivalry, by disappointment, or success, are all decidedly prejudicial to the attainment of Christian knowledge. Ambition may, indeed, prompt a man to enter the field of religious in-

quiry, fondly hoping, that his achievements in theology may secure renown. But here its influence becomes more dangerous, since it may induce a man, regardless of the truth, to seek after fame, by calling forth the utmost energy of his talents and erudition, in the support of novel and eccentric notions on the one hand, or popular and long received opinions on the other. Every idea of human applause, therefore, should be driven from the mind, that, neither allured by the smiles, nor awed by the frowns of our fellow mortals, we may pursue and embrace the truth in its native purity, whether it be received and admired by the few or the many, the learned or the illiterate.

But we must also give up pride and prejudice, however obstinate and deeply rooted. Nothing, as we before intimated, can be more necessary to a cordial reception of Christian principles, than openness of mind and undissembled humility. Though it may be gratifying to cherish a persuasion of our own competency to understand all mysteries and all knowledge, or to flatter ourselves, that the train of thinking we have followed, and the conclusions resulting from them, are so rational, luminous, and indubitable, that it would be degrading and foolish to suspect the possibility of their being wrong; yet, we may rest assured of it, that self-confidence and self-flattery of this description, are insuperable barriers in the way of truth. He, therefore, who either refuses to submit his principles to a closer scrutiny, or shrinks from the task of perceiving and acknowledging an error, is evidently the victim of pride and prejudice, which truth requires him resolutely to overcome.

To these we may add a state of scepticism and indifference. Though, in the pursuit of truth, impartiality is indispensable, sin-

cerity and earnestness are equally required. The importance of the subject, and the serious consequences involved in the course recommended, forbid a man to be careless or indifferent respecting the result. In frivolous concerns, frivolity of disposition and manners may be consistent; but in concerns of the greatest moment, it betrays insincerity, and is both contemptible and pernicious. Let the importance of truth, then, subdue levity, that the earnestness of our feelings may correspond with the pursuit.

But some persons unhappily indulge a spirit of scepticism, doubting almost every principle, which is incapable of ocular demonstration or mathematical proof. If they admit one or two points, and are then led by a natural course of reasoning, to conclusions which before appeared dubious, they refuse their assent, and doubt the premises which they had just acknowledged to be true. Persons under the influence of scepticism, are like an architect, who either builds on a foundation that gives way before the structure can be finished, or else employs himself with admirable versatility, in building one day, and pulling down another. But the sober inquirer is like a wise master builder, who with sound materials, lays the foundation in firm ground, and then goes on till the edifice be reared to its summit, neither demolishing what he had set up, nor suspecting the firmness and stability of its basis. Therefore, giving up indolence and sensuality, avarice and ambition, pride and prejudice, scepticism and indifference; let us buy the truth, and sell it not.

Consider the value we should set upon the truth when obtained, and the necessity of holding it by inalienable tenure. Sell it not.

The knowledge of divine truth may be diminished or obliterated

through neglect; and the best of principles, when planted in the mind, may be trodden down and withered, like flowers that perish untimely through the carelessness of the cultivator. The cares of the world, the deceitfulness of riches, and the inordinate desire of other things, may choke the seeds of truth received into the understanding, and render its impressions futile and unproductive. It may likewise be bartered away by sophistry, which misleads the judgment, and clothes error as well as truth in a disguised uniform. It may also be sacrificed on the altar of present interest, or expelled from the mind by the shameless tyranny of depraved passions.

But to trifle with truth shows great depravity; and knowingly to part with it, betokens the worst state of moral degradation, and the greatest mental criminality into which men can fall. He that sells the truth, for the sake of pleasure, wealth, or fame, offers the grossest insult to the Deity, gives away the vital energy of his own soul, and with all the wantonness or insanity of a suicide, inflicts on himself a moral and intellectual death. Considerations, then, of the greatest moment crowd upon the attention, to ratify and enforce the conduct recommended in these papers, urging us strenuously to pursue the truth, and inviolably to maintain it.

Has not God expressly for this purpose endowed us with rational and moral powers, whose improvement, proper direction, utility, and real worth, depend upon the perception of truth, and the influence of right principles? Though wide and important as the disproportions of rank and fortune, which take place between man and man, may be deemed; their difference sinks into nothing when compared with the debasement or elevation, the poverty or riches of the soul. Without truth, we should be chil-

dren in understanding, though white with age; and slaves in capacity, though invested with a sceptre and a crown. But the knowledge of truth brings man to his proper freedom and maturity, and sheds upon his brow a lustre more beautiful and enduring than the diadem of the greatest princes.

Let us, moreover, buy the truth and sell it not, because we are accountable to God for the talents and privileges conferred, and in the world to come, shall receive a just retribution for infidelity and neglect. Had he furnished no means, or had the means furnished been unsuitable or insufficient for the task, ignorance and error might have framed a plea, which goodness would listen to and justice own. But the God of truth has opened to our eyes the book of nature, instilled into our ears the history of ages, and spread before us the volume of inspired writ, sealed by the signet of his own authority. He has sent us the messengers of his wisdom, who, in producing their credentials, affirm, as with one voice, that "he will have all men to be saved, and to come to the knowledge of the truth."—If the task assigned be laborious, it may nevertheless be performed. If barriers arise in our way, they are none of them insurmountable. If sacrifices are required, the value received will infinitely repay them. And if human powers, weak and fallible, be inadequate to the cause, the Spirit of truth has been promised to the serious and upright inquirer. Ignorance and error, then, flowing from voluntary neglect, bad passions, or worldly attachments, will become highly criminal and inexcusable, aggravated by the waste of time, by ingratitude to the Author of our existence, and by a shameless contempt or perversion of the talents given, and the means of their improve-

ment strewed around us by his infinite munificence.

Let us also seek and hold fast the truth, because we are required to maintain the Gospel in its native purity, without any additions or diminutions; and because we should always be able to communicate to others a clear and satisfactory account of the nature and grounds of our belief. In giving to the world the invaluable blessing of divine revelation, the records of which are "able to make us wise unto salvation through Jesus Christ," it could never be regarded as a matter of trivial moment, whether it be received entire as the testimony of God, undiminished and uncorrupted; or whether it be mutilated and garbled by human sophistry, and mixed up with the inventions and traditions of men. But the same authority that requires every man in the exercise of reason, to hear attentively the voice of Him who hath spoken to us from heaven, requires us also to receive implicitly, and without corruption, his sayings.

Society too has claims upon our faith, our integrity, and our knowledge. The benefits we derive from others, and the stations assigned us in the order of Divine Providence, impose upon us an incumbent duty to live for the welfare of others, as well as for ourselves, and to do good by our influence, and not evil. What are our religious principles, but the circulating medium of mental intercourse; the water of life which we dispense to our companions; and the vital and vitalizing air of the moral world? Is it not then of the utmost importance, that the coin we circulate be genuine, the water of life pure, and the air we breathe free and unpolluted. A man's faith survives himself, and is bequeathed to his descendants, as the memorial and the essence of his attainments. Is it not,

therefore, of the utmost consequence, that we perpetuate in such memorial, nothing but the truth?

Finally,—Buy the truth, and sell it not, because there is an intimate and inseparable connexion between faith and feeling, principles and manners. False views and confused perceptions weaken the piety and undermine the best affections of the heart, and bring into jeopardy every hour, all that is most valuable in the faith and hope, the holiness and enjoyment of the Christian. But clear and well founded principles will, in all the engagements and vicissitudes of life, essentially contribute to our safety and improvement, usefulness and satisfaction, spirituality of mind and fitness for heaven. Impressed with these considerations, therefore, let us prosecute our inquiries with a prayerful dependance on the God of truth, that, by his light we may receive light, and by the teaching of his Spirit, our faith and hope may be established.

Harlow.

T. F.

THE LIBERAL.

(To the Editors)

GENTLEMEN,—Admitting, as all your correspondents are, *ex officio*, bound to do, the substantial excellence of your work, I am much disposed to think, not only that it may be improved, but that I am the very man to improve it.

I like your Review vastly, for this one reason among many, that you have sometimes enriched it with a prime article of my own inimitable manufacture. I like your Analyticals, too, since they enable you to give a more comprehensive account of books and pamphlets, where the subject does not call for original disquisition, or collateral illustration. But notwithstanding this liberal al-

lowance of criticism and analysis, there still appears to me a deficiency, an occasional one only, which might be easily and advantageously supplied. There is, generally, afloat among the “reading public,” something that in some way or other requires specific notice. It cannot, perhaps, with strict propriety, make a regular article in your Review, still less is it susceptible of distinct *skeletonization*; but it is popular, whether justly or injuriously, and it demands either recommendation, correction, or unqualified censure.

Now, Sir, though my modesty, which you will have perceived is excessive, will not permit me to claim the title of a great reader, yet I may venture to assume the humbler designation of a restless dipper-into-books, and I venture to suggest that, in this capacity, I may be of some use to you. If, for instance, your Magazine had been in existence while the licentious scenes of —, or the inflammatory erotics of — were, by a most criminal connivance, suffered to pass among the current literature of the day, and to lie open before eyes, whose virgin glances should have been, instantly and in utter loathing, averted from the nauseous page, you would, probably, have wished to decline a *detailed* exposure of the guilt and infamy incurred by genius, when it becomes the pander to appetite. Had you, however, like me, seen the poison lying, without concealment, among the literary furniture of respectable families, you would have felt it absolutely necessary to lift up a warning voice against the negligence or the depravity which gave way to the seduction. In circumstances like these, while silence becomes almost participation, yet specific notice is, for many reasons, objectionable; and the assistance of a casual coadjutor like

myself, lightly armed and fighting *eminus*, may be occasionally useful.

This is a tolerably lengthy preface for a short-winded writer, and I shall, without farther preamble, enter at once on a brief *exposé* of the contents and qualities of the *Liberal*, a work which, strange to say, made much more noise before its birth, than it has been able to keep up since its actual entrance into life. The individuals who were to have conducted this vaunted periodical, have long been distinguished as the determined enemies of those sentiments, which more enlarged views of human nature and the character of God, would have impressed upon them as the only solid principles of action and anticipation. The awful visitation by which one of their members, Percy Shelley, was summoned into the presence of his God, seems to have had no effect on the survivors; Leigh Hunt is just as flippant, and Lord Byron as sarcastic and sceptical, as if no warning had been given. There is, however, a bitterness in their jesting, an air of bravado in their recklessness, which seems to betray a secret consciousness that all is not right; it is like the gaiety of a condemned man, the levity of a criminal on the scaffold, the ghastly mirth of an Indian at the stake. It was, I believe, generally understood, that the object of this unholy alliance was a systematic warfare against the religious prejudices of mankind. If this understanding were correct, never was an unhallowed enterprise more feebly conducted. If, on the other hand, nothing more were intended than a literary work of distinguished ability and interest, never was failure more disgraceful.

Without so far departing from my original professions, as to give to this sketch the consistency and precision of a review, I shall ven-

ture to touch slightly on the general character and quality of the work in question, as far as it is before the public. It contains two or three brief specimens of fictitious narrative, unsubstantial in texture and unequal in merit; descriptions of foreign scenery and character; dull miscellaneous essays, and poetical translations and compositions, some of which are indecent, and others ferocious. The great attraction of the collection has, however, evidently been rested on the productions of Lord Byron, "the Vision of Judgment," and "Heaven and Earth." The first of these is a satire on the "honey-tongued" Laureate, Southey, in the shape of a parody on his profane and absurd hexameters bearing the same title. It is marked by a spirit of gross and malignant insult, sparing neither the dead nor the living. When we have said that the bodily and mental afflictions of George the Third, and the calamities of Louis the Sixteenth, are introduced as matters of ridicule, we shall have said enough, excepting that, happily, the composition is as insipid as its intention is detestable. Of the "Mystery" in the second number, "Heaven and Earth," much might be said, if this were strictly speaking, a critical essay, but as the matter stands, I shall be cursory in my comment. It is founded on the tradition of which Mr. Moore has availed himself in his recent poem, "the Loves of the Angels," and on the awful manifestation of the Divine justice which destroyed the Antediluvian world. Two of the daughters of Cain are represented as objects of attachment to Samiasa and Azazel, two of the seraphs who 'adore and burn in glorious homage with the elected "seven."' Raphael the Archangel, descends to warn them of their danger, but they reject his admonition,

absorbed in unhallowed passion, and heedless of the fearful consequences. In the meantime, the time is hastening on for the threatened *opening of the windows of heaven*, and the *breaking up of the fountains of the great deep*. The 'inner spirits of the earth,' rejoicing in the coming desolation, rush, with shouts and laughter, from the caverns of Caucasus; 'deep sounds and deeper still,' howl from the recesses of the

mountain; the 'sea-birds cry,' and the sun rises with his 'glaring disk,' circled with a black zone. The angels soar aloft, bearing away, 'beneath the shelter of their wings,' their mortal loves; human beings, with different expressions of fear and horror, rush upon the scene, some with impious defiance, others with impotent wailings, and *one* with the following noble expression of faith and trust.

Blessed are the dead
Who die in the Lord!
And, though the waters be o'er earth outspread,
Yet, as *His* word,
Be the decree ador'd!
He gave me life—He taketh but
The breath which is his own:
And though these eyes should be for ever shut;
Nor longer this weak voice before his throne,
Be heard in supplication tone;
Still blessed be the Lord,
For what is past,
For that which is.
For all are His,
From first to last.
Time—Space—Eternity—Life—Death.
The vast known, and immeasurable unknown;
He made and can unmake;
And shall I, for a little gasp of breath,
Blaspheme and groan?
No; let me die, as I have lived, in Faith,
Nor quiver, though the universe may quake!

O! si sic omnia! Is it possible that Lord Byron, with his exquisite taste, with his quick faculty of discrimination, should have quite succeeded in blinding himself to the elevating perception of the beautiful and true? Can it be that even the apparent grandeur of sentiment which pervades these lines, is but an artful enhancement of the more than insinuated injustice of the judgments of Jehovah? I will not urge this; I would fain believe that my jealousy of Lord Byron's motives is alone in fault, and that his Lordship's intentions were entirely pure from malice or disingenuousness.

There is a little episode or two which it is unnecessary to notice, and I must now draw to a conclu-

sion. Without characterising this work as a *direct* assault upon the strong holds of our present happiness, and eternal hope, I fear that its tendency, as far as it may have any influence whatever, will be to weaken those feelings which every good and wise man would hold it 'very stuff' o'the conscience' to strengthen and confirm. What will these Liberals have gained, should they—blessed be God, an impossible supposition—succeed in making the world believe that morality is a farce, and religion a lie? What substitute have they prepared—what strong link to hold society together? There is, however, one thing that we ask, and that we have a right to ask—*let them speak out*. Let us have no publications

like the present, apparently smooth, and innocent of all sinister intention, but pervaded by principles, insinuated if not actually avowed, which tend to complete moral disorganization. We fear no open hostility, but we have a deep horror of that subtle, creeping, ambuscading enmity against which it is scarcely possible to guard. Neither do we fear the effects of even this on those who are *rooted and built up* in the genuine knowledge of divine truth; but our apprehensions are painfully excited for the hesitating and the half-hearted; for the multitude of those who are *halting between two opinions*, and of those whose levity exposes them to be *carried about with every wind* of misrepresentation.

Happily, in the present instance, though there is poison, there is no enchantment in the cup.

QUIDAM.

ON THE ADVANTAGES OF CHRISTIAN FELLOWSHIP.

SOME notice having been taken of the benefits accruing to the church at large, from the exercise of christian fellowship; we now point out some of those advantages, which it is calculated to afford to *individuals*.

1. In regard to *temporal* things. In this view, the advantage lies chiefly on the side of the *poor*. And let it be observed, that our Lord has required a particular regard to be paid to them, especially to "*poor saints*." To forget or despise the poor, is held by him to be a high crime and misdeemeanour. The pride of man is, in the constitution of Christ's kingdom, laid very low. Here the poor, instead of being treated as beasts of burden, are taught to feel that they are "*men and brethren*:" a proper notice is taken of them; their wants are promptly and kindly inquired into; relief is ever ready

to be ministered by the hand of sincere sympathy and christian affection. It will be remembered, that the specimen of the awful transactions of the last judgment which our Lord gives, is taken, not, as we should have expected, from a case of the most atrocious villainy, but from among persons professing attachment to himself. Their neglect of visiting the fatherless and the widows in their affliction, and of relieving the necessities of even the least and the most obscure of those "*poor saints*," with whom he condescended to identify himself, and to call his "*brethren*," is adjudged to be a crime worthy of "*everlasting punishment*." The honourable and deserving poor of the christian family, are, therefore, committed by Christ to the attention and care of their more affluent brethren. There is, undoubtedly, a reflex benefit enjoyed by those who are honoured to administer such relief; yea, "*it is more blessed to give than to receive*." But in respect

2. To the *spiritual* advantages of this fellowship, the benefit applies to all equally.

1. It tends to bring the mind to a decision on its state before God. No one can rightly be admitted to this communion without *self-examination*, as well as the scrutiny of the church; and although it would be highly injurious to a person to sink down into slothful security, under the idea that, by the act of union, he had established his christian character, and that vigilance and self-jealousy were no longer required; yet it must be confessed, that it is no small benefit to our spiritual interests, to be brought into circumstances, which even impose upon us the necessity of coming to a conclusion respecting our hope towards God. And,

2. As it tends to make us decided on the part of Christ, so it furnishes us with aliment for our

spiritual strength. What comfort, what assistance does the soul derive from the ordinances of the church; from the ministry of the word, as especially *adapted* to those in fellowship; from the administration of the Lord's supper; from the regular meetings of the church; from the experience of others, either rehearsed in the church, or communicated in the sweet intercourse of private friendship; and, lastly, from this peculiar care and superintendence of pastoral affection, which allows no lamb of the whole flock to be unwatched or forgotten.

Having briefly touched on the benefits which christian fellowship confers on the church at large, and on individual Christians, we may conclude this disquisition, by noticing,

Thirdly, the benefits which christian fellowship confers on the world.

1. It preserves the world from destruction.

After the awful instances of divine wrath manifested against the sinners "of the old world," and of Sodom and Gomorrah, no one, surely, can doubt that the earth is preserved from destruction only by the presence of the righteous. And why are the righteous continued on the earth? Why has the world not been abandoned long since to deserved ruin? It can be attributed only to the same patience which endured the great wickedness of man, while the ark was preparing. Beside, this world was made *for* Christ, as well as by him. It is to be the theatre whereon he displays the wonders of his power and grace in subduing the pride of man, and converting rebels into attached and faithful followers. This globe is, therefore, preserved from the general conflagration which will burn up all its treasures — yea, "every lovely work of art," only for the sake of the church. The fires of *Ætna*

and Vesuvius betray the ravaging of those internal flames, which are waiting, eager to receive the mandate from the Lord of Hosts, whose ministers they are: meanwhile, nothing tempers their fury — nothing confines their rage, but the habitations of the righteous among men, and those houses of prayer, where God is worshipped "in spirit and in truth." If *ten* righteous had been found in Sodom, it would not have been destroyed. Christians, therefore, may well be denominated by their Lord—"the salt of the earth." "Despised and rejected of men," as they may be, those very "despisers" are indebted to them for the continuance of their life and all their prosperity and glory. *Dives* may daily pass by the afflicted Lazarus with unfeeling neglect, but he is ignorant that his sumptuous table is furnished by the piety of a wretched beggar. God loveth "the dwellings of Jacob;" but much more "the gates of Sion:" of his church he says, "this is my rest for ever; here will I dwell, for I have desired it." Where two or three are gathered together "in the name of Jesus, for the purposes of christian fellowship, he is present to evince his power and love. Here, amidst his saints, does God delight to dwell—and no where else in this alienated world." How much more than they are aware, are "the world of the ungodly" indebted to the fellowship of the saints!

2. It affords a check to the excesses of the wicked.

Notwithstanding the vauntings of philosophy, "falsely so called," concerning the dignity of human nature, the most lamentable proofs of its baseness are continually forcing themselves on our notice. Our hearts are daily sickened with the sight of human misery and wickedness; and we can scarcely conceive of any degradation of our nature lower than that which we

either witness ourselves, or receive the credible account of from others. And still there is little doubt, when we come to consider the matter more closely, that the wickedness of man might be yet greater. In fact, the world, as far as we can learn, is not at all improving in goodness. It is not to be expected; for the nature of wickedness is to increase, not only from the innate corruption of man, but from the interest in its growth, which "the God of this world" possesses. Where, then, shall we find a check to this growth of sin, but in the holy fellowship of Christians? We may not, indeed, always perceive its operation; the influence may silently and gently descend as the dew of heaven, but it is not the less certain or beneficial. What a frequent check to profaneness and immorality is the presence of a good man!—Yes, the mere *presence* of a saint. In those towns and other places where the fellowship of Christians is closely maintained, and is effective in good works, we observe a much greater public decency on the Lord's-day, than in those places where this fellowship is not known. In those countries where there is more of this fellowship than in others, public morals sustain a higher character. At the best, there is still much profaneness, vice, oppression, disorder: but we speak comparatively: there would be more, but for the tone of authority which speaks in the fellowship of so many Christians, all engaged on "the Lord's side," and opposed to "the course of this world." This fellowship, it is true, might be more pure, more consistent, more harmonious, more comprehensive; then would it be more powerful in checking the excesses of a world "lying in the wicked one."

3. It sets forth to the world the true standard of piety and virtue.

And the world stands much in

need of it. Look at the abominations of the heathen; the delirious dreams of philosophy; the impossibilities of wicked and artful men; the corruptions established and sanctified by the abused name of religion; and then say whether Christian fellowship, as portrayed in the New Testament, and as exhibited in the living example of those who practise it, does not form an advantageous as well as a complete contrast to all other fellowships among men, professedly moral and religious. Can we find elsewhere such a pattern of pure worship and elevated virtue? Christians are truly said, by their Lord, to be "the lights of the world." If the light of a single Christian irradiates the gloom of a whole neighbourhood, much more does the assembled and combined light of many, walking in that holy fellowship, which is the type and foretaste of heaven. Their "light shines before men, who see their good works, and glorify their Father who is in heaven."

THEOLOGUS.

Hitchin, Dec. 1822.

REV. H. H. NORRIS'S BLUNDERS.

GENTLEMEN,—In that farrago of illiberality, bigotry, and ill-nature, published under the title of "a Letter to the Earl of Liverpool, by the Rev. H. H. Norris," there is a very indecent attack on the characters and early history of two gentlemen, whose names deserve well of their country; whose praise is not only in all the British Churches, but throughout all the habitable globe. No man who values his own reputation as a gentleman, a scholar, or a Christian, could have coldly dictated such a passage; it must certainly be ranked among the instances of literary derangement, that sometimes occur in the writings of men of heated imaginations and excited feelings.

But what shall we say to Mr. Norris, when it appears that he has made a most remarkable blunder respecting the very place where these gentlemen are said to have spent the morn of life. "The Carron Iron Works upon the River Clyde," is a topographical error, not quite so great, but nearly as glaring as if he had said London on the River Mersey, or Liverpool on the Thames. Any man engaged in commerce could have told him that Carron was not on the Clyde, but on the River Carron, or if in the hurry of vomiting out his bile he had taken breath to consult a *Gazetteer*, he would have escaped thus having put out one of the eyes of history.

Ignorance of one's own country is, like ignorance of one's own language, a mark of an uninformed mind; and how Mr. Norris can expect to be believed when he tells us about the early obscurity of Drs. Henderson and Paterson, while he betrays his ignorance of the place, is not easily accounted for. If he writes for the public, let him pay a little more attention to the subject he writes about; let him inquire, and he will find that Carron and Clyde are on the two opposite sides of the kingdom; and when he is ignorant of so common-place a fact, let him allow some better informed man to write about the early history of Drs. Henderson and Paterson.

I am Sir, yours,

LOCALITY.

Glasgow, 26th Oct. 1822.

ON CONGREGATIONAL UNION.

(To the Editors.)

GENTLEMEN,—When a man ventures to publish on an unpopular subject, he must expect to encounter a variety of objections from different quarters. That my sermon on Congregational Union has met with such gentle treatment,

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is to me a striking proof that the taste for insulation, which has so long disfigured our churches, is about to yield to a policy more enlightened and effective. Your correspondent, "A Country Dissenting Minister," has done me honour by the manner in which he has spoken of the sermon in question; but, it appears to me, he has fallen into the error of almost every one who ventures to touch on the subject of congregational union, viz. that of summoning before the public mind a host of difficulties, (whether real or imaginary I will not pretend to say,) instead of strengthening the salutary impression, that there are no difficulties which resolute and harmonious efforts might not overcome. If congregational union be desirable, even on the principles of a justifiable expediency, let us not delay the happy consummation, by saturating the public mind with apprehensions and jealousies which tend only to distance the golden age of our polity, and to keep alive that love of *sectional* piety, which weakens the actual resources of the denomination, and exhibits it as less inviting to the wavering of other denominations. Every great work has been achieved with difficulty; but is any goodly undertaking to be abandoned, because it requires wisdom and discretion to accomplish it? Your correspondent and myself are one, I perceive, in desiring to see the churches of the congregational order more ostensibly united. We will not, therefore, strive about the *modus operandi*, or even about the extent to which the union should be pushed. These are questions to be adjusted at a future stage of the business, and if your intelligent correspondent will promise to lend his hearty assistance to any plan for union which may meet his approval, I think the day is not far distant when something valuable may be

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effected. A public meeting, got up with care and deliberation, could not fail to be useful. I trust, Gentlemen, the pages of your Magazine will be open, from time to time, to all temperate discussions on this momentous topic. In this way you cannot fail to benefit the denomination, to whose interests your labours are professedly devoted. The immediate object which I have in view, in addressing you on the present occasion, is to inform your correspondent, that he has prematurely, in the note appended to his excellent paper, charged me with ignorance of fact: the mistake is with himself, as he will find upon inquiry. He refers altogether to another matter. With thanks to him, and ardent wishes for the speedy consolidation of our churches,

I remain, Gentlemen,

Yours, very respectfully,

1, Hans Place, JOHN MORISON.
Jan. 20, 1823.

CONGREGATIONAL INSTITUTION.

THE remarks which appeared in your number for November last, p. 597, and in that for January, this year, p. 15, on the desirableness of the formation of a Literary Institution in the Metropolis, for the use and benefit of the Congregational Denomination, are entirely coincident with my feelings on the subject, and if they have not excited, have revived and invigorated wishes and hopes long since formed, though always faint and languishing, but which the establishment of such an institution will be the means of realizing and gratifying. I therefore cheerfully make a tender of my assistance towards the accomplishment of the design, and in addition to pecuniary contribution, which I shall be willing to afford, I promise to reserve till the close of this year a considerable quantity of

books and tracts, now in my hands, which I intend to dispose of, and which I think would be suitable for the library; (this I consider would be the principal and most important branch of the establishment,) mostly relating to dissenting history, biography, and controversy, and to general theology.

That I may not be misunderstood, I beg explicitly to observe, that unless some steps shall have been taken, with a probability of ultimate success, towards the actual accomplishment of the plan, at the close of this year I shall consider myself released from this engagement, and at full liberty to dispose of the books referred to in any other manner.

I am, gentlemen,

Yours respectfully,

A LONDON DISSENTER.

We must be allowed to add, that this offer comes from a gentleman who feels much interested in the proposed scheme, and who has every disposition to assist the undertaking.

REPLY TO AN ARTICLE ENTITLED "SOCINIAN INTERPOLATION DETECTED."

GENTLEMEN,—Under the formidable head of "Socinian Interpolation Detected," a correspondent, in your last number, p. 30, charges, upon some unnamed "Socinian monthly publication," the corruption of a verse in the "Hymn to the Deity," from Mr. Bowring's *Russian Anthology*. I presume he refers to the Monthly Repository. Now, gentlemen, the fact is, that in that magazine the poem was printed *verbatim et literatim* from the first edition of Mr. Bowring's work. Your correspondent acknowledges that he consulted only the second edition; but what will your readers think of his correctness, to say nothing of "truth and honour," when

they are informed, that in a note to the verse in question, in this edition, Mr. Bowring says, "In the first edition there was a deviation from the original in this verse, &c."

Your correspondent may have written in haste, but the signature of *Veritas* belongs to him only who studies the subject on which he writes, and joins good information to good faith.

The title and spirit of the letter in question show that the design was to fix a stain upon a religious body: but I rely upon your candour to give the writer an opportunity, by reading this communication, to acknowledge that he has failed.

ONE OF THE PEOPLE CALLED
"SOCINIANS."*

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MODES OF COLLECTION.

(To the Editors.)

GENTLEMEN,—I have no doubt that you, with many of your readers, rejoice greatly at the various signs for good, which appear in the moral and spiritual world, one of the most obvious of which is that of cheerful benevolence and liberality. It is truly delightful to think of the princely sums which are contributed for the support of useful institutions, for individual cases of distress, and, in fact, for every plan of doing good, which the ingenuity of man can devise. It is true, that at places of worship, where collections are made, many

persons do not give according to their ability; and, it may be, many pass by the plates, when held at the doors, without giving any thing at all. It is the latter circumstance, I suppose, which has given rise to a practice which I am very sorry to see gaining ground among enlightened Dissenters, namely—that of handing plates round from pew to pew; there is something in this mode of collecting repugnant to the noble spirit of generosity, which I am persuaded generally pervades our congregations — something which I can construe into nothing less than an unmerited reflection upon their munificence as a body. If it be urged that more is collected in this way, than by plates at the doors, I reply, prove it by an appeal to facts, for if the fear of shame and observation should induce some to give, who would not otherwise have given, I feel assured that the suspicion and want of confidence, implied by such a procedure, prevents many from contributing so largely as they had previously intended. But admitting that more is collected, is it prudent or right to injure the feelings of a whole auditory for the sake of a few pounds; at most, I think it is estimating their delicate sensibilities at too low a price. All that can be obtained by sound arguments, forcible descriptions or pathetic appeals, followed by collections at the doors, I consider to be a fair and an honourable possession, but the system of thrusting the plate into each pew, and into each face, savours less of propriety than of rudeness. In the hope, Sir, that this obnoxious practice may be discontinued.

I remain,

Your obedient Servant,

E. S.

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\* We feel it necessary to state that, though the writer of the article on which this letter animadverts is personally unknown to us, the communication was inclosed in a recommendatory note from a respectable correspondent. We have not, to the present moment, seen either edition of the work in question, and can, of course, do nothing more than give the same currency to the defence, that we have given to the accusation.

## REVIEW OF BOOKS.

*Essays on the Recollections which are to subsist between earthly Friends re-united in the World to Come; and on other Subjects connected with Religion, and in part with Prophecy. By Thos. Gisborne, M. A. 12mo. London: Cadell. 1822.*

FEW subjects, not immediately connected with our personal interest in eternal life, can possess greater interest than the question, Shall our legitimate attachments be renewed in the world of glory? Are those tender and hallowed affections, which unite us in such intimate sympathy to our kindred and our friends, to be extinguished in the darkness of the grave, or are they to be rekindled at the lamp of eternity, and, purified from all earthly and passionate alloy, to become tributary to that consummate felicity, which is the inheritance of the saints in light? For our own parts, this is a point on which we cannot suffer ourselves to entertain the slightest doubt. We believe, with assurance, that those whom we have loved and lost in this world, and who left behind them a dying testimony to the sincerity of their unstained profession, will welcome us when we reach that Promised Land. Why should the anticipation of this pure blessedness be excluded from our forethoughts of heaven? Why, in that abode of joy, where the inhabitants will breathe the very element of love, and derive from it their spiritual health and their undecaying happiness, should this intense and enduring feeling be absent? *God is love*, and if his presence, and the communications of his infinite beatitude, be the great fountain of bliss in the heavenly state, those genuine, though inferior emanations of the same holy and elevated principle, which

strengthen and adorn the ties of kindred and of friendship, will not be withdrawn from those who shall dwell in the city of our God. If there were no other text in the Bible,—and there are many,—bearing upon this point, than the affirmation of our blessed Lord, that *many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven*,—we should deem this alone conclusive in favour not only of the recognition of departed saints in glory, but by clearest inference, of the joyful recollection of friends and relatives.

We are not, however, aware that Mr. Gisborne has succeeded in throwing new light upon this interesting and important subject. Mingled with much common-place disquisition, there is some specific and pointed argument; but for an inquiry like the present, which requires both large views and discriminating investigation, we cannot say that his habits of thought and composition appear to us peculiarly fitted. Mr. G. is a sensible man, and an elegant writer, and we have frequently derived much gratification from his writings; but in the instance before us, our admiration has, we confess, been less vividly excited. His first argument, from *common consent*, seems liable to the objections, that the opinions of mankind, on this point, are a mere transfer of earthly analogies to the modes of existence in a future state, and that their concurrence is suspicious, since it amounts to nothing more, than that all men are prompt to give credence to what they feel interested in believing. Now the happiness, in the present world, of the social being, is so directly influenced by certain associations,



that in the absence of a distinct revelation from God, nothing is more natural, and nothing less effective in the way of argument, than that he should carry those associations forward in his estimate of the enjoyments of a future life. And, since he has a positive interest in prolonging his state of happiness,—since, too, man, as man, can have but an imperfect notion of the real nature of felicity, we shall find him mingling together all sorts of enjoyment to make up the idea of ultra-mundane bliss, and, among them, he will not fail to revivify the objects, animate and inanimate, which have afforded him the greatest *quantum* of delight in this world. Common consent, in the case of man's eternal destinies, can have no weight in reasoning, unless it can be traced up to the great primeval tradition, or referred to the law written on the heart, and, in the question now under consideration, we do not perceive that it has necessarily or probably any connexion with either. If, however, we have not always agreed with Mr. Gisborne in his processes of reasoning, yet, fully according with him in the general sentiment of his thesis, we as cordially coincide with the conclusions of his eloquent chapter in "application of the subject."

"Since in the world to come, departed spirits are to meet each other, mutually possessed of so many consciousnesses and recollections; how important an object does it become to every one so to conduct himself in the present life, that his re-union with former associates may excite, not pangs and reproaches in his own heart, but emotions of holy gratitude and delight! Who can estimate how large a portion of the character of any given individual has depended on other persons? On most topics, a hasty estimate is commonly extravagant; on this subject it would fall below the truth. . . . If others stand responsible, each as to himself, for the use which they shall have made of the materials laid before them; we shall ourselves have to an-

swer, at the tribunal of our Lord, for the materials which we have individually furnished to other men. We shall have to welcome the transports, or to sustain the cutting lamentations of those, to whose felicity we have ministered, or whose condemnation we have increased. What, on that great and universal day of assembly, will be the feelings of the parent, when he contemplates his child, then beheld standing to receive the everlasting sentence, whom he assiduously trained for the pursuits of mortal life; but negligently, as to the *nurture and admonition of the Lord*? What will be the sensations of the man of learning, who advanced his pupils, now before him at the tribunal of Christ, to be eminent scholars, but not to be wise and spiritual Christians? What will be the sinking of heart of the man of business, whose ordinary conversation and proceedings were calculated to excite his associates to seek first the treasures of the earth, not the kingdom of God, and his righteousness? How shall the ambitious man sustain himself, when he sees, face to face, those whom his society had ensnared to thirst for power and pre-eminence, instead of desiring that honour which cometh from God only?"

The "Essay on attestations furnished in the Bible to its own truth, by remarkable omissions and insertions," is of mixed merit. This mode of argument and illustration, requires the utmost discretion and skill in its management. It is easy to single out passages, and by dint of explanation to make them speak the required language, but it is extremely difficult to select appropriate sections, and to place them in such a conspicuous and commanding position, as shall strike the mind with clear and unhesitating conviction. Some of the instances cited by Mr. Gisborne, seem to us to prove nothing whatever of that which he intends them to demonstrate, and his elucidations have not by any means tended to make the matter clearer to our understandings. Of this kind of failure we should refer to the dissertation on Deuteronomy iii. 11. as a specimen; while on the other hand, the illustration of Deuteronomy xxxii. 48—52,

affords an example of ingenious and successful exposition.

We feel some little awkwardness in encountering the following Essay, "on the present state of feeling between Calvinists and Anti-Calvinists; and on the combination of Calvinistic, and Anti-Calvinistic opinions." Mr. Gisborne's professed intention, and we do not mean to insinuate the slightest doubt of his entire sincerity, in this Essay, is to hold the balance fairly between the two parties, to state the question of difference fairly and liberally, to expose and to rebuke the uncharitable constructions put by the disputants of either side, on the sentiments of their opponents. All this is extremely plausible, and it might seem that so truly amiable and candid an individual as Mr. Gisborne, must be exactly the sort of arbiter required. It is not, however, a matter that we feel at all inclined to commit to arbitration, and if we were, we must take leave to remember, that Mr. G. is an *Arminian*, and to put in our caveat against his election to the office of umpire. We object, for instance, to the very positive way in which he affirms that the

"Reformers, divided among themselves, in common with the rest of Christian Europe in that age, on the Predestinarian points; and deeply sensible of the injury caused to the interests of Protestantism, by the divisions and subdivisions of its professors, and of the plausibility thus afforded to the arguments of the Roman Catholics in support of the necessity of an infallible church, wisely determined to erect the church of England on the amplest basis compatible with the security of soundness of doctrine in essentials. Their aim, therefore, with respect to Calvinists, and Anti-Calvinists, was to avoid, in the liturgy, such language as might be reasonably offensive to the peculiarities of either body; and, in the articles, so to speak concerning predestination in broad and indefinite expressions, and so to qualify those expressions by a general reference to Scripture, that the mass of each description might perceive, in the terms thus selected and modified, and also accompanied by the rest of the Book of

Common Prayer, as by a collateral exposition, a fair latitude of interpretation, sufficiently harmonizing with the views of the body."

We should really have felt ourselves much indebted to Mr. Gisborne if, instead of this unsupported statement, he had given us plain and tangible authorities. We should like to see something rather more solid than barren assertions, brought forward as an apology for Arminian subscription. The *tranchant* tone in which the following sentences are delivered, is but an inadequate substitute for clear and cogent reasoning.

"The charge which has frequently been urged by Calvinists, that the Anticalvinistic doctrine derogates from the sovereignty of God, is totally without foundation. The controversy between the two parties does not, in any degree whatever, involve a question as to the rightful, perfect, and controulable sovereignty of God. In the recognition of that sovereignty, of its illimitable extent, of its infinite perfection, the Calvinist and the Anticalvinist thoroughly accord. The difference between them is, that of two modes in which the divine sovereignty might be hypothetically represented as exercised over mankind, the Calvinist believes that the Deity has adopted the one, the Anticalvinist that God has been pleased to prefer the other. *Sovereignty does not consist in the mode, but in the right of exercise.* Unlimited sovereignty would not impeach its own rights, if, by a spontaneous act of its own sovereign will, it should ordain certain events to be within a certain measure dependent on the proceedings of other moral agents. Add to unlimited sovereignty the attribute of unlimited foreknowledge; and the supposition that, by so ordaining the contingency of certain events, sovereignty impeached its own rights, becomes still more irrational. Assume the Supreme Sovereign to have ordained that every human being shall attain salvation; or that every one shall fall into perdition; or that any given portion shall be saved, and the remainder shall be lost; or that the salvation and the perdition shall be in every case dependent and contingent on the moral agency and responsibility of the individual; or that in no case shall it be dependent and contingent on that moral agency, but necessary and inevitable; the essence of sovereignty would equally remain unimpeachable and undiminished.

If the denial of predestination, displaces God from the throne of the universe; and such language has been sanctioned by no light authority on the Calvinistic side; I see not how it is possible to escape the blasphemous conclusion, a conclusion, however, which the mass of Calvinists would utterly and sincerely disclaim, that every sin committed by any man is directly ascribable to God."

With this entangled and unsubstantial paragraph, it is quite impossible to grapple in syllogistic contest. If, indeed, Mr. Gisborne had felt it expedient to illustrate the *ordination of a contingency*, or if he had proved, instead of contenting himself with a simple assertion, that, in the peculiar relation subsisting between man and God, the divine "sovereignty does not consist in the mode, but in the right of exercise," we might have either argued or conceded the points in agitation; but believing as we do that the analogy of a *Roi faineant* is utterly inapplicable to the sovereignty of the Divine Being, and that this supremacy is as much concerned in the *mode* as in the *right* of its exercise, we are perfectly at variance with Mr. G. throughout the whole of his speculations. As nothing can be more easy, so nothing can be less satisfactory than this method of treating a grand question. Strip it of all its peculiarities, summarily discard every difficulty that may stand in the way of a favorite exposition, reduce all that is mysterious to a bald and sterile analogy, jump to a dashing and peremptory conclusion, and the thing is done. Occupy large ground, investigate minutely and deeply, take in every point that claims affinity to the subject, and it will at least appear in a very different light from that in which it is placed by Mr. G.

In an early part of this essay Mr. Gisborne speaks of "conditional" predestination; we have often heard this phrase used, and to our understandings it implies a contradiction as manifest and as

absurd as language can express: there may be conditional promises and conditional compacts, but how conditionality can be predicated of predestination, we have not enough of *Œdipus* about us to discover.

But the most extraordinary, and, to our feelings, the most indefensible portions of this essay, are those which make the award of the State Government, the standard of orthodoxy.

"How unbecoming then must it be in a Calvinist bitterly to declaim against the Anticalvinistic system as heretical, when the Imperial Parliament of Great Britain solemnly declares the National Church of England, which comprehends that system, to be a true Church of Christ! Even more unbecoming, if it be possible, must be the conduct of the Anticalvinist, who should furiously inveigh against Calvinism as heresy; when the same Imperial Legislature of his country avers the National Church of Scotland, founded on a basis exclusively Calvinistic, to be a true Church of Christ!"

We were about to use strong language, but it may be as well to abstain. The Imperial Parliament of Great Britain, the last appeal in matters of faith! If it must be so, at least we shall not stop here,—we shall not accept our creed from a secular legislature, we will be consistent, and go at once to an ecclesiastical parliament;—the College of Cardinals, and the Council of Trent. We have met, in the course of our reading, with broad and fearless statements, but we recollect none more unguardedly intrepid than this. The right divine of the country gentlemen of England,—the hereditary skill, in matters theological, of the Lords Temporal,—the unerring counsels of the Spiritual Peers,—ultimate authorities in matters of faith and discipline! This beats Bellarmine, and throws the ultramontane casuists into the shade. Where in Scripture is this transmission of divine power to be found? Where is the promise of this sep-

ennial pentecost? With what reverence must we not henceforward visit the hallowed ruins of Corfe Castle, and pause upon the holy ground of Old Sarum, endowed as are those mystic precincts with the power of communicating the character of infallibility to their senatorial delegates! With what respectful awe must we not contemplate for the future, the inspired electors who may be engaged in bestowing this sublime faculty on the legislators of their choice! But we cannot pursue this matter any longer with levity! we should feel bitterness in our jesting, and sadness in our mirth. If, in the nineteenth century, these are the genuine sentiments of Church of England men, we feel unspeakable gladness that we have not so taken up our religious creed. We have no knowledge of that "Church of Christ," though Mr. Gisborne may dignify it with the epithet "true," which depends for its establishment on the declaratory acts of any legislative body, civil or ecclesiastical. Our appeal is to the *Law* and to the *Testimony*, and we can find no sanction there for the servility which adjusts its faith or regulates its ritual observances, by the decrees of parliaments, sanhedrims, conclaves, or councils.

There are several other essays in this little volume, chiefly relating to the subject of prophecy, but we have neither space nor inclination for farther comment.

*The Old Testament, arranged in Historical and Chronological Order, (on the basis of Lightfoot's Chronicle,) in such manner, that the Books, Chapters, Psalms, Prophecies, &c. may be read as one connected History, in the Words of the Authorized Translation. With copious Indexes. By the Rev. George Townsend, M. A. of Trinity College, Cam-*

*bridge. In two volumes. 8vo. London: Rivingtons. 1821.*

WE are a little prejudiced against publications of this class. Without any disposition to question their usefulness, both as works of reference, and as supplying a clear and steady view of the general and specific arrangement of Scripture narrative and composition, we feel some apprehension of the injurious effects of doing that for the student which he ought to do for himself; and we are not without our fears, that there may be some danger of diverting attention from those peculiar modes of presenting Bible facts and instructions, which have, on the whole, seemed most expedient to infinite wisdom. We suspect that the present age is not remarkable for those close and continued habits of scriptural research, which distinguished the theologians of former times. They were thrown upon their own resources; the materials for reflection and investigation were either remote, or else lay hidden within the deep and tortuous recesses of many an unwieldy tome; yet with these difficulties and discouragements, they fearlessly and perseveringly struggled; and whatever of caprice or imperfection might mingle with their honest efforts to ascertain the import and the connexion of Holy Writ, they became profound and expert Biblicists, and have left, in their gigantic labours, mines rich with valuable ore, quarries which have supplied the strength and ornament of many a showy structure. They toiled unremittingly; they bore the labour and exhaustion of the day, and others have seized the fruit and the reward of their exertions. Still they obtained a large and immediate remuneration in their extensive and minute acquaintance with the sacred records. Compelled to master the original tongues, and to elicit for them-

selves the meaning of many an obscure passage, or else pursuing the investigations of some antecedent inquirer of their own class, they acquired habits of study, at the very recital of which our modern nerves begin to tremble, and our eyes to grow dim. But we of the present day are so hemmed in with the mechanism and *adminicula* of study, that we seldom think of investigating in painful earnest; we are so bolstered up with cushions and couches, that we imbibe a relish for the indulgence of mental indolence; we have so many royal roads to scriptural knowledge, so many cheap and readable manuals of *divinity made easy*, that we are tempted to consider the severe but invigorating processes of our ancestors, as not only irksome, but altogether and absurdly unprofitable. It were easy, though rather invidious, to illustrate all this by specific reference; but it rather seems expedient that we should qualify these remarks, by some of those prudent reserves which, in nine cases out of ten, perfectly neutralise the pithy suggestions of which they bring up the rear. While then we anxiously deprecate all such listless and servile dependence on authority as may have a tendency to debilitate the mind, we would not be understood to object to the use of those available abstracts and arrangements, which may conveniently come in aid of memory, without superseding honest application. There are many useful, but tedious processes, which, however desirable it may be to obtain their connexion and their results, it would scarcely quit cost were we to work out for ourselves. Like tables of logarithms, or lunar calculations, it is highly important to have them constantly at hand, and yet it would be absurd to undertake the labour of their construction,

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since we can procure them without difficulty or loss of time. But there is reason to fear that, in too many instances, the accessory is made the substance, and the possession of the facilities of farther progress, serves at once for the show of acquisition, and as the pretext for indolent satisfaction with imperfect attainments. To the real student, the aids to which we are now advertising, are invaluable; they save him many a weary return upon his path; they give him many a profitable hour; they keep him from wasting his midnight oil, and they frequently help him forward pleasantly in toilsome investigations.

These remarks are, in a considerable degree, applicable to the volumes before us. Harmonies and arrangements are highly valuable when used as subsidiary to the originals, and when brought to the test of our own independent investigations; but when they are adopted implicitly, and consulted habitually, without reference to their sources, we regard them as exceedingly injurious. The distinct and apparently disorderly statements of Holy Writ, are neither "without a plan," nor without specific advantages in their common form; the last no one should lose sight of in his predilection for any supposed order, the first every one should trace out for himself.

With respect to the present work, it appears to us, on the whole, to have been constructed on a well-judged plan, and it will be found extremely useful as a companion to the Old Testament, but as a companion only; and strongly as we feel inclined to recommend it in this character, we should still more earnestly dissuade from its adoption, if it were likely to interfere with the habitual use of the Old Testa-

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ment in its native division. Mr. Townsend seems to have brought to his important task, exemplary caution and diligence; to have examined the merits of previous harmonizers, and in taking the chronicle of Lightfoot as his guide, to have wisely exercised his own judgment, in the introduction of such improvements as consideration and research might suggest. He divides his work into eight periods. 1. From the Creation to the Deluge. 2. To the Death of the Patriarchs. 3. To the Death of Moses. 4. To the Death of David. 5. The Reign of Solomon. 6. To the Babylonish Captivity. 7. The time of the Captivity. 8. To the completion of the Canon of the Old Testament by Simon the Just. Several valuable indexes are appended; and a considerable number of important notes are interspersed throughout the volumes. On the whole, and without reference to those minor differences of opinion, respecting the arrangements of particular transactions, to which every such complicated work as the present must be liable, we highly approve of the way in which Mr. Townsend has executed his task; he has, in our judgment, furnished the Biblical student with a convenient manual, and we have little doubt, that his book will become popular. There is one part which we have found peculiarly instructing in the perusal; we allude to the insertion of the prophecies in the narrative, in the order of their communication. It gives a freshness and distinctness to their language and import, that will be both gratifying and profitable to those who have not been accustomed to read them in their historical order. The volumes are well printed; a matter of no small importance in a work of this kind,

*Travels along the Mediterranean and parts adjacent; in company with the Earl of Belmore, during the Years 1816, 17, 18; extending as far as the second Cataract of the Nile, Jerusalem, Damascus, Balbec, &c. &c. with Plans and Engravings. By Robert Richardson, M. D. 2 volumes, 8vo. London: Cadell, 1822.*

Few countries present objects of greater attraction to the traveller, than Egypt and the Holy Land. The first was the cradle of European art and knowledge; the latter is consecrated by historical and religious associations of the deepest interest. Both these regions have been explored by men of intelligence and science, who have communicated to the world the result of their observations; but art has lavished its magnificence with inexhaustible profusion on the banks of the Nile; and in Syria and Palestine, to say nothing of local and temporary interest, too large a field presents itself for inquiry into the traces of the past, to suffer curiosity to become languid, or diligence to relax its exertions. Names of merited celebrity are connected with these investigations. Pococke, Norden, Niebuhr, were men alike distinguished for learning and enterprise; nor have their successors, a fair proportion of them at least, been deficient in those indispensable qualifications of the scientific traveller. Dr. Richardson is among the last who have visited these countries, and of him we feel no hesitation in expressing our opinion that he has produced a highly interesting book; he has given to "old things," an air of novelty, and he has, partly from advantageous circumstances connected with his medical character, but chiefly from his own habits of active and sagacious observation, presented us with a large

proportion of new and valuable matter. He writes with manly simplicity, mixed with considerable humour; he never annoys us with that miserable and misplaced affectation of fine writing, which disfigures many of our popular narratives; his style is always clear, frequently energetic; and—what in these days of charlatanism is high praise—we have never met with a work more completely free from all symptoms of book-making. But the most gratifying peculiarity of these volumes is, to us at least, their distinct and unequivocal recognition of religious principle; it is most refreshing, amid the infidelity betrayed by some, and the indifference manifested by others, to meet with decided language, on points of the highest importance, in the production of a man of ability, learning, and character.

The first chapter, under the modest title of "departure from Southampton—arrival at Alexandria," carries the reader a very hasty, but graphically described tour to—Gibraltar—Malta, with its 5000 priests, keeping "hundreds of bells in perpetual motion"—Syracuse and its 2000 ecclesiastics, who strut about with pale faces, cocked hats, and tight small-clothes, in bands of fifty, to work miracles, and tithe fish as they are thrown from the net"—Messina—Naples, where, on the Marino, the traveller "will be reminded of the religion of the place, by the flames of hell, brimful of human beings, painted on the walls, and the sepulchral tones of the hawker sounding in his ears, 'a horrible letter from purgatory;' and where he "will see pimps at every corner, priests in every *café*," miracle-mongers in the cathedral of St. Januarius, and will hear sound sense and learning from the lips of the bishop of Puzzuoli"—Palermo—Zante, an island containing "36,000 inha-

bitants, among whom are 500 priests, 100 of whom can neither read nor write!"—Ithaca, "as barren and picturesque as in the days of Ulysses"—Corfu—Joannina, where they saw Ali Pacha, and "bathed in the Styx, among water-snakes, efts, leeches, and toads"—Corinth—Athens—Marathon, as of yore, a damp plain, fruitful in glorious recollections, and intermittent fevers.—Constantinople—Troy, where, as they anchored, occurred the following circumstances.

"'There is a wounded Greek, Sir, alongside, wishing to speak with you,' was the first sound that met my ears. The call was instantly obeyed, I sprung on deck, and descended into the humble bark that bore him on the sea, and saw a fine young man in the bloom of life suffering from a gunshot wound of eight months' standing, that had fractured the anterior superior spinous process of the right ilium. A portion of the bone occupied the orifice of the wound, and, adhering by a slight attachment, kept up a constant discharge, with much constitutional irritation. Having removed the splinter from the wound, I cleaned and dressed it, and gave him some applications, and directions how to manage it in future. His trusty companion laid hold of a beautiful lamb that lay beside him in the boat, and handed it on board as a compensation for my trouble. I remonstrated against receiving any acknowledgment, but the Greek was determined, and rowing off, left it behind. I dare say the men Machaon and Podalirius had often done ten times more without being so well requited for their pains. The sailors petted the lamb: he ate biscuit, and drank grog, and was named John of Troy."—pp. 10, 11.

From Troy, after touching at different islands, the voyagers sailed for Rhodes—Cyprus—Sidon—St. Jean d'Acre—Alexandria. Of this ruined capital, some interesting notices are given, and the dreary prospect of the surrounding scenery is thus slightly but distinctly sketched.

"Impatient to explore the venerable ground, we landed at an early hour on the morning of the 8th, and having passed through the Khan, where a herd of hungry camels were baiting after

their fatigues, we mounted our asses, passed without the gate of the city, and entered immediately on the field of ruins. Before us, in the centre of the scene, enlivened by a few spreading palms, stood a Greek and a Capuchin Convent, a buffalo turning a water wheel, a round column on our right, and a tall obelisk on our left; but excepting these, all was height alternating with hollow, mound rising over mound, with here and there the end of a beautiful column, or the angle of an enormous stone cropping out, to break the continuity of the drifted sand unconsolidated by aught of vegetable growth."—pp. 13, 14.

Dr. Richardson forcibly points out the absurdity of neglecting the diligent examination of the ruins of Alexandria, and recommends that the Egyptian antiquary should make this the starting-point of his researches. As the spot where Egypt and Greece were in communication with each other, and where the symbolic characters of the first were transferred to the rich and widely spread language of the latter, "this is the place to search for the key that will unlock the hidden mysteries of the hieroglyphics." Industry and skill have been long employed, with but imperfect results, in the effort to subdue the difficulties of the sacred language; among the rubbish of Alexandria it is possible that some monumental record may exist, which might yield the requisite information; yet *there* it does not seem to have hitherto been thought expedient to search. We join with Dr. R. in the hope that some future adventurer will give his attention and labour to the examination of the ruins of Alexandria, and that his exertions may be successful in the "discovery of an interpreting alphabet of the hieroglyphics." After a short stay here, the party, consisting of Lord and Lady Belmore, their family and servants, with Dr. Richardson and Capt. Corry, of the Navy, quitted their comfortable accommodations on board the vessel which had hitherto been their travelling resi-

dence, and embarked in a *djem* for Rosetta, where, after passing the surf and sands of the *Bogaz*, they entered the Nile.

"The water is immediately fresh, without any brackish intermixture; but the overflowing stream being then at its height, was deeply impregnated with mud; that, however did not deter the thirsty mariners from drinking of it profusely. If I were to live five hundred years I shall never forget the eagerness with which they let down and pulled up the pitcher, and swigged off its contents, whistling and smacking their fingers, and calling out 'tayeep, tayeep, good, good,' as if bidding defiance to the whole world to produce such another draught. Most of the party, induced by their example, tasted also of the far-famed waters, and having tasted, pronounced them of the finest relish, notwithstanding the pollution of clay and mud with which they were contaminated; a decision which we never had occasion to revoke during the whole time of our stay in Egypt, or even since. The water in Albania is good; but the water of the Nile is the finest in the world."—p. 33.

At Rosetta, they embarked on board two *Maashes*, large boats with cabins and lettine sails. They were found, says Dr. Richardson, "upon the whole extremely agreeable, and provided with a sufficient number of bugs to amuse us during the night, when we closed our eyes upon the scenes that cheered and delighted us during the day." We may mention as an instance of the patient and persevering labour employed in the Egyptian structures, that one of them, a monolithic temple, "twenty-one cubits long, fourteen broad, and eight high," without reckoning the time consumed in hewing, excavating, and finishing its enormous block, employed two thousand men for three years to bring it down from the island of Elephantina, at the extremity of Egypt, a distance of between 600 and 700 miles." Cairo has been too often described, (seldom, however, better than by Dr. R.,) to allow us any space for abstract, but the following spe-



cimen of summary justice must not be passed over.

"One of our party mentioned to me that he saw an officer of justice walk into two shops, and take out two men, and tuck them up by the necks each over his own door, and let them hang there till they were dead, and till the sun went down. The offence he did not learn; but the summary proceeding struck him with horror. I was afterwards informed that this is the manner in which the laws of Egypt punish extortion, light weight, or selling goods at an exorbitant profit. The officer of justice is named *Awali el Cadi*, or first officer of the *Cadi*. The punishment for light bread is to put the baker into his own oven, which is performed by the same friend of the public above mentioned—a punishment which humanity would forbid us to record, did not the evidence of creditable witnesses compel us to receive it as truth."—p. 84.

In an interview with the vice-patriarch of the Copts, the latter admitted that the attendants on the church service were provided neither with Bibles nor Prayer-books, but seemed to consider it quite sufficient that they had been accustomed from infancy to repeat the responses from memory. The state of religion among these unenlightened Christians is such as might be expected from the negligence and half-heartedness of their teachers. A visit to Mahomed Ali, the Pacha of Egypt, gives a favourable idea of the lively and acute mind of that eminent chief.

"His Highness next adverted to the prospect before him, the Nile, the grain-covered fields, and the pyramids of Gheesa, the bright sun, the cloudless sky, and remarked with a certain triumphant humor on his lip, that England offered no such prospect to the eye of the spectator. It was admitted that England had no pyramids, palm-trees, or *dhourra*; but that her scenery was of the richest and choicest description. "O," he said, "he meant as to the verdure, that England did not possess any thing equal to that." "O yes, yes," was instantly called out, and repeated by every Englishman in the room; and much finer might have been added with equal truth. "How can that be," he shortly rejoined, "seeing you are steeped in fog and rain for three quarters of the year?" This he was given to understand

was favorable for the production of verdure, and that our climate was not quite so foggy and wet as he had imagined. "Well," pursued his Highness, "admitting that you may have some green-sward in England, it can only last for a few months in the year; for, during all the rest of it, you are covered with snow," scarcely finding a word to express it, "which necessarily destroys all verdure." Then, without waiting for a reply, he gave a voluntary shiver, wrapt himself up in his beniss, and added, with a hearty laugh, that he thought the climate of Egypt better than that of England still: thus, to the no small entertainment of his audience, making a tolerable retreat from the dilemma in which he had got involved."—pp. 99, 100.

"He next talked of his Lordship's intended voyage up the Nile; for which he politely offered to render every possible facility; cautioning him at the same time to keep a sharp look out among the Arabs, who, he believed, would not take any thing from him or any of the party, by violence, but that they would certainly steal if they found an opportunity of doing it without the risk of detection. He then related a number of anecdotes of the petty larcenies of that most thievish race; some of which were by no means without contrivance or dexterity. But the one which seemed to amuse both himself and his friends the most, was that of a traveller, who, when eating his dinner, laid down his spoon to reach for a piece of bread, and by the time that he brought back his hand, the spoon was away; the knife and fork soon shared the same fate, and the unfortunate traveller was at last reduced to the sad necessity of tearing his meat, and lifting it with his fingers and thumb like the Arabs themselves. Many people were near, but no one saw the theft committed; and all search for the recovery of the property was in vain. In order to prove to his Highness that the natives of Europe had some idea of pilfering, as well as the Arabs of Egypt, the interpreter was requested to relate to him the story of the comical squire, who had his dapple stolen from between his legs, while he slept on its back, the robber having gently undone the fastenings, and propped up the saddle with sticks, that the slumbering rider might continue to enjoy his seat and his nap, while the watchful thief mounted and made off with his pony. Thus, in his merciful compassion, judging it a double sin to deprive him of his horse and his sleep at the same time. The substitution of a wooden horse for a living pony would not have been so bad in modern times. This anecdote was quite new, and quite

to the taste of the Pasha; and the interpreter throwing considerable humor into the narration, it produced its full effect both upon his risible faculties, and those of the audience. We now took leave of the Viceroy, leaving him in the greatest good humor; he said we might go every where, and see every thing we wished, and that he hoped to have the pleasure of seeing us again."—pp. 161, 162.

The Pasha is about forty eight years of age, somewhat under the middle height, slender, and sallow. Like all successful adventurers in a country where there is no hereditary nobility, he rose from the ranks, obtained a command in the army sent against the Mamalukes, and on their expulsion, rose to the highest rank in the army, and finally was placed in his present eminent office. His fiscal government is oppressive, from ignorance of the true nature of financial regulation; but he is a man of vigorous and enlightened mind, and apparently with much less than the average Turkish portion of perfidious cruelty. His firmness and equity in punishing the excesses of his troops have been productive of the most beneficial effects.

"The last outrage of the soldiery that he had occasion to punish, was for the murder of a fine young woman, the daughter of the Swedish consul in Cairo. This young lady was returning from the bath in the afternoon, in company with her mother. Her elegant appearance, fully displayed in the European costume, attracted the regards of a soldier, who made up to her, and addressed her in language which it was not convenient for her to hear, and to which, accordingly, she made no reply, but continued her walk. The soldier repeated his words, which met with a similar disregard. Provoked at her indifference, and determined to be heard, he pulled out his pistol, and instantly shot her through the heart. The unfortunate young woman sunk down in immediate death, and the assassin turned round in a hellish exultation to enjoy the applause of his infamous associates; but his triumph was of short duration, being almost immediately arrested by the janizary of the English Consul-general, a Chaldean by birth, from whom he escaped by knocking him down with his pistol, but was afterwards apprehended

by the guards in the Franks' quarters, and being carried before the Pasha, was beheaded next morning, with the most marked abhorrence of the crime which he had committed."—pp. 104, 105.

At the age of forty, Mahomed Ali could neither read nor write; since then he has mastered those keys to knowledge. For Egypt he has done much, and could he be convinced, that instead of being himself the great manufacturer, tradesman, and merchant of his government, he would be richer and more powerful by allowing freedom to commerce, he might give wealth and happiness to his people. The last part of the argument, indeed, he would be slow to comprehend; in Turkey, the enjoyments of the *many*, never enter into the calculations of the *one*; but we should think that, even on this difficult point, a man like the Pasha of Egypt might be found not inaccessible to a more enlightened estimate of his own interest.

The pyramids afford Dr. Richardson an opportunity for some good description and much interesting discussion, into which we must decline following him. Few of the Egyptian edifices are better known than these, and we shall content ourselves with referring our readers to the volumes before us for ample details concerning their dimensions, construction, arrangement, and history. Returning to Cairo, Dr. R. found his friend, the lamented Burckhardt, wasting rapidly under the effects of fatal disease. He soon after "fell in the prime of life, just as he had completed his arrangements for setting out with the first caravan, on his grand expedition to the interior of Africa, for which he had been about nine years in making preparation." In October 1817, the travellers set out on their expedition into Upper Egypt. At Osyout they were courteously received by the Defterdar Bey, a

man learned among the Turks, inasmuch as he was able to refer to a map, and once undertook to correct the drawing of "one of the best European artists now in Egypt." He invited his visitors to be present at a review of his cavalry, during which he exhibited great personal address in the use of the spear and musquet on horseback. We regret, that the length of the very spirited description of this scene, renders it inconvenient for us to transcribe it. The stay of the vessels at Dendera enabled Dr. Richardson to examine with attention the celebrated Zodiac, which, with other similar representations in the same country, has afforded so much imaginary triumph to the sceptics of France, on account of their supposed establishment of a period of astronomical calculation, far anterior to the creation of the world in the Mosaic chronology. His analysis of this interesting relic is minute, humorous, and conclusive as to the fact, that it is no "Zodiac at all."

"First of all, the number of signs is incomplete. The advocates for the zodiacal interpretation acknowledge this,—there is no crab. 'Oh,' but says one, 'here is a bird stuck in a funnel; we will call it a sceptre, and suppose him a crab.' 'No,' says another, 'that will not do. But here are two beetles in a corner, one on each hand; let us take them, and suppose that they are the old original beetles made crabs by an error of transcription.' This is a new method of ratiocination; and we confess it is somewhat difficult to comprehend the process by which the philosopher concludes that a bonneted bird in a funnel, or two beetles in the corners, are equal to one crab. Besides, the beetles are not in the compartments of signs, but in those of boats, which are interpreted to contain thirty-six decans, or astrological genii, though they have on board forty-five personages, which, neither in themselves nor in their insignia, are any way different from the figures that we meet in the sculpture both throughout this and the other temples. Besides, the two half-boats, and the whole boat with the serpent springing from the budding lotus, or the three boats in the second row, are not mentioned by them at all. But if the figures in the boats be genii, why are not the beetles, being in the same line, genii too? No, that will not

do; they two must be one crab, to suit the system of wise philosophers. The next line on the side of the luminous globe contains three boats; are they also freighted with genii? One of them contains a cow; what sort of a genius is she?"—pp. 196, 197.

Contempt is the only treatment due to these offences against right feeling and common sense. Perversions the most gross, and inferences the most unauthorised, are the weapons which the enemies of Christianity feel themselves justified in employing, and the only effectual method of exposing the weakness and the malignity of their warfare, is by thus assailing them on their own ground. We regret that it is impracticable, from the nature of their contents, to furnish a satisfactory abstract of this chapter, and of the following, on the deities of the ancient Egyptians. In connection with the monstrous absurdities of Pagan worship, it is emphatically observed by Dr. Richardson, that

"There is no opinion so absurd, but will find, and has found, abettors in philosophy; and there is no object, however monstrous, but has been made the object of adoration by a crafty and designing priesthood. When mankind once allow themselves to deviate from the worship of the pure and spiritual Being, the high and lofty One who inhabiteth eternity, and endeavour to bound by lines, Him who knows no limits of time or space, and to represent, by sensible signs, Him who is invisible, and who, if he could be seen by the human eye, or comprehended by the human mind, would neither be infinite nor eternal, and consequently not God, no human calculation can prescribe the bounds of their extravagance and folly."—pp. 213, 214.

The tomb discovered and explored by Belzoni, is described by Dr. Richardson, whose remarks on its ornaments, and suggestions for its further investigation, merit the attention of the future traveller. The decorations of the grottoes of Eleithias, exhibited an agreeable change from the tiresome recurrence of human sacrifices and semi-brutal deities; they consisted of domestic and agricultural representations, in which the

different stages of cultivation are pourtrayed. Ploughing, sowing, reaping, and the vintage, prepare the harvest feast, where music and dancing complete the festival. Fishing and fowling occupy other compartments, and in a different part of the tomb, the artist has represented a death-bed scene, with the preparations for embalming; the funeral procession, and the favourable sentence of Osiris completes this vivid tracing of human life through its various occupations to its closing scene. At Assouan, it was resolved to prosecute the voyage into Nubia, and the travellers shifted their quarters into vessels, incommodious enough, but adapted to the decreasing depth of the river. Passing the majestic ruins of Philæ, the boats reached Deer, which

"Was once a Christian settlement, and from its being the only place between the two cataracts that now retains the name, was probably the last to renounce the Christian faith after the country had submitted to the proselytes of another creed. There is not an individual now in Deer, or in the whole of Nubia, who believes in the name of Jesus. It has been for them a sad reverse; and the heart bleeds in compassion for their wretchedness, in comparing what they are with what they might have been, if living under the influence of the Gospel, enlightened by its precepts, and governed by its laws. What a blank does the absence of true religion make in the hearts and the establishments of men! One would have thought that the small and fertile vale of Nubia would have been the abode of happiness and peace; but every hand is armed with a spear, every eye is on fire, and man burns with indignation against his fellow-man, whom he should meet with affection, feel for as a brother, and not seek as an enemy whom he would devour."—pp. 409, 410.

After exploring the temples of Absambul, where they had an unpleasant affray with an Arab, who had been cheated by their interpreter, the travellers reached the rocky obstructions to the navigation of the river, which are usually denominated the second cataract of the Nile. Here we shall leave Dr. Richardson for

the present, reserving for another number, his second and most interesting volume.

*A concise View of the Doctrine of Scripture, concerning the Ordinance of Baptism. By W. Urwick, Minister of the Gospel, Sligo. 1s. London: Ogle. 1822.*

THE heavy road of controversy has been so often travelled, and its turnpikes and milestones so frequently counted over, as to be tiresomely familiar to our memory; the very hedge-rows and bye-lanes, with all their sharp angles and abrupt intersections, are so irksomely imprinted on our recollection, that our first impulse is to turn away, and seek an easier and more attractive path. This new road-book, however, lay before us, and we have felt it our duty to investigate its contents, and ascertain how far it might justify our recommendation on the score of comprehensiveness and distinctness. Into the controversy itself, we have no immediate intention of entering; not that our opinions are at all undecided, nor that we have any wish whatever to conceal them, but because we have no taste for entangling ourselves in thorny discussions, without a more urgent necessity than at present exists. We shall, therefore, content ourselves with expressing high admiration of the temper and talent displayed in Mr. Urwick's "*Concise View*;" its conciseness is neither injurious to its clearness, nor a pretext for superficial treatment; much matter is comprised in a small compass, and many a bulky tome is put to shame by this little tract. Mr. U. is a close reasoner; he is evidently accustomed to work out his own processes of thought and inquiry, and not to adopt the sentiments of others, without subjecting them to rigid examination, and the effects of his independent habits of thinking are advantageously discernible in this acute and well written essay.

## Literaria Rediviva; or, The Book Worm.

*The Temple. Sacred Poems, and private Ejaculations. By Mr. George Herbert, late Oratour of the University of Cambridge. Together with his Life. London: 1679.*

THERE is a striking difference between our estimate of modern biographers, and the judgment which we pass on those of a former age, and this variation is to be attributed to the distinct objects proposed to themselves, by the life-writers of the older and of the present time. Arrangement, librated periods, adaptation to popular taste,—in short, an anxious solicitude for public approbation,—are the prevailing characteristics of our contemporary limners; while our more simple-minded ancestors identified themselves with the individual whose mental and moral features they had undertaken to delineate. They thought with his thoughts, felt with his feelings, sympathised with his vicissitudes, exulted in his successes, entered into all his domestic peculiarities, and thus gave to their portraits all the truth and richness of actual existence. We have gained nothing by the change; we have lost in detail and resemblance, more than we have gained in effect and combination. Boswell had a strong flavour of the old school, but his restless and ridiculous vanity was for ever obtruding itself. There is Johnson in the picture to the very life, with all the strong markings and broad shadows of his form and bearing; but there, too, is James Boswell, the giant's dwarf, fidgetty and forward, aping his principal, and strutting in all the second-hand pomposity of the great moralist and lexicographer. All this is well enough to a certain

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extent; there is so much of the ludicrous in the airs and pedantry of him of Auchinlech, that it is impossible to be out of humour with his absurdity; but still it is misplaced, it distracts the attention, and diverts the mind from the principal object of the work. Our old favourite, Isaack Walton, is exactly the opposite of this; his portraits have the minuteness and the finish of Denner or Dow, and if he have a little *Holbeinesque* hardness in his handling, his fidelity to nature makes ample amends. But whatever may be the laborious accuracy with which he works up his resemblances, he never thinks it necessary to present himself as the object of admiration, any further than by inserting his name in the corner of the canvas; if you have not chanced to read the title page, you may remain in ignorance of the individual to whom you are indebted for your entertainment, until you find his honest signature at the end. He writes, it is true, in the first person, but we infinitely prefer this plain, straightforward dealing, to the shifts and subterfuges employed by others, at once to conceal their vanity, and to make themselves conspicuous; we dislike, in short, the imperial *We* in every thing, except a Royal Proclamation, a Review, a Book-worm, or a Promissory note—to the first it belongs prescriptively, to the second it gives an air of authority, and to the last it sometimes adds security. Isaack Walton's admirable full length of George Herbert is now before us, and if the amiable and accomplished original himself, in the "sword and silk cloaths" of his secular life, or the "canonical coat" of his sacerdotal profession,

with his "natural elegance" of demeanour, his mild and gracious physiognomy, and his "civil and sharp wit," we could not have a more vivid and individualizing idea of his person and character, than we gain from the delightful little volume of which we shall now proceed to give a brief account.

"George Herbert was born the third day of April, in the year of our redemption, 1598," in the town of Montgomery, of which the castle "was then a place of state and strength, and had been successively happy in the family of the Herberts, who had long possessed it, and with it a plentiful estate, and hearts as liberal to their poor neighbours." In the rebellion, the fortress was roughly handled, or, in the pithy words of honest Walton, it was "laid level with that earth that was too good to bury those wretches that were the cause" of its ruin. His family, in both branches, was highly respectable. His father was descended from the "memorable William Herbert, Earl of Pembroke, that lived in the reign of our King Edward the Fourth;" among his mother's relatives were knights, with comptrollers of the King's household, and she gave birth to "seven sons and three daughters, which she would often say, was *Job's number* and *Job's distribution*; as often bless God, that they were neither defective in their shapes, or in their reason; and very often reprove them that did not praise God for so great a blessing." The elder son was the celebrated Edward Herbert, Lord Cherbury, of whom Isaac very prudently observes, in general terms, that "he was a man of great learning and reason, as appears by his printed book *de veritate*; and by his history of the reign of King Henry the Eighth, and by several other tracts." George, the fifth of the seven brothers, received the rudiments

of his education at home. At the age of twelve, he was sent to Westminster school, "where the beauties of his pretty behaviour and wit, shined and became so eminent and lovely in this his innocent age, that he seemed to be marked out for piety, and to become the care of heaven, and of a particular angel to guard and guide him." When he was fifteen, being a King's scholar, he was elected for Trinity College, Cambridge, where he matriculated in 1608. In 1609, he was made "minor" Fellow; in 1615, he obtained a "major" Fellowship. At college, he is said to have been a diligent student, to have maintained virtuous habits of life, to have kept himself at a distance from his "inferiours," to have been somewhat of a coxcomb in his dress, and to have "put too great a value on his parts and parentage." His favourite relaxation was music, of which he was accustomed to say, "that it did relieve his drooping spirits, compose his distracted thoughts, and raised his weary soul so far above earth, that it gave him an earnest of the joys of heaven, before he possessed them." In 1619, he was chosen university orator, in which capacity it fell to him, officially, to acknowledge the high honour conferred on the learned association of Cambridge, by the gift of the *Basilicon Doron*, a marvellous work, excogitated by the genius, and presented by the condescending liberality of that erudite and facetious monarch, James the First. Herbert seems to have been quite equal, and not in any way superior to his task. His letter was "so full of conceits, and all the expressions were so suted" to the King's peculiar cast of understanding, that he inquired the writer's name, and styled him, "the jewel" of the University. About this time, Herbert engaged in a sort of partizan warfare with

"One Andrew Melvin, a gentleman of Scotland, who was in his own country possessed with an aversness, if not a hatred, of church government by bishop; and he seem'd to have the like aversness to our manner of public worship, and church-prayers and ceremonies. This gentleman had travail'd France, and resided so long in Geneva, as to have his opinions the more confirm'd in him by the practice of that place; from which he return'd into England some short time before, or immediately after Mr. Herbert was made orator. This Mr. Melvin was a man of learning, and was the master of a great wit, a wit full of knots and clenches: a wit sharp and satirical; exceeded, I think, by none of that nation, but their Buchanan. At Mr. Melvin's return hither, he writ and scattered in Latin, many pieces of his wit against our altars, our prayer, and our public worship of God; in which, Mr. Herbert took himself to be so much concern'd, that as fast as Melvin writ and scatter'd them, Mr. Herbert writ and scatter'd answers, and reflections of the same sharpness upon him and them; I think to the satisfaction of all un-engag'd persons."—pp. 12, 13.

Whatever Isaack Walton might think on this subject, we imagine that most "uningag'd persons" will be of opinion, that a contest between Andrew Melville and George Herbert, was not very likely to terminate with victory to the latter. George, however, was on the sunny side, had interviews with the King, who was graciously pleased to observe, that "he found the orator's learning and wisdom, much above his age or wit." Sir Francis Bacon, too, "began a desired friendship" with Herbert, who also formed an intimacy with Bishop Andrews, Sir Henry Wotton, and Dr. Donne. The orator had now turned complete courtier; he learnt the modern languages, aspired to the office of Secretary of State, obtained a sinecure, "enjoyed his gentle humour for cloaths and court-like company, and seldom looked towards Cambridge, *unless the King were there, but then he never failed.*" He had, indeed, some inclination to quit the University altogether, for he found, or thought he found, his

health impaired by his studies; "*he had,*" as he was pleased modestly to observe of himself, "*too thoughtful a wit: a wit, like a pen-knife in too narrow a sheath, too sharp for his body.*" All his schemes were, however, defeated by the death of his patrons, the Duke of Richmond, and the Marquis of Hamilton, and soon after by the decease of King James. This last event seems to have caused him to retire within himself, and after a season of seclusion in the country, during which he sustained an agitating conflict between his remaining feelings of ambition, and a conscientious inclination, aided by the persuasions of his excellent mother, to devote himself to the service of God. The latter prevailed, and his reply to a court-friend, who urged him to rescind his resolution as unworthy of his birth and talents, was in the following impressive language.

"It hath been formerly judg'd, that the domestick servants of the King of heaven, should be of the noblest families on earth; and though the iniquity of the late times have made clergy-men meanly valued, and the sacred name of priest contemptible; yet I will labour to make it honourable, by consecrating all my learning, and all my poor abilities, to advance the glory of that God that gave them; knowing, that I can never do too much for him, that hath done so much for me, as to make me a Christian. And I will labour to be like my Saviour, by making humility lovely in the eyes of all men, and by following the merciful and meek example of my dear Jesus." —p. 18.

In 1626, he was made prebend of *Layton Ecclesia*, in the diocese of Lincoln. Here he rebuilt the church, contrary to the advice of his mother, whom, however, he persuaded to contribute handsomely. Here, too, he determined on marriage, and here, we quite agree with his shrewd biographer, that it may be "convenient first to give the reader a short view of his person."

"He was for his person of a stature inclining towards tallness; his body was very straight, and so far from being cumbered with too much flesh, that he was lean to an extremity. His aspect was cheerful, and his speech and motion did both declare him a gentleman, for they were all so meek and obliging, that they purchased love and respect from all that knew him."—p. 25.

"These and his other visible virtues, begot him so much love from a gentleman of a noble fortune," that he offered him his daughter, Jane Danvers; as for the young lady herself, she had been "so much a platonick, as to fall in love with Mr. Herbert unseen," and when they met,

"A mutual affection entred into both their hearts, as a conqueror enters into a surprized City, and Love having got such possession govern'd, and made there such Laws and resolutions, as neither party was able to resist; insomuch that she chang'd her name into Herbert, the third day after this first interview."—p. 26.

A few months after his marriage, he took priest's orders, and accepted the rectory of Bemerton, in Wiltshire. This decided step cost him much anxiety; he entered on the office with fear and trembling, with prayer and fasting; and when he had ultimately determined, he said to a friend,

"I now look back upon my aspiring thoughts, and think myself more happy than if I had attain'd what I so ambitiously thirsted for: And I can now behold the Court with an impartial Eye, and see plainly, that it is made up of Fraud, and Titles, and Flattery, and many other such empty imaginary painted Pleasures: Pleasures, that are so empty, as not to satisfy when they are enjoy'd; but in God and his service, is a fullness of all joy and pleasure, and no satiety: and I will now use all my endeavours to bring my relations and dependents to a love and relyance on him, who never fails those that trust him. But above all, I will be sure to live well, because the virtuous life of a clergy-man, is the most powerful eloquence to perswade all that see it, to reverence and love, and at least to desire to live like him. And this I will do, because I know we live in an age that hath more need of good examples than precepts. And I beseech that God, who hath honour'd me so

much, as to call me to serve at his altar; that as by his special grace he hath put into my heart these good desires, and resolutions: so he will by his assisting grace give me ghostly strength to bring the same to good effect: and that my humble and charitable life may so win upon others, as to bring glory to my JESUS, whom I have this day taken for my Master and Governor; and am so proud of his service, that I will alwaies observe, and obey and do his will, and alwaies call him Jesus my master: and I will alwaies contemn my birth, or any title or dignity that can be conferr'd upon me, when I shall compare them with my title of being a priest, and serving at the altar of Jesus my master."—p. 28, 29.

In connection with this change in Herbert's active life, Walton gives a general outline of his modes of instruction, and finishes with the information that he was "constant" in that neglected, but most useful practice, Sunday catechising. Still, however, retaining his partiality for music, he would, "twice every week," visit Salisbury, to attend the cathedral service, and to take his part in "a private music-meeting." Several simple anecdotes of these visits are related, and tend to illustrate the amiable and attractive character of the man. There occurs, too, an account of Mr. Nicholas Farrer, the detail of whose singular modes of life would occupy too large a portion of an article which we already find increasing beyond its intended limit, and we must defer them to a future number, when they will probably occupy a place in our "Varieties."

Herbert's death was triumphant.

"I now look back," was his language to those around him, "upon the pleasures of my life past, and see the content I have taken in beauty, in wit, in musick, and pleasant conversation, are now all past by me, like a dream, or as a shadow that returns not, and are now all become dead to me, or I to them; and I see that as my father and generation hath done before me, so I also shall now suddenly (with Job) make my bed also in the dark; and I praise God I am prepared for it; and I praise him, that I am not to learn patience, now I stand in such need of it; and that I have prac-



theed mortification, and endeavour'd to dye daily, that I might not die eternally; and my hope is, that I shall shortly leave this valley of tears, and be free from all feavers and pain; and which will be a more happy condition, I shall be free from sin, and all the temptations and anxieties that attend it; and this being past, I shall dwell in the new Jerusalem, dwell there with men made perfect, dwell where these eyes shall see my master and Saviour Jesus; and with him see my dear mother, and all my relations and friends. But I must dye, or not come to that happy place: and this is my content, that I am going daily towards it, and that every day which I have liv'd hath taken a part of my appointed time from me; and that I shall live the less time, for having liv'd this, and the day past."—p. 53, 54.

To a friend who reminded him of his "acts of mercy," he replied, "they be good works if they be sprinkled with the blood of Christ, but not otherwise." After a season of faintness and suffering, he said that he "had past a conflict with his last enemy, and had overcome him by the merits of his master Jesus." His last words were, "Lord forsake me not now my strength faileth me, but grant me mercy for the merits of my Jesus; and now Lord, Lord now receive my soul!" He died about the year 1635.

We have yielded to the seductions of Isaack Walton, and his subject, until we have left ourselves little room for specific criticism on the writings of Herbert, and we must limit ourselves to a few brief comments on his poetry. His elevation as a poet cannot, indeed, be placed among the summits of the "forked mount;" there was nothing of Miltonic loftiness, nor of Spenserian richness, in his imagination or his powers of expression; his versification is too often weak and poor, and his invention frequently hides its sterility behind a miserable conceit. But, with all this, he has excellent qualities; there is a character of piety and tenderness in his poetry, that irresistibly attracts; there is much beauty and

amenity in his language and sentiments, and he is remarkable for a pervading intensity of feeling, which has a powerful effect upon our sympathies.

The following poems, beautiful amid all their singularities, are fair specimens of his peculiar cast of thought and composition. The first clearly refers to the changes of his own state of mind; to his love of show, to his ambition, and to his conversion.

"PEACE.

"Sweet Peace, where dost thou dwell?  
I humbly crave,  
Let me once know.  
I sought thee in a secret cave,  
And ask'd if Peace were there.  
A hollow wind did seem to answer, No:  
Go seek elsewhere.

"I did; and going, did a rainbow note;  
Surely, thought I,  
This is the Lace of Peace's Coat:  
I will search out the matter.  
But while I lookt, the clouds immediately  
Did break and scatter.

"Then went I to a garden, and did spy  
A gallant flower,  
The crown Imperial: Sure, said I,  
Peace at the root must dwell,  
But when I digg'd, I saw a worm devour  
What show'd so well.

"At length I met a rev'rend good old man:  
Whom when for Peace  
I did demand, he thus began;  
There was a Prince of old  
At Salem dwelt, who liv'd with good increase  
Of flock and fold.

"He sweetly liv'd; yet sweetness did not save  
His life from foes.  
But after death out of his grave  
There sprang twelve stalks of wheat.  
Which many wondring at, got some of those

To plant and set.  
"It prosper'd strangely, and did soon disperse  
Through all the earth:  
For they that taste it do rehearse,  
That virtues lie therein;  
A secret vertue, bringing peace and mirth  
By flight of sin.

"Take of this grain, which in my garden grows,  
And grows for you;  
Make bread of it: and that repose  
And peace, which every where  
With so much earnestness you do pursue,  
Is only there"—p. 17, 118.

## "THE WORLD.

"Love built a stately house; where Fortune came;  
And spinning faucies, she was heard to say,  
That her fine cobwebs did support the frame,  
Whereas they were supported by the same:  
But Wisdom quickly swept them all away.

"Then Pleasure came, who, liking not the fashion,  
Began to make Balconies, Terraces,  
Till she had weak'ned all by alteration:  
But rev'rend laws, and many a proclamation  
Reformed all at length with menaces.

"Then enter'd Sin, and with that Sycamore,  
Whose leaves first sheltered man from drought and dew,  
Working and winding slyly evermore,  
The inward Walls and Sommers cleft and tore:  
But Grace shor'd these, and cut that as it grew.

"Then Sin combin'd with Death in a firm band,  
To raise the building to the very floor:  
Which they effected, none could them withstand;

But Love and Grace took Glory by the hand,  
And built a braver Palace than before."  
p. 76.

It would be perilous to seek a flaw in the following exquisite gem.

## "VIRTUE.

"Sweet day, so cool, so calm, so bright,  
The bridal of the earth and sky,  
The dew shall weep thy fall to night;  
For thou must dye.

"Sweet Rose, whose hue angry and brave  
Bids the rash gazer wipe his eye,  
Thy root is ever in its grave,  
And thou must dye.

"Sweet Spring, full of sweet days and Roses,  
A box where sweets compacted lie,  
My Musick shews ye have your closes,  
And all must die.

"Only a sweet and virtuous soul,  
Like season'd timber, never gives;  
But though the whole world turn to coal,  
Then chiefly lives."—p. 80.

We will not lessen the effect of these compositions by citations of a different kind.

ANALYTICAL AND CRITICAL NOTICES OF  
NEW PUBLICATIONS.

*Tracts; by Sir Thomas Browne, Knt.*  
M. D. 12mo.—London: Cadell,  
1822.

As our Book-worm of last month contained an abstract of the Hydriotaphia of Sir Thomas Browne, we have inserted this article among our Analytics, chiefly for the purpose of announcing an elegant and acceptable reprint of that scarce and singular tract, together with two others, we believe, still more rare.—"A Letter to a Friend, upon occasion of the Death of his intimate Friend," (first published in 1691;);—"*Museum Clausum, or Bibliotheca Abscondita*; containing some remarkable Books, Antiquities, Pictures, and Rarities, of several kinds, scarce, or never seen by any Man now living," (first published in 1684.) These productions are marked with all the peculiarities of their author, his quaintness, his learning, his rich and magnificent composition. The first is a

sort of dissertation on the various appearances and circumstances of death. The second, a whimsical, but most erudite enumeration of lost books, perished antiquities, unattainable rarities, and impossible inventions. He concludes by telling his readers that whoever knows where all these things are to be found, is "a great Apollo."

*Harriet and her Cousin; or Prejudice overcome.* 12mo. 2s. 6d.—Edinburgh: Thomsons. 1822.

THIS is an interesting fiction designed to illustrate the scriptural affirmation, that *Wisdom's ways are ways of pleasantness*. A large portion of mankind allow themselves to be prejudiced against religion by erroneous views of its effects on the happiness of life. Religion they identify with a gloomy and saturnine temper, and an entire abrogation even of the innocent

sources of human enjoyment. It is the object of this well adapted narrative to show that all such notions are founded in perverted feelings, that genuine peace is only to be found in the ways of religion, and that the Faith and Hope of the Gospel afford the only remedy for the miseries of a troubled conscience and an alienated heart. The story turns mainly on the circumstances of a visit paid by Harriet to her grandfather, who had received false impressions of the effects of religion on the mind and character of his eldest son. His prejudices are gradually subdued, and his affections return with a full tide into their former channel. This is chiefly effected by the amiable and lively character of Harriet, who likewise succeeds in removing the antipathy cherished against evangelical principles by her cousin Julia. All this is mixed with much simple but impressive statement of Scripture doctrine, and with many incidental circumstances which give great interest to the narrative. The scenes between Sir George Melville and his son—those between Julia and Harriet, and the family picture at the close, are well delineated.



*The Two Friends.* Price 9d. 1822.

*The Military Blacksmith, and his Daughter Marion.* Price 9d. 1822.

*The History of Hugh Watson; or, the Difference between the Form of Godliness, and the Power thereof.* Price 4d. Edinburgh: Thomsons. 1822.

WE ought to have noticed these excellent little books earlier. They are designed, and they fully accomplish their design, to illustrate important points in experimental religion. We regret that it is not convenient for us to spare room for a short abstract of their contents, as well as for an illustrative specimen or two; but in the absence of these, we recommend to our readers the tracts themselves. They will be found uncommonly interesting and instructive; all may read them with advantage, but on the youthful mind, they are calculated to produce a strong and salutary impression.

*An Easy Method of acquiring the reading of Arabic with the Vowel-Points.* By an experienced Teacher. 1s. 6d. 1823.

*An Easy Method of acquiring the reading of Syriac with the Vowel-Points.* By the same. 1s. 6d. 1823.

THESE useful tables are accurately and elegantly printed on sheets of convenient size, and are well adapted for the study, the school-room, or the compositor's office. This is not the place for entering into a regular dissertation on the advantages of cultivating an early acquaintance with the characters and forms, at least, of the oriental languages; but we may be allowed to suggest, that an impression is easily and indelibly made on the youthful memory, which it would require great and continued application to acquire at a more advanced period of life, and that by means of such tables as these, the young may, almost as a kind of amusement, become early, and without effort, expert in the characters used by the Asiatic scribes. Three of these ready manuals are now completed; the Hebrew we have formerly noticed, and we take this opportunity of giving our recommendation to the whole.



*The Bible Teacher's Manual; being the Substance of Holy Scripture, in Questions on every Chapter thereof.* By a Clergyman. Part I. Genesis. Price 6d. London: Holdsworth. 1823.

THIS book, though without pretensions, and with no other object than that of doing good, is not only well conceived, but executed with an ability which we are glad to see employed on works of this kind. The questions are so framed as not only to draw out the main facts of the Bible narrative, but to stimulate and exercise the mind, while leading it, in a very impressive way, to the contemplation of Scripture truth. The answers which are occasionally inserted are all made subservient to the same end. We strongly recommend this cheap and comprehensive "manual."

## VARIETIES, LITERARY, SCIENTIFIC, &c.

*Anecdotes of American Indians.*—One very singular remedy for rheumatic affections adopted by the native Indians, is the sweat oven. This oven is made of different sizes, so as to accommodate from two to six persons at a time, or according to the number of men in a village, so that they may be all successively served. It is generally built on a bank or slope, one half of it within, and the other above ground. It is well covered on the top with split plank and earth, and has a door in front, where the ground is level, to go or rather to creep in. There, on the top of the outside, stones generally of about the size of a large turnip, are heated by one or more men appointed each day for that purpose. While the oven is heating, decoctions from roots or plants are prepared, either by the person himself who intends to sweat, or by one of the men in the village, who boils a large kettleful for the general use, so that when the public cryer going his rounds, calls out, *Rin-cook!* "go to sweat!" every one brings his small kettle, which is filled for him with the potion, which at the same time serves him as a medicine, promotes a profuse perspiration, and quenches his thirst. As soon as a sufficient number have come to the oven, a number of the hot stones are rolled into the middle of it, and the sweaters go in, seating themselves, or rather squatting round these stones, and there they remain till the sweat ceases to flow; then they come out, throwing a blanket about them that they may not catch cold; in the mean time, fresh heated stones are thrown in for those who follow them.

A gentleman, who had been for a long time in bad health, came to prove the benefit of the sweat oven. It being in the middle of the winter, when there was a deep snow upon the ground, he was advised to postpone his sweating to a warmer season; but persisting in his resolution, he was advised by no means to remain in the oven longer than fifteen, or at most twenty minutes. But being once in, and feeling it comfortable, he continued a full hour, at the expiration of which he fainted. His situation was truly deplorable, and all hopes were given up of his recovery. Suddenly, however, a change took place for the better, and he not only recovered health, but became a corpulent man, so that he would often say, that his entrance into

the sweat oven, was the best thing he ever did in his life for the benefit of his health. This he said fifteen years afterwards. He had not had the least indisposition since that time, and lived to an advanced age.

*Singular Release of a Captive.*—About the commencement of the Indian war in 1763, a trading Jew, who was going up the Detroit River with a batteau load of goods, was taken by some Indians, and destined to be put to death. A Frenchman, impelled by motives of friendship and humanity, found means to steal the prisoner, and kept him so concealed for some time, that although the most diligent search was made, the place of the confinement could not be discovered. At last, however, the unfortunate man was betrayed by some false friend, and again fell into the power of the Indians, who took him across the river to be burned and tortured. Tied to the stake, and the fire burning by his side, his thirst, from the great heat, became intolerable, and he begged that some drink might be given him. It is a custom with the Indians, previous to the death of the prisoner, to give him (what they call) his last meal; a bowl of pottage or broth was accordingly brought him for that purpose. Eager to quench his thirst, he put the bowl immediately to his lips, and the liquor being very hot, he was dreadfully scalded. Being a man of a very quick temper, the moment he felt his mouth burned, he threw the bowl with its contents full in the face of the man who had handed it to him." He is mad! He is mad! "resounded from all quarters. The bye-standers considered his conduct as an act of insanity, and immediately untied the cords with which he was bound, and let him go where he pleased.

*Newly Discovered Flower.*—In the last number of the Linnean transactions are several plates, with a description, representing a flower, of which, in 1818, the discovery was communicated by Sir Thomas S. Raffles, to Sir Joseph Banks. This gigantic child of Flora measures nearly three feet across; the cup contains about twelve pints, and the entire weight averages from twelve to fifteen pounds. The plant on which it grows is parasitic, and is an inhabitant of some of the islands of the Indian Archipelago.

**Anecdote of Dr. Franklin's Family.**—“Our humble family early embraced the reformed religion. Our forefathers continued Protestants through the reign of Mary, when they were sometimes in danger of persecution, on account of their zeal against popery. They had an English Bible, and to conceal it, and place it in safety, it was fastened open with tapes, under and within the cover of a joint stool. When my great grandfather wished to read it to his family, he placed the joint stool on his knees, and then turned over the leaves under the tapes. One of the children stood at the door to give notice if he saw the apparitor coming, who was an officer of the spiritual court. In that case the stool was turned down again upon its feet, when the Bible remained concealed under it as before. This anecdote I had from uncle Benjamin. The family continued all of the church of England, till about the end of Charles the Second's reign, when some of the ministers, that had been ousted for their nonconformity, holding conventicles in Northamptonshire, my uncle Benjamin and my father Josiah adhered to them, and so continued all their lives.”—*Franklin's Memoirs*, vol. i. p. 22.

**Popish Revenge.**—There is a tradition in the north of Ireland, that during the popish rebellion and massacre in October, 1641, when upwards of 40,000 Protestants were cruelly murdered in a

few days, a certain Protestant was awoke from his sleep by the cheerful notes of a little *Wren*, at the critical moment when a band of popish assassins was approaching for his destruction. By this providential occurrence, he not only escaped himself, but was the means of preserving an extensive district from the ravages of those infuriated persecutors. The cause of their disappointment being known, little birds of that species became the objects of their detestation, and it is affirmed on respectable authority,\* that to this day, in the county of *Tyrone*, on the anniversary of this event, the young papists make a practice of catching as many of these birds as they can, for the cruel purpose of avenging the escape of the Protestants on this unhappy tribe, and which they accomplish by binding the little creatures in a lock of tow, and then tying them to the iron pot hook over the fire, when they are roasted, till they expire, writhing with agony! Thus that spirit of cruel malignity, which led popish parents to encourage their children to take part in the enormities of that massacre, is still perpetuated, at least in that district, which certainly Protestants should seek to counteract by education, if not to restrain by authority.

\* A correspondent of Belfast asserts this in the *Imperial Magazine* for August, page 725, 726.

**Warmth of the Sea-water** at different depths, arranged according to the Geographical Latitudes in degrees of Reaumur's Thermometer.

| Month.    | Surface. | 70 to 90 Fathoms. | 100 Fathoms. | 200 Fathoms. | 300 Fathoms. | Latitude. | Longitude. |                        |
|-----------|----------|-------------------|--------------|--------------|--------------|-----------|------------|------------------------|
| April     | 21.0     | —                 | 17.2         | 9.9          | —            | 188       | 125W.      | In the South Sea.      |
|           | 21.4     | —                 | 17.8         | 10.8         | —            | 15        | 134        |                        |
| May       | 22.6     | —                 | 13.5         | —            | —            | 1. N.     | 177        |                        |
| November  | 24.5     | —                 | 10.7         | —            | —            | 9         | 204        |                        |
|           | 23.0     | 14.1              | —            | —            | —            | 12        | 210        |                        |
| December  | 22.1     | 12.8              | —            | —            | —            | 16        | 240        |                        |
|           | 21.7     | 16.6              | —            | —            | —            | 18        | 224        |                        |
| September | 20.1     | —                 | 13.0         | 8.8          | —            | 28        | 152        |                        |
| June      | 18.7     | —                 | 13.5         | —            | 9.4          | 29        | 199        |                        |
| September | 18.0     | —                 | 9.3          | 7.0          | 5.4          | 36        | 147        |                        |
|           |          |                   |              |              | (4.8*        |           |            | * In 400 Fathoms.      |
| June      | 13.0     | —                 | 9.3          | —            | 5.0          | 37        | 199        | In the Atlantic Ocean. |
| January   | 10.4     | —                 | —            | 3.2          | —            | 44. S.    | 57         |                        |
| March     | 17.3     | —                 | 12.3         | —            | —            | 34        | 27         |                        |
| April     | 15.8     | 12.8              | —            | 7.9          | —            | 31        | 15         |                        |
| October   | 18.9     | —                 | 10.6         | —            | —            | 30. N.    | 15         |                        |
|           | 16.4     | —                 | —            | 11.0         | —            | 39        | 13         |                        |

This table is copied from Dr. Horner.—See Kotzebue, vol. iii. 425.

## RELIGIOUS INTELLIGENCE.

## I. STATISTICAL VIEW OF DISSENTERS IN ENGLAND AND WALES.

Wishing to make this department of our work as complete as possible, we earnestly beg our Correspondents to furnish us with all documents and information relating to it, addressed to the Editors, at the Publisher's.

## DERBYSHIRE.

(Continued from page 109.)

**BOLSOVER.**—The first notice we have of a dissenting place of worship in this parish, is in the year 1718, or 1719; previous to which there appears to have been a congregation assembling at Glasswell, a place at about a mile distance. The chapel at Bolsover was originally erected for a congregation of Presbyterians, by whom as appears by the deed of conveyance, it was surrendered into the hands of the Lord of the Manor, March 2, 1721. The Rev. THOS. IBBERTSON is the first pastor of whom we have any account. His remains were interred in the chapel, beneath the following inscription which still remains there: "Here lieth the body of the Rev. Thos. Ibbertson, who deceased August 7, 1723, aged 37 years." It is not certain who was the immediate successor of Mr. Ibbertson, but the Rev. JOHN PIGOT was here in 1733, and appears to have been here also in 1738. The next minister of whom we have any account is the Rev. JOHN WILSON, who kept a school here, and deceased in 1761, as appears by his grave-stone in Bolsover church-yard. To him succeeded Mr. CALVERT, who, after residing at Bolsover, or rather Bolsover Woodhouse, for some time, removed to Chesterfield in 1776. We have no account of any successor to the last mentioned gentleman; but the chapel appears to have been shut up for nearly 30 years.

In July 1813, it was re-opened as an Independent chapel by Messrs. Boden of Sheffield, and Gawthorne of Derby. In the following year a young man named, McClen, from Moor Green, was settled there, and commenced a Sunday school, which flourished greatly; but its founder, anxiously desirous to avail himself of the benefits of academical instruction, quitted Bolsover for that purpose in Jan. 1815, and the chapel was then taken under the protection of the Masbro Academy, as a central station for an Itinerant.

**BRADWELL.**—At this place, as well as at Abney, Ashford, Chelmorton, and Hucklow, the celebrated WILLIAM BAGSHAW gathered a congregation and erected a meeting house in the 17th century, and the Rev. JOHN ASHE, his successor, preached here alternately, with the other places above mentioned, for several years

after the establishment of liberty of conscience; but before his decease, which happened in 1733, he, in consequence of ill health, resigned Hucklow and Bradwell to the Rev. ROBERT KELSALL. In the year 1715, the meeting house at Bradwell was broken into by a number of profligate individuals, excited thereto by persons of superior situation in life, and the windows, pulpit, and seats were broken to pieces. The rioters were however discovered and apprehended, and a prosecution threatened, but upon their submission, with a promise to make good all damages, it was relinquished. The Independent congregation at Bradwell was for nearly 50 years under the charge of Mr. Kelsall, who performed the duties of his office with great zeal and integrity, and died June 23, 1772, aged 73 years, having enjoyed a salary which did not exceed £24 per annum: but during his residence here he acquired some property by a share in a mine, a part of which he employed honourably to himself, and usefully to the church, in erecting a commodious chapel here in lieu of the old meeting-house which had become ruinous.

Mr. Kelsall was succeeded at Bradwell and Hucklow by the Rev. — BOULT, and after him successively by the Rev. DANIEL GRONOW, since of Alfreton, and the Rev. Messrs. EVANS, ASHLEY, MEANLEY, and ALLARD, the latter of whom removed to Cosely in 1798. (See more under Ashford, p. 52.)

**Bradwell Baptist Congregation.**—In 1790, while Mr. PICKERING filled the Baptist pulpit at Ashford, he preached occasionally here, in consequence of which a small meeting-house was erected, and the ministers of the Baptist denomination at Ashford continued to preach in it till 1811; when the members of the church residing at Abney and Bradwell formed themselves into a separate church of nine members, which has been since that time variously supplied with preachers.

**BRAMPTON.**—From the pulpit of this parish was ejected Mr. ROBERT MORE, of whom Calamy says, (vol. 2, 203, and Appendix vol. 1. 235,) that he was the last of the ministers who were ejected in this county. "He was born in Nottingham, and bred up at Clare-hall in Cambridge. His first preaching was at Belper, in this county, where he staid about a year, and then removed to this place,

and was ordained by the classes at Chesterfield. After his ejection, he suffered many ways for his nonconformity, particularly, he was once indicted for not reading the book, when it was not yet come down. In the town of Monmouth, he (with many peaceable ministers and others) was sent prisoner to Chester Castle. He was afterwards one of the pastors of the congregation in Derby, where he died in June 1704."

**BUXTON.**—According to Calamy, (vol. ii. 204,) Mr. John Jackson was ejected under the Bartholomew Act, from the pulpit of this parish, Buxton is now a place of fashionable summer resort. There is a small meeting-house in the town, which appears, by a date over the door, to have been erected in 1725; but a congregation of Dissenters existed here previously to that time, of which Mr. HOLLAND was the minister, in 1715. Upon his removal in 1728, he was succeeded by the Rev. RICHARD SCOLFIELD, whose residence in this place was not of long continuance. The name of his immediate successor is not known to us; but in 1737, the Rev. WM. HARRISON settled here, and continued to be the minister of this congregation till 1755, when he removed to Chinley. He was succeeded by the Rev. GEORGE BUXTON, under whose ministry, which lasted for several years, the congregation was reduced to two or three persons, in consequence of which he relinquished his task, and from that time, himself occasionally attended the Methodist chapel till his decease. Considerable doubt has been entertained, whether he had any fixed opinions on some important points of Christian doctrine; or, if he had, what those opinions were, as he did not discover them in his preaching. Some parts of his conduct were also indicative of eccentricity of character; particularly his selling a small estate at Chalmerton, supposed to be his native place, that he might be thereby enabled to erect a large house for the use of the minister of this place at Buxton, on the site of a smaller dwelling-house, which he pulled down. The edifice which he has reared is in a fantastic style of architecture, and not being now needed for the purpose for which it was designed, is occupied as a public house, and known by the sign of the King's Head; for which purpose it has for several years past been leased by the trustees, at a rent of £40. per annum. Since the resignation of Mr. Buxton, there has been no settled minister here; but the trustees, who are, we believe, all "Unitarians," have engaged Unitarian ministers in the neighbourhood to preach here during the latter part of the summer and autumn, when there is the greatest resort of visitors to the place. For some years

the meeting-house was opened on this plan, during thirteen Sabbaths in every year; but in 1821, the number was reduced to ten. There are considerable funds attached to the place, besides the rent of the King's Head; but not one professed "Unitarian" among the laity of Buxton and its neighbourhood. The congregation is, of course, very inconsiderable, and were it not for the funds, the place would in all probability be shut up.

**Buxton Independent Chapel.**—In the year 1807, a sum of money was raised by subscription, among persons of independent sentiments in Manchester, for the erection of a chapel at Buxton. A plat of ground, containing 270 square yards, was also purchased by the late Mr. ARTHUR CLEGG, and placed in trust for this purpose; and a letter, prepared by the late Mr. JOHN HOPE, of whom we gave some account in our last volume, p. 572, was printed and circulated with a view to obtain further contributions. A chapel has accordingly been erected. It is a neat building of stone, cost about £800. and was opened on the 18th July, 1810, by the Rev. Messrs. Bradley, of Manchester; Boden, of Sheffield, and others. This place was supplied for a few months in 1811, by Mr. MOORE, a young man from Hoxton Academy, who received an invitation to settle there, but felt it to be his duty at that time to decline it, that he might return to London and complete his studies in the academy. He had, however, remained there long enough to conciliate the general respect of the inhabitants of the place, and his leaving Buxton is still mentioned by some of them in terms of regret. Mr. WILLS, also from Hoxton, succeeded Mr. Moore, and occupied the pulpit for some time, till he accepted an invitation to Bakewell. He was succeeded for a short time by Mr. HELMSLEY, now of Warrington. In December 1812, Mr. JOHN GREEVES was sent from Hoxton Academy, and continued to occupy this pulpit till 1814, when he joined the Wesleyan Methodists, and became a conference preacher, in which capacity he was stationed for two years in the Buxton Circuit. From this time, the chapel was only occasionally supplied with preachers, till 1820, when the Rev. H. CREIGHTON became the minister. Under his preaching the congregation increased; the chapel was also repaired and improved, and a small Christian church was formed; but it is to be regretted, that the want of adequate pecuniary support has compelled Mr. Creighton to relinquish this charge. Since his departure from Buxton, the members of the church have only enjoyed the occasional ministry of preachers passing through the town, and their own stated meetings for prayer and reading the Scriptures.

**CALDWELL**, near Burton-upon-Trent. —**MR. NATHANIEL BARTON** was ejected from the pulpit of this place, under the Bartholomew Act; and it appears probable, that in this, as in many other instances, his faithful ministry had pre-disposed the people to settle in nonconformity. It is certain, that as soon as liberty of conscience was obtained, a meeting was opened in Caldwell, in the house of **MR. TIMOTHY FOX**, another nonconformist, who resided here after his ejection from Drayton Bassett, in Staffordshire. This good man preached twice a day gratis, besides catechising his flock, till his decease, in a good old age, in May 1710. The following brief but interesting account of his life, previous to the commencement of his public ministry at Caldwell, is given by Calamy. "He was born in Birmingham," 1628, and there educated in school learning. "In 1647, he became a student in Christ's College, Cambridge, Dr. Sam. Bolton then being master. After some years continuance there, he was admitted by the then Commissioners of the Great Seal to the Rectory of Drayton Bassett, and was ordained by Mr. Thomas Porter and other ministers in Whitchurch, in Shropshire. He was beloved in his parish, and though he refused the engagement, yet he continued till he was ejected by the Bartholomew Act. But after August 24, he was put upon a new way to maintain his wife and five small children, and upon the advice of friends, he was encouraged to settle in a corporation near him, where by his pen, and help of relations, he had a comfortable livelihood until the Oxford Act, which forced him to remove, and rent a farm in Derbyshire. Yet afterwards he was imprisoned in Derby gaol upon that Act, being apprehended, not in any exercise of religion, but only coming to see his son, an apprentice in that town. He was taken up immediately, and committed as aforesaid, in May 1684; and continued a prisoner till the November following. He was confined a second time, when Monmouth was in the West, in Chester gaol, (with several other neighbouring ministers and gentlemen,) being carried thither without any cause of their imprisonment assigned. After a month's confinement, he was discharged, giving £600. security for his good behaviour; that is, being himself bound in £200., and his two sureties each of them in the like sum. From the time of his ejection, he preached in private, as he had opportunity," at Caldwell and its neighbourhood. The ministry commenced by Mr. Fox, appears to have been continued for some time after his decease, by the eminent **DR. EBENEZER LATHAM**, who preached

at Caldwell and Holliton, in 1715; but shortly after that date removed to Finedon; under the article relating to which place he will be more particularly noticed. Upon his leaving Caldwell, it is probable the congregation dispersed.

**CARSINGTON**.—From the pulpit of this parish was ejected **MR. JOHN OLDFIELD**, who afterwards became the parent of nonconformity in Alfreton. (see p. 51.) Calamy states many interesting particulars of him, especially, that he was a man of learning, and worth, and a general scholar, for which he was "beholden to no University." Although his living of Carsington was worth not more than £70. per annum, and he had the offer of a very superior income at Tamworth, he declined it on "the impertinency of his people." He is stated to have been "a judicious divine, a good casuist, and an excellent preacher, one that was pertinent and methodical, clear in opening his text, and that spake very close to conscience from it. He was well acquainted with the inside of religion. He was of few words and reserved, not at all talkative; but let any one give him occasion, by starting useful discourse, putting him upon his knees, or upon writing or preaching, and they would soon find, that he wanted neither words nor sense. He was a man of prayer, and of a quiet spirit. The people among whom he laboured were very ticklish and capricious, very hard to be pleased in ministers, and yet they centered in him, and his name is still (1713,) precious amongst them. This good man had many removes after he was ejected, but God told his wanderings, and he had songs in the houses of his pilgrimage." His moderation led him occasionally to attend worship in the Church of England, for which he was censured by some of his nonconforming brethren. On the other side he was subjected to prosecution for privately preaching, but the indictment being incorrectly laid, and supported by perjury, he was enabled to defeat it, and the false witness stood in the pillory at Derby. The trials and afflictions which Mr. Oldfield endured for conscience sake, were counterbalanced by family blessings. It was his privilege to have four sons, to whom he imparted a good education and knowledge of the truth, by which instrumentally, they were led to devote themselves early to the Christian ministry—one went into the Church of England, and the three others became, as nonconformists, useful and estimable characters. Calamy has preserved (vol. ii. p. 173,) a long and very interesting meditation, which Mr. Oldfield wrote, while debating in his own mind the question of nonconformity.



## II. MISCELLANEOUS.

## RESIGNATION OF DR. CHALMERS.

Glasgow, 20th January, 1823.

"I have called together the Gentlemen of the Agency of St. John's, for the purpose of making known to them my acceptance of the offered chair of Moral Philosophy in the University of St. Andrew's; and it is not without much agitation that I contemplate the prospect of leaving such a number of friends, in whose kindness and Christian worth I have often found a refuge from many disquietudes.

"The appointment is altogether unlooked for and unsolicited on my part, and just happens to be the seventh that has been submitted to my consideration since I have been connected with Glasgow. You will therefore believe, that it is not upon a slight or hasty deliberation that I have resolved to accept of it; and I now hasten to offer the explanation of my reasons to those who are best entitled to know them.

"My first is a reason of necessity, and is founded on the imperative consideration of my health. I should like to unite the labour of preparation for the pulpit with the labour of household ministrations in the parish. This is a union which I have made many attempts to realize, and I now find myself to be altogether unequal to it. This mortifying experience has grown upon me for a good many months, but never did it become so distinct and decisive till the present winter. My very last attempt at exertion out of doors has been followed up by several weeks of utter incapacity for fixed thought. I find it impossible any longer to acquit myself both of the personal and mental fatigues of my present office; and when, under an oppressive sense of this, a vacant Professorship came to my door, I entertained it as an offering of Providence, and I have resolved to follow it.

"My second is a reason of conscience. I am aware that the fatigue of my present office is shortly to be lightened by the erection of a chapel of ease, and the subdivision of the parish into two equal parts. I have often taken encouragement to myself from the anticipation of this important relief; and if my successor be possessed of ordinary strength, and have nothing to carry off his mind from the direct work of the ministry, he will now, I am persuaded, feel the comfort of a sphere so reduced within manageable limits that it may be overtaken. But it so happens of me that my attention of late has been divided between the cares of my profession and the studies of general philanthropy. And while sensible of the rebuke to

which this might expose me from men which piety and Christian excellence are entitled to all veneration, yet I can affirm of every excursion that I have recently made in the fields of civic and economic speculation, that I have the happiness of him who condemneth not himself in that which he hath allowed. I can truly say that when I entered on this field, it was not because I knowingly turned me away from the object of Christian usefulness, but because I apprehended that I there saw the object before me. But the field has widened as I have advanced upon it, inasmuch that I cannot longer retain the offices which I now hold, without injustice to my parish and congregation; without, in fact, becoming substantially, and to all intents and purposes, a Pluralist.

"In these circumstances, Gentlemen, I have been met, and most unexpectedly, with the unanimous invitation of a College, within whose walls I can enjoy the retirement that I love, and again embosom myself amongst the fondest remembrances of my boyhood. It was there that I passed through the course of my own academic studies, and that I am now called upon to direct the studies of another generation. Some of you know what I think of the great worth and importance of a Professorship, and that I have ever held a literary office in a University, through which the future ministers of our parishes pass in numerous succession every year, to be a higher station in the vineyard even of Christian usefulness, than the office of a single minister of a single congregation.

"Moral Philosophy is not Theology, but it stands at the entrance of it; and so of all human sciences is the most capable of being turned into an instrument either for guiding aright, or for most grievously perverting the minds of those who are to be the religious instructors of the succeeding age.

"It is my anxious wish that those reasons which have satisfied myself should satisfy you. In the calm retreat of an ancient and much-loved University,—in the employment which it offers, so akin to the themes that I hold in the highest estimation,—in the post of superior usefulness which is there assigned to me,—in the unbounded leisure and liberty of its summer vacation, during which I may prosecute my other favourite pursuits; and more particularly may renew for months together my converse with Glasgow, and so perpetuate my intimacy with yourselves;—in these there are charms and inducements which I have not been able to resist, and which I have not seen it my duty to put away from me.

"I feel the liveliest gratitude for your affectionate services, nor shall I ever cease to remember your toleration of my errors, and the kind indulgent friendship wherewith you have ever regarded me. My prayer for you all is, that you may be enabled by the grace of God, to live the life and die the death of the righteous; that you hold fast the doctrine which is unto salvation, and grow daily in the faith of the Gospel, which both pacifies the conscience and purifies the heart. Quit not, I beseech you, the stations of usefulness to which you were guided, not I trust by any human attachment, but by a principle of allegiance to Him, who is the same yesterday, to-day, and for ever. Do with all your might that which your hand findeth to do. And more particularly do I crave that throughout the remaining months of my abode in the midst of you, you will afford me the aid of all your light and experience in the maturing of those final arrangements by which the parish might be transmitted in the best possible condition to my successor.

(Signed) "THOMAS CHALMERS."

At Glasgow, the 22d January, 1823, at a Meeting of the Elders, Deacons, and Sabbath School Teachers of the Parish of St. John's, Glasgow, all warned, and a great majority present; John Wilson, Esq., was called to the Chair.

There was laid before this Meeting by Mr. Wilson, a letter from their much respected pastor, Dr. Chalmers, communicating the fact of his having accepted the Moral Philosophy Chair in the University of St. Andrew's. Whereupon, after due deliberation, the following Resolutions, prepared by a committee appointed by this body, were agreed to:—

"That this Meeting, from the terms of Dr. Chalmers' letter now laid before them, perceive that his acceptance of the vacant chair, in the University of St. Andrew's, is absolute. That it is not in any respect conditional, or suspended upon any circumstance whatever. If it had, this meeting would have done every thing in their power to induce Dr. C. to continue his charge of the parish. In such circumstances they would have pled with him their peculiarly harmonious intercourse, the strong and unquestioned attachment of the members of his congregation to him, the extensive and daily increasing affection of his parishioners, the great sphere of Christian usefulness opened to him in this city, and through his pulpit ministrations and published discourses, they are opened up to very many corners of the Christian world. Further, they would have pled the infancy of his plans in the parish, for promoting the education of all classes, and for originating, quickening, and spreading moral and religious habits amongst

the people; and lastly, they might have stated, but with humbleness of mind, that as their past services under Dr. C. have been most willingly rendered, to the extent required, their services in future would have been equally so, or might have been still farther extended, as they have acted under the impulse of devotion, in heart and mind, to aid their worthy pastor in the furtherance of his great designs for the advantage of his fellow mortals.

"That it would ill accord with the deep seated affection and respect which all the members of this meeting entertain for Dr. C., to question, or for a moment to doubt, that his reasons for resigning the charge of this parish, do appear to his mind to be in every respect satisfactory and good.

"With one of these reasons, this meeting do, in a particular manner, feel the deepest sympathy—they allude to the delicate state of Dr. C.'s health, which, in their judgment, is a reason calculated to silence every objection; for, highly as they would prize the continuance of Dr. C. in his present charge, they are still more sensible of the benefit which he may be made the means of conferring on the Christian world and Society at large, if his health is preserved to continue his labours, for promoting the spiritual and eternal interests of mankind.

"The members of this meeting would acknowledge the hand of the Almighty in having sent Dr. C. to this corner of his vineyard, and having permitted him for a time to labour there, and to be the instrument of so much moral and spiritual improvement. They had hoped he would be continued amongst them for a longer period, to confirm the good impressions which he has been the means of making, and to see still more clearly the work of the Lord prospering in this place. But such has not been the will of the Divine Disposer of all events, to which this meeting would bow with Christian resignation, assuring Dr. C. that wherever he goes, and however he may be occupied, they will not cease to think of him with affection, and to offer up in his behalf their earnest supplications at the throne of grace for all needful strength, and every good and perfect gift.

"In conclusion, and as regards the proceeding of the members of this meeting in the parish, all present declare their utmost willingness cordially to continue united with Dr. C. in all his labours, as long as he remains here. But as regards future procedure, they would desire to commit themselves to God for light and strength, in the difficult situation in which they may then be placed, praying that such plans as he sees right to favour may be upheld and perfected, that what is amiss or wanting in them as agents feebly attempting to promote

his glory, he will supply; and that in due time they may be blessed with another pastor, who possessing like talents and zeal, may become, like Dr. C., the cherished friend and Christian instructor of all in the management of the affairs of the parish, as well as of all in the parish and congregation, so that in the end all things may work together for good, and the eternal salvation of many souls.

"Mr. Wilson is requested to sign these resolutions in behalf of the meeting, and respectfully to communicate the same to Dr. C. without delay."

*Society for aiding Ministers whose incomes are inadequate to their support.*—We gave, in our last number, a brief statement of the formation of this Society, and an abstract of its regulations. We repeat the mention of this important Institution, to state particularly, at the request of the Committee, their desire to open a correspondence with Congregational and Calvinistic-Methodist Ministers, deacons, and elders, and to receive communications from them without delay.

Communications should be addressed to the Treasurer, 125, Fleet Street; or to the Committee or Secretaries, at Messrs. Knight and Lacey's, 24, Paternoster Row.

*Recent Instance of Clerical Intolerance.*—In the month of November last, an aged man residing at ———, in Cheshire, applied to have the corpse of a grandchild, of two years old, interred at the Episcopal chapel connected with his village. His application was made, in the first instance, to the clerk of the

chapel, who told him, that he had better speak to the minister. Upon his doing so, the reverend gentleman inquired by whom the child had been baptized, and being told, that it was by a Dissenting minister in the neighbourhood, he declared, that the person who had baptized it might also bury it, for he certainly would not. The poor man pleaded, that he had a grave in the chapel-yard, in which several members of his family had been interred, and that it would be a great affliction, particularly to his aged wife, to be obliged to take the corpse to any other place; and added, that he held half a pew in the chapel, for which he regularly paid. But the reverend gentleman was inexorable, and it became necessary to procure a grave at a neighbouring parish-church, where the child was actually interred. Some friends of religious liberty in Cheshire and at Manchester, had, however, adopted measures for obtaining legal redress, and the matter was already committed to the management of a respectable professional gentleman, when farther proceedings were prevented by the death of the offending clergyman. Such having been the solemn close of this affair, we have deemed it proper to suppress the names of the parties concerned, and also some particulars of the case itself, while, on the other hand, we consider it our duty to inform the public, that instances of this species of intolerance continue to occur, although it has been decided by the most respectable authorities that such conduct is no less contrary to the law of the country, than to the spirit of the Gospel of Jesus Christ.

*Irish Sunday Schools.*—That important Institution, the Sunday School Society for Ireland, still continues its active operations. The following table presents a picture so gratifying, and yet calling so loudly for increased efforts, that we extract it from the official statement.

|                                                    | Population<br>in<br>1821. | Schools. | Scholars, |                                           | Gratuitous<br>Teachers. | Proportion<br>of Scholars<br>to<br>Population. |
|----------------------------------------------------|---------------------------|----------|-----------|-------------------------------------------|-------------------------|------------------------------------------------|
|                                                    |                           |          | Total.    | of whom<br>are above<br>the age<br>of 15. |                         |                                                |
| Province of                                        |                           |          |           |                                           |                         |                                                |
| Ulster .....                                       | 2,001,966                 | 1,027    | 116,597   | 14,048                                    | 7,812                   | 1 to 17                                        |
| Leinster .....                                     | 1,785,702                 | 239      | 19,053    | 2,119                                     | 1,757                   | 1 — 94                                         |
| Connaught .....                                    | 1,053,918                 | 77       | 5,312     | 616                                       | 461                     | 1 — 198                                        |
| Munster .....                                      | 2,005,363                 | 52       | 3,886     | 346                                       | 340                     | 1 — 516                                        |
| Discontinued,<br>or merged into<br>other Schools } | 6,846,949                 | 1,395    | 144,848   | 17,129                                    | 10,370                  | 1 — 47                                         |
|                                                    |                           | 163      | 11,407    |                                           |                         |                                                |
|                                                    | 6,846,949                 | 1,558    | 156,255   | 17,129                                    | 10,370                  |                                                |

## LITERARY NOTICES, &amp;c.

## WORKS PREPARING FOR THE PRESS.

Early in March will be published, An Appeal for Religion, to the best Sentiments, and Interests of Mankind; being, 1st. Four Orationes for the Oracles of God. 2d. Judgment to Come, an Argument in five Discourses. 3d. Messiah's Arrival, a Series of Lectures. By the Rev. Edward Irving, A. M. Minister of the Caledonian Church, Hatton Garden. In one vol. 8vo.

Five Lectures, on the Pretensions and Abuses of the Church of Rome; delivered in York Street Chapel, Manchester. By the Rev. John Birt. 8vo.

The Rev. G. Redford has in the press, a new Edition of his Defence of Extempore Prayer.

A Farewell Testimony; containing the substance of two Discourses preached in the Parish Church of Debenham, in the view of resigning the Living, and seceding from the Establishment. By William Hurn, vicar.

## WORKS RECENTLY PUBLISHED.

Prayers for the Use of Families. By William Jay. The Sixth Edition, (including an additional week.) 8vo. 9s. bds. Relics of Literature. By S. Collett, A. M. 8vo. 15s.

A Diary of a Tour through Southern India, Egypt, and Palestine, in the years 1821 and 1822. By a Field Officer of Cavalry. 8vo. 10s. 6d.

The Encyclopedia Metropolitana. Part VIII.

The History of Spanish and Portuguese Literature. By F. Bouterwek. Translated from the original by Thomasina Ross. In 2 vols. 8vo. £1.4s. boards.

Services at the Ordination of the Rev. James Parsons, York, Oct. 24, 1822.

Universal Stenography. By W. Harding. 12mo. 3s.

The Connexion of Christianity with Human Happiness. By the Rev. W. Harness, A. M. 2 vols. 15s.

## ANSWERS TO CORRESPONDENTS, &amp;c.

COMMUNICATIONS have been received this month from Rev. J. Turner—T. Eisdell.

Also from Astrop—O. P. S.—E. S.—Amicus—Omicron—Viatorius Mercator.

That our readers may fully understand the temper and spirit of the Editors of the Christian Guardian, we transcribe their rejoinder to the remarks inserted in our January number.—“We were required, last month, to disavow, on the part of a respectable Dissenting minister, any connexion with the publication calling itself the *Congregational Magazine*. And now we observe, in a long and dismal article in the last number of that work, that it is most anxious to disavow, *on its part*, all participation in the politics of Mr. Hall. While, to complete the climax, Mr. Hall himself *disavows* all participation of feeling with his admirer, the Black Dwarf. Thus ‘in the lowest deep a lower deep, still threatens to devour us.’”—We dare say that this paragraph appeared to the writer very pithy and facetious; it would, however, afford us decided advantages were we disposed to avail ourselves of them. All that we shall permit ourselves to say in exposure of the—the *disingenuousness* of our antagonist, will be contained in the following explanation.—1st. The Christian Guardian had taken upon itself peremptorily to affirm, that the Rev. George Burder was “*avowedly connected*” with the *Congregational Magazine*, and Mr. B. forwarded to them a direct contradiction of this statement;—a bitter epigram on the unqualified manner in which the assertion had been made.—2. The affirmation, that we were “most anxious to disavow all participation in the politics of Mr. Hall,” is equally *correct* with the former. We neither avowed nor disavowed them, we did not feel ourselves called upon to do either; nothing more was said by us, than that in a certain article, which had a political pamphlet under review, we cautiously abstained from identifying our sentiments with those of a particular individual. We have no motive for concealing our opinions on the subject of civil government; but we shall reserve their exposition for some more worthy occasion, than an altercation with the Christian Guardian.—As for the malignant buffoonery about Mr. Hall and the Black Dwarf, we have not a word to waste upon it.

We feel it necessary to apologize for the unusual length to which the Memoir of Mr. Bennet has extended. Such a trespass on our usual limits is not likely to recur.

Ιακωβος will find a note at our Publisher's.

The communication of Amicus is left as directed.

Erratum in our last number.—P. 67, col. 2.—24 lines from bottom, for *work*, read *link*.

THE  
**London Christian Instructor,**  
OR  
**CONGREGATIONAL MAGAZINE.**

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No. 64.]

APRIL, 1823.

[Vol. VI.]

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**MEMOIR OF THE LATE REV. BENJAMIN EVANS,**  
**OF TREWEN, CARDIGANSHIRE.**

THIS pious, enlightened, and useful man, was descended from religious parents, by whom he was carefully trained up "in the way he should go." His father, Mr. Daniel Evans, was a member of the Baptist church, at Rhydwlilim, in the county of Caermarthen; but his mother was of the Independent persuasion, and a member of the church at Brynberian, in Pembrokeshire. Their son Benjamin was born at Fynnon-Adder, in the parish of Meline, county of Pembroke, on the 23d of February, 1740. He was instructed in the English language by his mother, and could read the English Bible when only five years of age. About this time he was sent to a school at Glandwr, where he acquired some grammatical knowledge. Thence he was removed to a school at Mungton, near Narbeth, in which he received the rudiments of a classical education. After this, he was some time in another school at Haverfordwest, which he quitted when about the age of fifteen.

Mr. Evans was the subject of religious impressions from a child, and could therefore give no account of the time of his conversion. Not having been baptized in his infancy, he submitted to that ordinance at Bethel-Moelgrove, March 11, 1764, in the 24th year of his age. At the same time, he was admitted a member of the church at that place, under the Rev. David Griffiths, of Llechryd. Here he rendered himself useful

by his knowledge of psalmody, having the singers under his direction, and finding peculiar pleasure in that part of public worship. But it was soon discovered that he had talents for the ministry, and he was encouraged to preach, in less than twelve months after being received into church communion.

While on a journey through Glamorganshire, he was induced by the Rev. Lewis Rees, who was then minister at Mynydd Bach, to visit North Wales, and preach as a candidate to the church at Llanywchlllyn, in Merionethshire. At this place his ministry was much approved, so that shortly afterwards he settled there. Towards the end of the year 1768, he was married to Miss Ann Lloyd, daughter of the Rev. Daniel Lloyd, of Brynberian, with whom he lived in harmony and comfort fifty-three years and six months. He was ordained at Llanywchlllyn, in 1769, and laboured there with much acceptance upwards of eleven years. During that time he introduced the gospel with permanent success, to several places where it had not been preached before. In these attempts to do good, he met with opposition, and even persecution. Before he could obtain a licence to preach in a farmhouse, near Barmouth, he was obliged to serve the magistrates with a mandamus from the Court of King's Bench. This had the desired effect of making known the rights of Dissenters, and of

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abating the spirit of persecution in the county. He found it necessary to act with firmness and decision, but generally overcame his adversaries by his meekness, forbearance, and kind behaviour.

During the rage of persecution, he found, in returning from Dolgelly, three women stationed near the bridge, who were employed to throw him, with his horse, into the river. Addressing them in his usually cheerful and friendly manner, he so disarmed them of their resolution, that they were constrained to let him pass quietly over; and, on being asked by those under whose influence they acted, why they had not executed their purpose, one of them replied, that he looked and spoke so pleasantly, that the heart of no woman could permit her to do any such thing. Passing through Dolgelly at another time, when the quarter sessions were held in the town, he called at an inn, where the magistrates were just sitting down to dinner, and was content to be served in a back room. On entering the apartment, he found to his surprise, that the leaders of the mob were there. Not knowing very well what to do, he resolved to make free with them, and asked for a glass of their ale. On taking his leave, he laid down a shilling, which they scrupled to receive. But when he insisted on leaving his money, saying, "Touch pot, touch penny," they were so pleased with his behaviour, that they swore he was a gentleman; declared that he should be welcome to preach in the town, and that no one should dare to molest him. Thus, for one shilling, he procured for himself and others, that liberty which might have cost him his life!

On the death of one of his friends at Barmouth, he thought it his duty to attend the wake, with a view to the good of the

company there assembled, which consisted chiefly of sailors. It was customary to spend the night, on such occasions, in reading and singing psalms. Mr. Evans, after reading a chapter, proceeded to expound it, and took the opportunity of preaching to the people; after this he engaged in prayer, particularly remembering the sailors, and adverted to the dangers of a sea-faring life in so feeling a manner, that many of them were deeply affected. Such preaching and praying was entirely new to them, and made such an impression on their minds, that several, on rising from their knees, thanked him one after another. The exercises of the evening, and particularly this prayer, raised him high in the esteem of the people, and was a means of removing their prejudices, and of opening a wider door for the preaching of the gospel among them. The Calvinistic Methodists, in particular, were more favourably received after this, and preached at Barmouth with much success. He was also much respected in consequence of an excellent school which he kept during his residence at Llanywchillyn. This was much needed in that part of the country, and was of no small service to the cause of religion.

With what views and feelings Mr. Evans pursued his ministerial duties, and on what principles he acted, appears from his private papers. The following passages are extracted from a written covenant, dated July 14, 1771, by which he dedicated himself to God, and which was solemnly renewed at different periods of his life:—"Eternal and Almighty God, my creator, my governor, and my preserver; who, in Christ, art reconciling sinners to thyself, not imputing their trespasses unto them! Behold, with a propitious eye, a poor ruined creature, whose sins are many, great, and highly

aggravated. I have rebelled against thee, preferred the pleasures of sense and sin, to thy service and favour! Viewing thee as, in and through Christ, inviting poor sinners into a state of grace and new obedience, I would humbly and cordially acquiesce in the gracious project, consent to the proposal, and commit my perishing soul unto him, to be saved by his blood, and justified by his righteousness. I would receive him cordially and gratefully, as the great and free gift of heaven;—as my all-sufficient Saviour,—as my instructor, and my king. I desire to accept of thy covenant, wherein thou hast promised to own and save those who believe in thy Son. I avouch the glorious Trinity to be my God, according to the tenor and obligations of my baptism; and devote myself, soul and body, to Father, Son, and Holy Spirit, to pardon, cleanse, and sanctify me for his service. O Lord, accept a poor, trembling worm, that offers himself unto thee, according to the tenor of thy gospel, and the plenitude of thy revealed mercy in Christ. Set thy distinguishing mark, and impress thy blessed image upon me, as one consecrated to thy service. I know that thou requirest the heart; that the heart of man is deceitful above all things; and that mine is deceitful and sinful above the hearts of others; so that I am afraid to offer it unto thee, and fear it will prove false. But I depend entirely on thy grace and assistance, to perform the obligations of this my solemn covenant, which I make as a means of quickening and reminding me of my duty. In this view I put my hand to it, praying that thou wilt accept of it and ratify it, both in heaven and in my conscience. O Lord, I humbly pray that the Holy Spirit may take possession of my heart, to make it holy, to quicken its deadness, to subdue

its perverseness, to check its irregular propensities, to heal its maladies, and to root out all sinful self-seeking. O grant me more evangelical light, a stronger faith, a livelier hope, and a warmer love. Give more patience, resolution, and fortitude, with every other qualification for thy service and honour. Make me more watchful, more zealous, more constant, and more ready to acquiesce in all the disposals of thy providence. Make me more wise, eminent, and successful in my ministry; and render this solemn transaction a constant spur to holiness and diligence, a never-failing spring of comfort through all the trials of life, and especially in death, which I humbly pray may be of some easy kind."

Annexed to the above covenant are a number of resolutions, relating to that line of ministerial conduct which he intended to pursue, both in private and in public. Of these, the following are the substance: "Resolved, To read and study the Bible with a greater degree of diligence, attention, and self-application; to endeavour to understand the New Covenant more clearly, in its nature and dispensation; never to preach on any subject without first praying for light, and for a blessing, and in studying, never to wander superficially from one subject to another; to labour for a deeper sense of the majesty and presence of God, for communion with him, and for more conformity to him; to strive to be more humble and self-denying, in order to suppress all pride and passion; to be more watchful against levity and rashness in company; to be deliberate and prudent in every project, persevering in the execution of it; and never to intermeddle with the affairs of others, unless properly called upon to assist; to endeavour to know the will of Providence, to submit thereto, and to

confide therein, and, when in the path of duty, to leave events to God; to admonish and reprove with honesty, plainness, and meekness, without reserve, or respect of persons; never to preach unto others any doctrine or duty, but what I am well persuaded is consistent with Scripture, nor without first preaching it to myself; to have respect to my Redeemer's glory, and the good of souls, above my own ease, gain, or reputation: to survey the state of religion in my own soul, and in my congregation, and to bear my people on my heart before God, as my particular charge and concern; to aim at the revival of religion, by instituting and urging the use of all likely means, as seasons of humiliation and prayer, catechising, religious meetings, &c.; to attend seriously and immediately to the remonstrances of conscience, as God's monitor, and endeavour to distinguish between groundless scrupulosity and a proper sense of duty; to strive to bear on my mind a constant sense of the evil nature and tendency of unbelief, and distrust of God, as a sin against the gospel constitution, and pregnant with all other sins; remembering that, as God has given a sufficient ground of hope in the gospel, every sinner is under an obligation immediately to believe the report, and accept the indefinite offer of Christ with all his saving benefits."

Though greatly beloved by the church at Llanywchllyn, and highly esteemed in that part of the country, an ill state of health induced him to think of removing. It was found, that the fogs arising from Llantegid or Bala Pool, were injurious to his constitution, so that a change of situation was deemed advisable. He therefore accepted, in 1777, an invitation from the Independent Church and congregation assembling in St. Thomas's Green, Haverfordwest, the pulpit being then vacant by

the resignation of the Rev. John Hughes, who had removed to Bristol. Here Mr. Evans found religion in rather a languishing state, partly owing to the temper and conduct of two or three persons, on whose behaviour and example much depended. A few passages from some of the sermons he preached at the Green, will not only exhibit the character of his ministry, but give a pleasing idea of his zeal and piety. "Every thing that has a right to speak, speaks against sin. God says, Destroy it, or I must destroy you: the law says, Destroy it, or I must condemn you: the Gospel says, Destroy it, or I cannot bless you: Christ says, Destroy it, for I came to destroy the works of the devil: the Holy Spirit says, Destroy it, or I cannot dwell in your souls: Heaven says, Destroy it, or I cannot open my gates to receive you: and the holy soul says, Destroy it, or I am robbed of my happiness and peace!—Scripture and reason declare, that the happiness of heaven is reserved for none but just and holy persons; and that those of a contrary character must suffer an eternal disappointment, as to their expectations of attaining it. What, then, must be done to be saved? The only thing that can be successfully done, is to apply to Jesus Christ, the only Saviour of sinners, and that for two important blessings—justification and sanctification; or an interest in his merits, and the influences of his Spirit. Both are equally essential to our happiness. To these two points, the whole of revelation refers; and an accurate knowledge of the plan of salvation depends upon a clear apprehension of them. If they be separated, the consequence will be, either libertinism or legality; and if they are not properly distinguished, grace and works, law and gospel, will be sadly jumbled together. Justification is a sentence passed on the believing



sinner, on account of the righteousness of Christ, in which he believes; but sanctification is a work wrought in the soul, by the Holy Spirit, in consequence of which the justified person becomes holy in all manner of conversation."

In a sermon on 1 Cor. xv. 2., he mentions the following truths, as necessary for his hearers to "keep in memory," that they might be "saved by the Gospel," and not be found among those who "have believed in vain."

"*First*, That the love and mercy of God are free and sovereign in their exercise, depending on no external motive to call them forth; nay, that they even surmount all obstacles of unworthiness and demerit. This is a principal doctrine of revelation; and the truth of it has been abundantly demonstrated in the giving of Christ, to be 'a propitiation for our sins.'—*Secondly*, That Christ, by his atoning sacrifice, has so far satisfied the demands of divine justice, and the honour of divine government, that God can, consistently with all his perfections, save a poor sinner.—*Thirdly*, That whoever will, is welcome to look unto him, and trust in him for salvation. Yea, all are called, and it is the duty of all to comply. The heavy laden, the thirsty, the fearful, the inhabitants of the highways, the backslider, and even the wicked, are called—are called *earnestly* and entreated.—*Fourthly*, That believers must live unto his glory, in all reverence, and obedience—'observe all things' that Christ has commanded—'walk worthy of their high vocation,'—and be 'filled with the fruits of righteousness.' These are things that must be retained and kept in memory, as fixed principles, and as inducements to piety."

At the commencement of a new year, Mr. Evans addressed his congregation in the following awakening manner:—"If some

prophet, like Jeremiah, should be commissioned to draw back the veil which keeps from us the knowledge of future events, probably some one here would read, 'This year shall be unto thee a season of prosperity and comfort.' Another would probably read, 'This year shall be unto thee a time of much affliction and perplexity;' while another would read, in black letters, the words of our text, 'This year thou shalt die!'—If you die this year *unprepared*, you must this year enter into a state of never-ending misery! No longer deceiving yourselves with the hope of heaven, your iniquity, hypocrisy, and delusion, will present themselves before you. The light of divine truth will find its way into your unbelieving hearts, and conscience will turn your eternal tormentor. You will recollect the many mercies you have abused, and the many instructions and admonitions, which have been thrown away upon you. Your mirth will be turned into sorrow, your pleasantness into gloom, your honour into shame, your false hope into distraction, and your joy into weeping, wailing, and gnashing of teeth! You will have no agreeable companion, no pleasing prospect, no sympathizing friend, no mitigation of anguish, no relaxation of torment, no hope from future ages, nor any relief from ages past! If you die this year, *prepared* to leave the present world, you shall this year enter into a state of eternal happiness. Your troubles, conflicts, and dangers will be over. You will soon join with angels and perfect saints, in beholding and praising God, while you shall drink of the river of his pleasures. Since you may die this year, prepare for the solemn change. Be persuaded to 'seek, first of all, the kingdom of God, and his righteousness;' and then, if you should live longer, all things needful shall be given you."

(To be continued.)

## SHORT DISCOURSES FOR FAMILIES, &amp;c.

## No. XL.

CONFORMITY TO GOD, THE  
HAPPINESS OF THE SAINTS  
IN GLORY.

BY DR. WATTS.\*

"I shall be satisfied when I awake,  
with thy likeness."—Psalm xvii. 15.

In these words are two distinct propositions, two great arguments, which bore up David's spirits under his troubles. The men of this world are satisfied with their hopes and their blessings; "Well," saith David, "there will come a time, when I shall be satisfied too. I have not all the good things of this life that I could desire; but I am far from being satisfied with spiritual blessings." It is the character of a saint, that he is never satisfied

with holiness in this state. There is a difference between content and satisfaction. Content is described to be this, when we have bounded our desires according to the proportion of things that we enjoy and possess, and we can never be happy in this world unless we do so; but satisfaction is, when our desires are enlarged to the utmost, and yet are filled. This they cannot be in the present life, but this was David's portion in the world to come. You that have your desires after holiness, as David had, though they be boundless and infinite, yet they shall be satisfied. You may stretch your souls to the widest capacity, and yet not one corner of them shall be unfilled.

\* Among the early supporters of the Dissenting meeting at Castle Hedingham, Essex, was the excellent family of the Ashhursts, who at the beginning of the last century occupied the ancient seat at the Castle, as a country residence, to which they occasionally invited the leading Dissenting Ministers of the metropolis. Dr. Watts was a frequent guest. Tradition reports, that the lovely grounds and secluded walks around the Castle were favourable to the efforts of his muse, and that while on one of his visits to this beautiful spot, he composed many of the "Divine Songs for Children." During his stay, he usually preached at the meeting-house, and the sermon which we now print from a very neatly written manuscript, was no doubt taken by some member of the family who heard and afterward transcribed it, as it was found among the family papers with "Mr. Watts, October 23d, 1698," written in the margin.

L. Majendie, Esq. the present proprietor of the mansion, courteously gave this MS., with a second in the Doctor's own hand writing, to the late venerable Robert Stevenson, and by the kindness of his amiable relict, we are able to present it to our readers. Though it has not the finished excellence of those sermons which the Doctor prepared for publication, yet it is an interesting fragment, and connected with very pleasing recollections.

The second thing considerable is this, I shall be satisfied when I awake *with thy likeness*. It was a likeness to God that Adam had in innocence; this was David's endeavour here, to have the image of God restored to him. The image of God that Adam lost, consisted in his holiness, and goodness, and in his dominion over the creatures; but I am apt to think the chief design of the word *likeness*, in our text, is meant of the holiness of God, for holiness is set out by God's likeness in Scripture, and David said, he should see God's face in righteousness, in being justified, and he should not only do so, but should be satisfied with the holiness or likeness of God, which he should be made partaker of.

The third thing in the text is the term *awake*. We may be said to awake.

1. When our souls awake into eternity,—so Dives is said to awake in hell. This life, this world, is but as it were a dream, that our souls are in at present, and the

images of things represented in our fancies, show them as good and delightful, whereas, in truth, they are all vexation; and then of God, and infinite and eternal things, we have but a slight notion, but a glance, as it were, in a dream. Our souls are not so perfectly exercised about divine things as they should be; we cannot see the real value of eternal objects, but we shall awake from this corrupted flesh, and shall see then how amiable God and holiness are.

2. We may be said to awake, when our bodies awake from the dust out of our graves. David, an Old Testament saint, had a sense of this; "in this world I cannot be satisfied with holiness, but hereafter, when my body shall awake out of the dust, I shall be satisfied with the likeness of God;" not that I suppose the soul will be more happy, when united, than it was while separated from the body, but then both body and soul shall have a new likeness to God.

The doctrine is this, that conformity to God in holiness, shall be a satisfaction to saints in the world to come.

I. I shall endeavour to show what this conformity to God in holiness is, and wherein it consists. In order to do this, consider a little what is the nature of this divine holiness. The holiness of God is difficult to be explained, because our holiness is a conformity to the law God hath given us, but God hath given himself no law as he hath given us.

1. The holiness of God in Scripture is set forth by his separation from all his creatures, and exaltation far above them. *Thus saith the high and lofty one that inhabits eternity, whose name is Holy: I dwell in the high and holy place.* His name is *Holy*, and the character of that holiness is, that he inhabits eternity. His creatures are things but of yesterday; but God

is from all eternity, he dwells and sits on the throne of his holiness. It is in reference to the holiness of God, that the altar and utensils of it were of old called holy: God's people were called a holy people. In the New Testament we have many descriptions of the like nature, where the saints are called a chosen generation, a royal priesthood; *they are mine*, saith our Saviour; it is out of the world God hath given them to Christ. Now reflect in what an eminent degree the saints shall be conformed to God in holiness in the world to come. They were once mixed on earth with sinful men, and their dust mingled with the dust of sinners; but there shall be an amazing difference between them at the resurrection. They shall then be made like to their Lord Jesus, and sure he is at a great distance from every thing that is unholy.

The second thing whereby God's holiness is described is, that he acts according to the perfections of his own nature. Our holiness consists in conformity to the rule God hath given us, and God's holiness consists in conformity to himself. In conformity to this, creatures are holy too, when they act as God doth, when they make God their chief end, and when they love God above all. God can exalt no greater being than himself; he is a faithful God, therefore you must trust him; he is a merciful God, therefore you must love him. Now how glorious in holiness shall the saints be in the world to come, when they shall act fully and completely according to the perfections of the Divine Being! Their constant and eternal end shall be to glorify God their Father. You that love God now, shall then love God quite at another rate; then his will shall be the perfect rule of all your actions; you shall then exalt God with the most enlarged faculties.

3. God's holiness is represented in Scripture, by his hating sin in the creatures. Jeremiah xlv. 3, 4. When he had been complaining of his people concerning their sins, he saith, *O do not this abominable thing that my soul hates.* Habakkuk xiii. *He is of purer eyes than to behold iniquity.* Jos. xxiv. 19. Our Saviour suffered, because God was a holy God; his holiness is set out under the Old Testament, by his hating every thing that is polluted and that defiles; his people are said to be conformable to God their Father, when they separate themselves from all uncleanness. Now let us consider how exceeding like God the saints shall be in the other world, in this respect, when we are dismissed from the very thoughts of sin. Heaven is a holy place, and sin must not be there; it is a holy God that dwells there. Think of it you that love sin, you that have no holiness here. God stands at a dreadful distance from you, because he stands afar off from sinners; but, O the happiness of saints, when they shall awake, when they shall rise again with the image of God.

I would give you the reasons of this point. The first reason why conformity to God in holiness shall be the saint's satisfaction, is, because holiness is the renovation of their natures, a setting-to-rights of all their faculties. The powers of our natures are destroyed by sin; *God made man upright, but he hath sought out many inventions* to make our souls crooked, to make them bend down towards earth. But when sanctifying grace comes in any degree into the soul in this world, you know there begins to be a new harmony between all parts of our natures; *old things are done away, behold all things become new.*

But it is only in an imperfect manner here; there shall be such

a harmony in our natures in the world to come, as shall even amaze us. Suppose any of you had your bones broken and shattered by a fall, and a skilful chirurgeon should set all your bones, though with great pain, and lay you down to sleep, and if you should find your pain all gone, your bones all well when you awoke, how amazing and ravishing would this be: this is the case of the saints, they had the members of their bodies, and the faculties of their souls torn by the fall, and Jesus, the skilful Physician, sets all again, and brings all to rights again. This is begun in this life, and when it is thus begun, our Saviour lays us to sleep in the grave; then, when we feel ourselves awake, and rising from flesh to heaven, when every faculty shall have its proper office, that it had in its first creation, this will be such delight as you cannot conceive, nor I express.

A second reason why conformity to God in holiness shall be such a satisfaction to the saints in the world to come, is this, because the little holiness they had here in this world, was very delightful to them. *This is our rejoicing, the testimony of our consciences, that in simplicity and godly sincerity we have had our conversation in this world.* This was Paul's chief joy. You who love Christ could be contented, that all these worldly things should be trampled upon for a little holiness. When you feel the graces of the Spirit of God working in your natures, what a satisfaction and pleasure is it to you here; how do you rejoice in it. David, the traveller, that went to heaven before you, he rejoiced in this; the very thought of it was pleasing to him. *I went with the multitude to the house of God.* He worshipped in the beauty of holiness then, and now he is satisfied with the divine likeness; think on the pleasures he enjoys, and think them all yours,

ye that tread in the steps of David.

The third reason I would give is this, because it is what they have so longed for, and endeavoured after in this life. It is for this they have cried, and prayed, and offered strong cries and supplications, with tears, in the days of their flesh. How earnestly doth the apostle pray for sanctifying grace. Philip. iii. 11, 12, 13. See how he presses after holiness; he longed to reach after that perfection of holiness, which he should attain to and enjoy in the resurrection of the dead. It was for this holiness the saints strove while here, and fought with flesh and blood, and a corrupted nature. You that shall obtain this crown of righteousness, this holiness which the Lord shall give you, you shall then rejoice because possessed of that holiness you strove after here.

The fourth reason is, because it was what they died in the hope of. A Christian waits all his life for greater degrees of perfection, and at the end of his pilgrimage, he lays himself down to sleep in the hopes of it. It must be amazing pleasure such a man shall feel, when he is possessed of what he died in the faith of. The holiness and conformity that shall be put upon our natures, is far beyond our present knowledge or conception. "*Behold,*" saith John, "*now we are the children of God, but we know not what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is.*" And the joy we shall receive from this, is far above our conceptions.

A fifth reason why a conformity to God in holiness shall so satisfy the saints is, because their eyes then shall be opened to see more of the beauty of holiness than ever they saw here. The vision we have of God in this world, is but imperfect, as was said before; but

when we shall see holiness in its own glorious colours, then we shall see it worth having and enjoying.

Sixth. Because holiness is a likeness to God and Christ. And this is reason enough why the saints should rejoice in it, for they love to be like their God and their Saviour. Our first parents would be like God in knowledge, but they lost the holiness they had, by aspiring too high; but here you may endeavour to be like God, for God gives us many great and precious promises that we shall avoid all evil, and be made like God and our Saviour. Holiness is one of the robes which God himself wears.

The seventh reason is, because holiness prepares for the enjoyment of God, and holiness fits you for conversing with the saints above. *Without holiness, no man shall see the Lord.* Heaven is a place whereinto *nothing that defiles shall enter.* Unholy souls would find no pleasure there, nor could God take pleasure in them. It is *an inheritance in light.* There is perfect light; and if there were the least spot of unholiness on any of our natures, it would be easily discerned there. Unholiness would make us altogether unfit for the enjoyment of God. It is the righteousness of our Lord Jesus Christ, and what he hath done and suffered for us, that gives us a right to all the privileges above; but it is holiness qualifies us for the presence of God.

Our first inference is, that if holiness be a likeness to God, then a saint is no name of reproach, for it is a name like God. Sin is a reproach to any nation, but righteousness is the honour of any people. I hope there is no person here that reproaches his neighbour for being a saint, for it is the name of God's people, His character they bear.

Secondly, If holiness will be

so great a satisfaction to saints in the world to come, then holiness is worth seeking after in this life. It is worth your fighting for, since it will be your happiness in heaven. Strive to come as near perfection as it is possible in this life, since you have such encouragement that you shall awake with the divine likeness. *Let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.*

Thirdly, What a blessed satisfaction do sinners lose, when they shall awake in the other world. They cannot, and shall not, be satisfied with holiness. It is what you did not regard in this world, and you shall not have it in the life to come. There shall be no holiness for you hereafter, that did not seek after it here. Remember and tremble, you that love not holiness; you shall be satisfied with something else; you shall be filled with your own ways, and this is terror enough. See how the Prophet Isaiah describes Babylon's destruction, and under this allusion, how God will deal with the wicked at the day of judgment. The sword of the justice of God shall be filled and satisfied with the blood of your souls. Think, then, you that have no holiness here, what a dreadful surprise shall seize you. If saints be raised like God, you shall be raised like your father the devil. Sin and holiness are both unmixed in the world to come; the image of Satan shall be in a perfect measure on their souls. Then those that thought themselves but little sinners in this world, shall have the complete image of the tempter. Satan hath been waiting for thousands of years under the judgment of the great day, and you shall be wakened in hell under eternal damnation.

The next use is of comfort.

1. This doctrine speaks comfort to souls that labour under the

weakness of their graces, and strength of their sins. Harken, you that have been long fighting against strong corruption,—here is news of comfort for you. Your souls shall awake with the likeness of God. Bear up then for a little season, let your hands be strong, let your hearts be valiant for God and holiness. Ye mourning complaining souls, you that feel guilt lying on your consciences,—you that feel what a terrible thing it is to have sin abiding in your natures,—this doctrine speaks abundant consolation to you;—you shall see God's face in righteousness, you shall be satisfied with his likeness. David had this assurance, and this encouraged him in all his conflicts against sin, though now and then he was foiled. And this is the case of God's saints sometimes, they think of God and are troubled when their consciences are defiled with sin; but when they come to see God's face in righteousness, and to be satisfied with his likeness, then they shall no more be troubled. You shall be all transformed into the image of God; sin shall not have dominion over you any more.

2. Here is comfort against overwhelming sorrows for the death of pious relations. Were they holy in this world, then they are completely holy now; had they the faith of David here on earth, they have the happiness of David now in heaven. See what comfort Paul gives to mourners, *concerning them which are asleep, that ye sorrow not as others which have no hope.* Here is comfort that might satisfy you; you hope to see the faces of one another again, when you shall see the face of God in righteousness. Why should not we be well pleased when they are satisfied? They have no sin to vex them now, no guilt to break the peace of their consciences, nothing that defiles shall enter,

they have all joy, and are possessed of perfection.

The 3d use is of encouragement, 1st. Against the fears of temporal calamities: Do the clouds gather blackness, and look dark over your heads, are they ready to drop down upon you? Be comforted, the time is coming when you shall be happy with God in the holy place. Jesus is preparing for you every thing there that is delightful. Isaiah liv. 11—14. We shall all be brought into the presence of God our Father, and if you profess to love holiness more than any earthly joy, you should rejoice that this your joy shall be fulfilled. Holiness shall be yours, you may therefore part with all these things without a tear, because you shall see God in his own likeness. This makes you like your God, like the King of heaven, like your great Lord Jesus.

2. Another encouragement may be against the fears of our own death. It is encouraging to think, when we are going to die, that we are going to leave all sin behind us, and to be clothed with God's image. We are naked in this respect, that we may be clothed with holiness; and are not we willing to fetch this nap in order to this awaking? We may chide our own souls, that we are so backward to enjoy this holiness; that we should be so well

satisfied to live dishonouring God here, as we shall do while we carry about with us such a body of sin and death. Why are we afraid of lying down in that bed, whence we shall awake in the Divine likeness? It was a tedious delay, the fathers, the patriarchs of old, made in this world, when they lived so many hundred years in this wilderness; and I must say it is a blessing now, under the Gospel, when we have such clear discoveries of the future glory, that our years are shortened to seventy years. We have a shorter lease of our tabernacles now, or rather of our prisons. Had you and I a due sense how much we affront God, surely we should long to depart hence, and be like our Lord Jesus, which is best of all. Look to Christ then, and trust to his righteousness alone, that you may appear before the Father with assurance in the great day of accounts. Never let your Captain go out of your sight. Let us often be casting up our account, and calling over our evidences for heaven, and see whether we are made in some measure conformable to God in holiness here. If we be assured of this, then we should lie down easily on our death-beds, and yield our bodies to rest in the grave, being assured that when we awake, we shall be satisfied with the Divine likeness.

## ORIGINAL ESSAYS, COMMUNICATIONS, &c.

### THE ELEMENTS.

#### FIRE.

FIRE is the most sublime and terrible of all the elements. Latent or active, in its direct agency or its incidental effects, it pervades all nature, and is an universal agent in the phenomena of the universe. Without its operation, not a blade of grass could germinate, the earth's rich tapestry must

disappear, the mountains and the vallies would alike exhibit the dreary aspect of barrenness and desolation. Were radiant heat banished from our system, light would no longer visit the scenes of nature, and the earth would anew display the dreariness of that remote period, when it was altogether dark and void.

But to follow up the series of

investigations and reflections included in a philosophical inquiry into the various modifications of this subtle principle, is very far from my present intention. Though it might be both a profitable and interesting subject, it would demand from me an effort of recollection, and an extent of specific reference, for which my present leisure is not sufficient. It may not, however, be an useless or an unacceptable occupation, to devote a few "spare minutes" to the consideration of some of the more active and impressive manifestations of this magnificent and appalling element.

That was a glorious moment, when the mandate of the Almighty—*Let there be light*—instantaneously changed the darkness of space, into an ocean of brightness—when the floods of new-born radiance rushed into the gloomy recesses of the formless earth, and as the voice of God successively called into existence the wonders of creation, gave them the rich hues of day.

Light and fire are the special harbingers and attendants of Jehovah. He led his people nightly by a *pillar of fire*—He revealed himself to Moses in the bright, but unconsuming *flame*—and when he vouchsafed to dwell between the cherubim, his visible symbol, *the glory of the God of Israel*, shone from the mercy-seat.

Terror and despairing agony ruled in that dread hour, when the judgments of the God of purity overwhelmed the cities of the plain beneath a fiery deluge—when the temples of gorgeous idolatry, the palaces of pride, the halls of luxurious festival, the recesses of pollution, the hoards of wealth, the promise of the fertile earth, became a reeking furnace, a sulphureous Gehenna. No effort of ambitious composition can paint this fearful scene with half the force and relief that is given

to it by the simple but most expressive contrast suggested by the inspired historian. *The sun was risen upon the earth, when Lot entered into Zoar—Then the LORD rained upon Sodom, and upon Gomorrah, brimstone and fire from the LORD out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.* No pomp of elaborate and protracted description could equal this—the tranquil entrance of righteous Lot into his quiet refuge, with all the landscape smiling round beneath the dewy brightness of the early day; while, yonder, on the near horizon, the vengeance of Jehovah rains on the wicked, snares, fire and brimstone, and an horrible tempest. There is a skill, superior to art, in thus placing in contact, scenes and images of so opposite a character. Nothing can more powerfully illustrate the prophetic message—*Say ye to the righteous, that it shall be well with him—Woe unto the wicked, it shall be ill with him.*

Whenever the Scriptures record the terrible judgments of the Lord, we invariably find them described in this severe and sublime simplicity of language. When the sacred historian details the plagues of Egypt, he enumerates among them the *fire, that ran along upon the ground, the fire mingled with the hail, very grievous.* When he narrates the destruction of Nadab and Abihu, he employs the same unlaboured phraseology, *then went out fire from the LORD, and devoured them.* And when the complaints of the people displeased God, it is told, that *the fire of the LORD burnt among them, and consumed them that were in the uttermost parts of the camp.* To my feelings there is something unspeakably awful in the majestic calmness with which all this is said—there is an indescribable grandeur in the tran-



quillity with which the man of God identifies himself with his Master's cause and work, and, standing aloof from the vanities and passions of mankind, contemplates the scene of guilt and misery, without an emotion, excepting that of implicit submission to the will of Jehovah. Give these materials to a mere man of genius, and let him dress them up in the artifices of language and climax. He will produce a splendid picture; he will take the Nile, the pyramids of Memphis, the colossal temples and sculptures, the crypts and colonnades of the Thebais, for his scenery; the court, the priests, the "Memphian chivalry," will supply him with figures; the darkness that might be felt would form his shades, and the fires of heaven would bring out his effects. Or he would pourtray the tents of Israel, the sanctuary of the Lord, with the flames rushing forth to devour the offerers of *strange fire*; Moses standing near in stern composure, Aaron mourning for his sons, but resigned to the will of God, and the race of Abraham in the distance, fear-struck at the terrors of the LORD. A writer of talent, I repeat, might take all these striking circumstances, and heighten them into a most impressive representation, by dint of language and arrangement, just as an artist might work them into a magnificent picture, with his palette and his pencils; but, after all, these would be the mere sports and tricks of human imagination; they might excite and even elevate the mind; but in energy and effect they would utterly fail before the unadorned expressions which flow from the mind of inspiration.

What a terrible manifestation of the Divine Presence was that when the Mountain of the Law was altogether in a smoke, because the LORD descended upon it in fire, and the mountain burned

*with fire unto the midst of heaven, and the smoke thereof ascended as the smoke of a furnace.*—Not less awful, though yet more glorious, was that revelation of the God-head, when the incarnate Word stood on the Mount of Transfiguration, and his face did shine as the sun, and his raiment was white as the light, while a bright cloud tempered the splendour of Deity—And that will be a scene of transcendent glory, when God shall put forth all his majesty amid his saints. *Behold! a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne, were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunders, and voices; and there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass, like unto crystal.*

Time would fail me were I to attempt the distinct enumeration of the various forms and circumstances with which the element of fire is connected in the Holy Scriptures. Its sacrificial uses were numberless—It was employed by Joshua to purge away the iniquity of Achan—Fire from heaven consumed the offering of Elijah, to the utter confusion of the priests of Baal; and when that eminent servant of the living God had completed his task on earth, a chariot of fire bore him triumphant to his rest above—It laid aside its destructive power, when the Son of Man walked with Shadrach, Meshach, and Abednego, in the midst of the burning fiery furnace—And when this orb, with its surrounding system of pla-

notary worlds, shall have "absolved its fated round," when the mysteries of the divine counsels shall be unfolded and consummated, then shall fire obliterate all the monuments of human wisdom, art, and power, consume the globe itself, and usher in *the great and terrible day of the Lord*. Nor will its dreadful agency in the work of judgment cease here; there will be *an unquenchable flame, a vengeance of eternal fire*; the righteous award of those whose wilful impenitence has rejected the gracious and reiterated offers of infinite compassion.

And there shall its ministrations be confined; for the world of glory, the dwelling of the saints, the city of our God hath *no need of the sun, neither of the moon, to shine in it; for the glory of the Lord doth lighten it, and the Lamb is the light thereof*.

### THE THREE SISTERS.

#### AN ALLEGORY.

THERE were three sisters dwelling in one house, each marked by certain peculiarities of person and character. The eldest, with a frame full of life, health, and vigour, had an air of dignity and decision, which, at times, bespoke somewhat of sternness. The second seemed to have less of strength, but more of sprightliness; her face glowed with the bloom of spring, and the blush of morning; every feature and motion indicated a sanguine temper, an ardent aspiring spirit, and a mind of elastic spring, easily recovering from any temporary depression. The third, possessed a person admirably fitted to please and delight; her countenance was open, animated, and attractive; exhibiting the varied play of warm, liberal, and tender emotions; her voice was mild and musical, capable of those diversified tones and inflexions, which rendered it

at once the vehicle of thought and of sentiment; her steps and all her gestures were decent, graceful, and engaging. She had, blended in her constitution and habits, many of the principal qualities of the other two, without any of the stern severity, and the sanguine eagerness and impatience, which they sometimes discovered.

These three sisters, whose names were *Faith, Hope, and Charity*, lived in great harmony, and evinced a mutual attachment and dependance. In difficult affairs, and daring enterprises, Faith uniformly took the lead. Steady and intrepid, patient and persevering, when her object was clearly defined and approved by the judgment, and her purpose deliberately formed by the will, she shrunk from no task or toil necessary to its accomplishment. Hope, beside aiding and inspiring the efforts of her elder sister, had the happy art of assuaging any misfortune and calamity, of heightening the relish of every enjoyment by the infusion of an exquisite sweetness, and of gilding every scene and circumstance with colours and tints peculiarly attractive. Charity, alive to all the wants and woes of the human species, was ever ready with her sunny smiles, or melting tears, to comfort and soothe the sons and daughters of wretchedness; her eyes, her tongue, her hands, her feet, her every faculty and power, were busily employed in ministrations of compassion and kindness. These illustrious sisters performed more wonderful works, achieved more glorious victories, than any of the heroines whom history has enrolled in the book of fame. Faith had a notable shield and heaven-tempered sword, which, being firmly grasped in either hand, were able to quench the fiery darts and repel the fierce assaults of every enemy, and even make Apollyon himself flee. Hope had an extraordinary cruse, which,

in times of scarcity, would continue to run, without ever being exhausted, and she possessed a telescope, which, when the weather was cloudy, served to bring distant objects near, and render the unseen visible. Charity had a graceful *mantle*, capable of covering a multitude of spots and blemishes, and a medicinal *vial*, like that which the good Samaritan carried, in which was a balsam, whose virtue healed all sorts of wounds. When she found stains and offences, which were not easily to be removed, she gently spread her mantle over them, and hid them from the sight; and when she found any bleeding broken hearts, she poured from her vial the balsamic mixture, which gave speedy relief, and seldom failed to effect a cure.

These sisters, amiable as they were, had certainly their defects and faults. Faith, though far the most strong and active, now and then staggered, and became irregular and sluggish in her movements. Hope was not altogether free from fits of peevishness and discontent. The youngest, as I have before said, had so many charms in her benignant aspect, and soft winning address, as made her the general favourite; yet, being of a very delicate frame, she was subject to chills, and languors, and faintings, and did not use every means she might have done to prevent them. But without enlarging on their defects, I must say, that these lovely relatives, which is not always the case with persons nearly allied, were penetrated with the liveliest sympathy, and appeared necessary to each other. When Faith grew feeble and sickly, her sisters were half-paralyzed. If Hope were absent, though but for a short time, the whole house was sure to be hung in mourning, and filled with sighing and tears, till her return. Charity could do nothing without her

seniors and companions; and yet her presence was not less essential to them, as neither the plans of Hope, nor the work of Faith, succeeded in her absence.

I shall leave others to record their noble deeds, and numberless trophies, and only just touch on the nature and issue of their trials. Know then, gentle reader, that they were encompassed with bad neighbours, and what is far more grievous, were plagued and tormented with evil-minded and perverse domestics, who could neither be sent away, nor wholly subdued. Nothing is more true than the ancient proverb, "that the worst enemies are those of one's own house." It would be tedious to tell a hundredth part of the distractions and tumults, conflicts and woes, which the worthy sisters above described met with from this cause. Every generous purpose they could form was thwarted and opposed, every word in its meaning, and every action, in its motive, was misconstrued, and almost every cup was poisoned, at least embittered, by these spiteful inmates. And, beside, their dwelling, though originally built after a faultless model, and wonderfully contrived, so as to combine every possible convenience and accommodation, had been in such a manner shaken and injured by a terrible catastrophe, that it required the most vigilant attention and incessant repairs to keep it in a tenable state. The windows were dim, the doors shattered, the walls damp and mouldy, the timbers worm-eaten and decayed. At length, in a stormy winter's night, the house which had often rocked and tottered under the howling blast, suddenly fell with a tremendous crash. Faith and Hope, the two elder sisters, were crushed to death and buried in the ruins; the youngest, however, not only escaped unhurt, but, wonderful to tell, lost also by

the shock all her nervous tremours and languors, her chills and changes, her weaknesses and infirmities. While the sisters lived, she was dependant on them; but since their decease, all the virtues and excellencies of the three, detached from blemishes and defects, and refined to perfection, now concentre in her. Report likewise says, that she has risen to far higher honour and purer happiness; that she wears a robe of spotless white, and a crown of glory inlaid with costly gems; that she moves amid shining ranks of immortals, and occupies a mansion of indescribable magnificence; where, free from molestation, danger, and fear, and full of peace, and joy, and transport, she sings as an angel, and glows as a seraph.

AMICUS B.

*Billericay.*

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ADDITIONAL REMARKS ON THE MISREPRESENTATIONS OF MR. D'ISRAELI, IN HIS SECOND SERIES OF CURIOSITIES OF LITERATURE.

IN resuming my remarks I shall not confine myself to the paper entitled "Pearl Bibles, and 6000 errata;" though there are some statements in it, relating to the Assembly of Divines, which must not be passed over. Mr. D'I. records, that the little pearl Bibles were used by the members of the Assembly, and when they cited a text to prove their assertion, the great John Selden would reply, "Perhaps in your little pocket Bible, with gilt leaves, the translation may be so, but the Greek or Hebrew signifies this." Again,

"With a sort of religious coquetry, they were vain of perpetually opening their gilt pocket Bibles; they perked them up with such self-sufficiency and *perfect ignorance of the original*, that the learned Selden found considerable amusement in going to their 'assembly of divines,' and puzzling

or confuting them, as we have noticed. A ludicrous anecdote on one of these occasions is given by a contemporary, which shows how admirably that learned man amused himself with this 'assembly of divines!' They were discussing the distance between Jerusalem and Jericho, with a perfect ignorance of sacred or of ancient geography; one said it was twenty miles, another ten, and at last it was concluded to be only seven, for this strange reason, that fish was brought from Jericho to Jerusalem market! Selden observed, that 'possibly the fish in question was salted,' and silenced these acute disputants."

I am willing to concede that Selden might occasionally gain some advantage over individual members, from his extraordinary acquaintance with Jewish antiquities, and he would have obtained similar honours in the most learned convocation of clergy that Europe could then have furnished. I will also admit, that the clerical members of the assembly were not so adventurous in biblical criticism as modern theologians, and that, perhaps, they did appear afraid to follow his bold speculations. This, however, did not arise from their "*perfect ignorance of the original*," but from a desire, in their public deliberations, to sanction the received translation, and to rest on its authority rather than shake the confidence of the people in it by new readings or interpretation. But if the members were so ignorant, the fact reflects no small disgrace on the English Universities, for when the episcopal divines withdrew from the assembly, it replied to one of their objections, "that the divines of that assembly, except the Scots and French, were in *episcopal orders*, educated in *our own Universities*, and most of them *graduates*." And were these men *perfectly ignorant of the original*?

Fie! Mr. D'Israeli, you prove too much; so saying, you censure those learned divines, who presided over the learned Universities during the learned reign of that profoundly learned scholar and divine, King James the First. Richard Baxter, who knew them personally, has declared, "that they were men of eminent learning and godliness, ministerial abilities and fidelity. And the Christian world, since the days of the apostles, has never had a synod of more excellent divines than this synod, and the synod of Dort." Such authority will not lose its weight with your readers, because it is opposed to Mr. D'I.'s *ipse dixit*.

In the paper headed "political religionism," we are favoured with the following remarks on the ejection of 1662. "The calamity was rather of a private than a public nature." "This *ejection* was not like the expulsion of the Moriscoes, the best and most useful subjects of Spain, which was a human sacrifice of half a million of men, and the proscription of many Jews from that land of catholicism; or the massacre of thousands of Huguenots, and the expulsion of more than a hundred thousand by Louis XIV. from France. The presbyterian divines were not driven from their father land, and compelled to learn another language than their mother tongue. Destitute as divines, they were suffered to remain as citizens. These divines could not disrobe themselves of their learning and piety, while several of them were compelled to become tradesmen; among these the learned Samuel Chandler, whose literary productions are numerous, kept a bookseller's shop in the Poultry."

This is a curious paragraph. Mr. D'I. seeks to palliate the iniquity of the ejection, because it was not so iniquitous as the expulsion of half a million of Moors from Spain, the ejection of a
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hundred thousand Protestants from France, or the massacre of some thousands of Huguenots in Paris. No! it was not so bad! the generous and grateful Charles did not massacre them, they were *only starved*. He did not expatriate them, they were only *imprisoned*, and suffered to die in dungeons there,* rather than in the slightest degree mitigate the severity of their close confinement. Mr. Wilberforce, whose attachment to the established religion of the country none can doubt, has declared, "that they were shamefully ejected from the church, in violation of the royal word as well as the clear principles of justice." But perhaps Mr. D'I. would not consider the breach of either the one or the other as "a *public calamity*."

That gentleman, however, does admit, that the ejected ministers "could not disrobe themselves of their learning and piety." This is candid, for they were learned men; but were not the surviving members of the assembly among them? Yes! the majority of those ministers, who were *perfectly ignorant* of the *original* when in the assembly, could not disrobe themselves of their *learning* at the ejection! To reconcile these opposing statements, Mr. D'I. may perhaps discover, that Sel-den's taunts drove them to their Greek and Hebrew grammars, and that they redeemed time sufficient from their pulpit duties,

* This was the case of Mr. Jenkyn, who was committed to Newgate, for attending a private fast. While there, he petitioned the king for a release, his Physicians declaring that his life was in danger from his close confinement; but no security would be accepted. He remarked, a little before his death, "that a man might be as effectually murdered in Newgate as at Tyburn." At his funeral, which was attended by many eminent persons, and some scores of mourning coaches, his son, with a spirit becoming the occasion, gave rings with this motto, "William Jenkyns, murdered in Newgate."

during the commonwealth, to be-
come able linguists. Among those
who were compelled to embark in
trade, after the ejection, we are
told was the *learned Samuel
Chandler*. Now the ejection
took place in 1662, and S. Chan-
dler was born in 1693, and did
not open his bookseller's shop till
he had lost his private fortune by
the failure of the South Sea
scheme, in 1720! Let Mr. D'I.'s
admirers in future not think him
infallible, though he boasts of
authentic researches, and makes
an imposing show of authorities.

I have several other passages in
the three volumes marked for
quotation, but I will not trespass
on your pages farther than to re-
mark, that, throughout the work,
Mr. D'I. appears not content to
war against "the Sectaries," as
such, but against spiritual religion
wherever it appears. Thus in a
paper, entitled "Views of a par-
ticular Period of Religion in our
Civil Wars," he extracts from the
MS. diary of a Sir Symond
D'Ewes, a "zealous church of
England Protestant" of that age,
passages in which the worthy
knight manifests much anxiety to
discover "the *marks and signs of
a new life*" in his soul; and these
papers, written only for the pri-
vacy of the closet, are dragged
forth to public view, that the
quaintness of his style, the depth
of his solicitude, and the fervour
of his devotions, may afford sport
for the unhallowed wit of Mr.
D'I. and his readers.

In concluding, allow me to re-
mark, that if any contingency
should throw this paper in that
gentleman's way, I would advise
him also to seek for "the marks
and evidences of a better life,"
which he will find, at his last hour,
to be a much more important em-
ployment than reviling and scof-
fing at those "of whom the earth
was not worthy;" and your readers,
who have glanced at this and

the preceding article, will, I doubt
not, agree with me, that while he
may justly claim the reputation of
an amusing writer, it has not been
obtained without some sacrifice of
religious principle and historical
truth. B.

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ON THE PROPOSED ASSOCIA-  
TION OF CONGREGATIONAL  
CHURCHES, AND ON THE PRO-  
PER OBJECTS OF CHRISTIAN  
FELLOWSHIP.

THE judicious author of the Essay  
on this subject, in your Magazine  
for January, satisfactorily proves,  
that a general visible union of our  
churches does not rest upon  
scriptural precept or precedent;  
yet states that, in his opinion, "it  
is expedient"—and then asks,  
how shall this union be formed,  
and what objects shall it embrace?  
His observations on the objects  
proposed by Mr. Morison, are  
forcible and just. They are ob-  
jects which, I think, the congre-  
gational churches will not gene-  
rally approve; and which, for the  
sake of union must be dismissed.  
A *visible and effectual* union of all  
the congregational churches in  
England, concentrating all their in-  
telligence, and all their energies—  
and founded not on the basis of  
scriptural injunction, but on that  
of *expediency*, is a subject which  
demands to be fairly and fully  
discussed.

There may be some persons  
who have "a morbid sensibility to  
every thing approaching to *asso-  
ciated energy and advice*." Yet  
the worthy author, by whom this  
is considered to be a fact, will  
allow that *associated energy* has  
been frequently abused; and that  
the frequency of its abuse calls  
not only for moderation and pru-  
dence, in those who direct it,  
but demands the watchful obser-  
vation of every friend to the  
freedom of conscience, and the  
dominion of truth—*Humanum  
est errare*; and until associations

of churches are endued with infallibility, Christians should be cautious in what measure, and for what purposes, they invest them with power. The utility of associated advice is problematical. An association of churches would combine the aggregate of their virtues and their frailties; and its advice, when given, would merit submission and observance no further, than it proved to be a clear exposition of duty, in the case to which it referred; to require submission by the weight of its associated character, would be an invasion of the moral government of the Son of God. It might suppress, in weak minds, the due exercise of patient investigation, and lead to implicit confidence in the opinions of men—and thus exhibit the pallid form of moral obedience from whence its spirit had fled. Or it might provoke resistance, and induce the parties to whom advice is given to repel the authority by which it was enforced, as an act of aggression upon their sacred rights; and then the disorder, instead of being removed, would be increased. *Morbid sensibility* arises not so much from an excess of feeling, as from the want of a vigorous and healthy tone in the intellectual powers. It is a weakness to be seen in those who yield undue submission, or who oppose precipitate resistance; and from which, when their advice is slighted, associated bodies may not always appear exempt. Advice, in general, will be best received, when it is neither *authoritative* nor *formal*; when genuine friendship and sympathy, by private intercourse, conciliate the affections, inspire confidence, illuminate the mind, and rouse the powers of intellect to reflection; but *associated energy and advice* are not adapted to produce these necessary results; and hence their utility, in general, is a subject of doubt.

Dismissing the objects pro-

posed by Mr. Morison, "a Country Dissenting minister" asks, "what then should the congregational union embrace," and how should "it be conducted?" And then replies, "it should embrace *but little, for it cannot do much.*" This answer should never be forgotten, by those who are interested in this subject. Truly it can never do much, unless it embrace some definite object, whose simplicity and importance should unite the hearts, and engage the energies of the churches to whom it is proposed; and then, *nil desperandum.*

I admire the sentiment expressed, page 16, in the January Magazine—"I would not give a particle of Christian love to increase the *esprit de corps* of our denomination; but I do want to see a little more enlightened and dispassionate zeal for the principles of nonconformity." It is not necessary that there should be a national union to awaken "this enlightened and dispassionate zeal." Let such writers as the above correspondent, with the firmness, prudence, and candour which he possesses, give to the subject its proportionate importance in the circle wherein they move. Let independent Ministers (for I have not an "*inveterate abhorrence*" of the name) imitate the church-friends of the Bible Society, to prove that they do not compromise the principles which come down to them "fragrant with the virtues, and consecrated by the blood," of their "illustrious ancestors." Let every individual, in his private station, give proof, while his principles urge him, upon his awful *responsibility*, to think, and compare, and judge for himself, that they are highly prized, because by them he has been made intelligent, active, benevolent, and always prompt to co-operate with others in promoting that best of causes, for which his fathers suffered, and for which the Redeemer died. Let every

one "do his duty," and then, without a general visible union, independent principles will go forward, acquiring strength continually in their progress.

In my opinion an annual sermon, *explanatory of our principles*, is not necessary—is scarcely practicable; and if tried, would be of doubtful advantage. If a union should be attempted, it would be advisable to embrace a more *simple object*; the desideratum at present is *information*.

Let a meeting be held in May, of as many ministers, deacons, and other members of congregational churches, as shall approve the object; and let a committee of correspondence be chosen, and a circular be addressed to the county associations and individual churches, respectfully requesting information of their number and state.

Let an annual epistle be addressed to the churches throughout the kingdom, embodying the information that has been received, and requesting further communications on the subject. And,

Let there be, if practicable, an "institution similar to that in Red Cross Street," &c.

A friendly correspondence being established for the purpose of mutual information, may lead to ulterior objects of more importance and higher advantage; but this is the basis on which a union should be formed. At first, it might embrace only a minority of the churches; but if established in credit, it would be gradually extended.

However desirable a union of churches may be for their "*mutual advantage*," at present it appears impracticable to any considerable extent. There is too much *inert* matter in their composition. A considerable proportion of church members have only confused or inadequate notions of the *chief* end of their union. I wish not to degrade or libel their

character; but it is to be feared, that some churches are like the Ephesians, on a certain occasion, of whom it is said—"The more part knew not wherefore they were come together." Scarcely a thought is admitted beyond that of their own personal gratification and advantage;—and church fellowship is—*vox et præterea nihil*. Selfishness has brought them together; and though, in secular affairs, this is an energetic principle, yet as it is not a legitimate one in religious, it allows the soul to sink into supineness, when the object of its most vigorous pursuit should be the greatest good. Whence have arisen the disorders and schisms in independent churches, but from the undue prevalence of a selfish spirit!—And how is it that selfishness has been unduly prevalent—but from inattention to the noblest of all objects, the attraction of which would have brought into exercise all the generous feelings of a new-born soul! And whence is it that the cause of Christ and of perishing immortals has not engaged the *first* attention of Christian churches—but from negligence in not teaching them better!

I have read, with much pleasure, and with considerable advantage, various publications on the weighty subject of church-fellowship, and I always rejoice when the attention of the religious world is drawn to an inquiry so largely involving the happiness and the interests of Christian societies. It has, however, occurred to me, that one prevailing and important deficiency runs through the greater part, if not the whole, of these treatises—they do not state with *sufficient distinctness* the end of church-fellowship.

When church-fellowship is referred to the adoption of the social principle and to the mode of public profession; when it is described as a bond of union, as an act of submission, &c.—it is obvious to



remark that these are just and expressive illustrations of its nature ; but what is its design ? For what purpose has Jesus Christ instituted the union of Christians, and taken them into union with himself ? To assume that personal or "*mutual advantage*" is the chief end, appears to me a dereliction of one of the first principles of the Gospel. The grace of God undoubtedly permits, and urges the inquiry—"What shall I do to be saved ?" It encourages the child in distress to call upon its heavenly Father ; but then the promises are given, and grace is communicated, that it may cast all its care upon him, and by a renewal of strength, rise above personal considerations, to be an imitator of God, and a cheerful agent in performing his will. The saved or sanctified, and such characters as are fitted to be members of a Christian church, are distinguished from the self-interested inquirer ; they have entered into a new relation—are exalted to a higher rank—are breathing a purer air—and are called to nobler pursuits ;—they are assimilated to Jesus Christ, who said, "I came not to do mine own will, but the will of Him that sent me."

So long as imperfection remains, there will be a degree of apprehension, and a portion of selfishness in the human mind ; but the renovating principle of the divine life will induce Christians to feel, that they "are not their own"—that they are "bought with a price"—"that they who live should not henceforth live unto themselves ; but unto him who died for them and rose again." The Christian is not authorized to make his own interest the *first* object of his attention ; nor is a Christian church to seek in the first place its own advantage ;—nor should "*mutual advantage*," be the first object of a union of churches ; but *the advancement of the kingdom of Christ*.

If this be the object which demands attention, it must be in a paramount degree. There is no consideration that can be put in competition with it. *For this the church exists*—it is the *body* of Christ ; and as such is the visible agent by which he is accomplishing his designs toward a lost world. The spirit which he imparts to it, is to operate like leaven. All its consultations, measures, and interests are to be rendered subservient to the dispersion of his word, the diffusion of his spirit, and the extension of his cause. Its operations are to have an immediate bearing upon those parts of the world which are contiguous to its station. Firmness, prudence, patience, integrity, love, and perseverance, are to characterize its proceedings. From the intimate and vital union which subsists between the church and its head, this object becomes, of necessity, the object of its *first attention and pursuit*. Yet this appears, in a great measure, to be overlooked.

Is it not probable, that the corruptions of Christianity began in the dereliction of this sacred and generous first principle ? "All seek their own, not the things which are Jesus Christ's ;" says Paul, (Phil. ii. 21.) Was it not on account of negligence in this respect, that the Spirit said to the church at Ephesus, (Rev. ii. 5.) "Remember, therefore, from whence thou art fallen, and repent, and do the *first works* ; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent ?" And are not the moral diseases which infect so many churches in the present day to be traced to the same cause ? Forgetfulness and indolence enervate the whole system : then discontent, and murmuring, and slander, and strife, and divisions ensue. The members of a Christian church ought severally to consult with

their brethren, how the union of their talents and graces may be most usefully employed. There is a loud call for their individual and combined exertions, for the plague is making dreadful ravages around them, and they are the constituted agents of the great Physician for administering the *antidote*, which his infallible skill has prescribed for patients under this dire disease. Their fidelity in his service will be the most effectual preventive against their own infection, or restoration from their own danger. If any are indisposed to assist in a case of so much urgency, they are characters which ought never to have intruded into connexion with a Christian church; for they breathe infection, and pollute the atmosphere wherein they reside.

The cause of Christ in the world appears to me the direct object of church fellowship, or of Christian union; and I confess I have but little expectation of cordial and permanent co-operation among individuals, or churches of any denomination, unless this become the grand attractive—"the mark for the prize of their high calling." If this be slighted for any sectarian or inferior purpose, the result will be languor, suspicion, and dissolution; or it may be that the scene of action will become the arena on which some ardent spirits may contend for an unlawful prize.

Yet a meeting in the metropolis, in May next, for the purpose of obtaining information, may be rendered subservient to the renovation of a right spirit in particular churches, and to extended usefulness in associated bodies; and when the first of all causes obtains due attention, then Christian societies, of every denomination, will approximate till united, when the Church of Christ shall become the "joy of the whole earth."

A COUNTRY INDEPENDENT MINISTER.

## ON THE LEPROSY OF GEHAZI.

(To the Editors.)

MANY years ago I fell into the same difficulty as your correspondent, (see Cong. Mag. for August 1822,) respecting the leprosy of Gehazi. That a man smitten with so terrible a disease, from which the danger of infection was so great, as to require that even the slightest ground of suspicion of its existence required total seclusion from society; that he should have this disease to a degree so strongly marked by the emphatic language of the history, and yet should not only be found mingling with his fellow-subjects in unrestrained intercourse, but be admitted to free conversation with his sovereign—all this appeared very unaccountable. Perhaps, also, your correspondent can sympathize still farther; for it can scarcely be supposed that the querist laid his difficulties before you, until he had used in vain the accustomed means of relief. As to myself, on having recourse to such commentators as were within my reach, if I did not find my perplexities removed, I had at least the satisfaction to learn, that this point had puzzled wiser heads than mine. One told me that Gehazi's leprosy was of the most dreadful, inveterate, and dangerous kind. Another, that either his intercourse with the king occurred previously to the affliction, and the account was placed out of chronological order, or else that he repented of his crime, and was afterwards mercifully restored to health. Such an explanation might have done, if the learned man had rested it on something more digestible than "might be," or "must be." At length it occurred—and why it should not have occurred at first can only be attributed to the sheep-like propensity of following others, rather than using our own eyes—that perhaps the Mosaic

laws on the subject might suggest a solution of the difficulty.

Gehazi's leprosy is characterized strongly, as rendering him all over (I suppose) *white like snow*. Moses says, "And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to his foot, whosoever the priest looketh; then the priest shall consider, and behold if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: *it is all turned white*; he is clean." Leviticus xiii. 12, 13. Still farther, in verses 38, 39, a species of leprosy is described, called *בֹּהַק*, *Bohak*, (in our version rendered a freckled spot,) which did not subject to uncleanness.

On this modification of the disease, the following accounts throw still farther light: "*Bohak*," says Niebuhr, (description of Arabia,) "is neither infectious nor dangerous. A black boy at *Mocha*, who was attacked with this sort of leprosy, had white spots here and there upon his body. It was said, that the use of sulphur had been for some time of service to this boy, but had not altogether removed the disease."—"I myself," says Dr. Forskal, "saw a case of the *Bohak* leprosy in a Jew at *Mocha*. The spots in this disease are of unequal size. They have no shining appearance, nor are they perceptibly elevated above the skin; and they do not change the colour of the hair. Their colour is an obscure white, or somewhat reddish," &c. The remainder of the description may be found in Michaelis's Commentaries on the Laws of Moses, English Translation, vol. iii. pp. 283, 284.

The white leprosy, therefore, whether partial, as the *Bohak*, or universal, did not render a person unclean, most probably for the same reason, that in neither case was it infectious. And as that

of Gehazi was certainly of this kind, the difficulty in question vanishes. H.

#### ELEGANCIES OF MODERN IDIOMS.

(To the Editors.)

AT HOME.

I HAVE often reflected on the folly and extravagance of many of the higher orders of society, and the numerous expedients to which they resort to impair their health, dissipate their time, and lavish their property. Among others, it seems to be a prevalent custom, that the lady of the house shall, at certain appointed seasons, (seldom above once in the year,) "*BE AT HOME*." I was greatly surprised when I first heard the expression, as I cannot help thinking that *home* is the fittest place for the *ordinary residence* of a married lady. But my mistake has lately been rectified, by meeting with the following incident.

Having occasion one evening to pass through a principal street at the west end of the town, my progress was obstructed by a numerous train of coaches, which were so closely wedged together, as to render the street for a time absolutely impassable. On my inquiring into the cause of this assemblage, I was informed, that the Honourable Mrs. — was "*at home*" that evening, for the first time since her marriage; and that the husband was thus obliged to submit to a considerable expense, in order to support his rank in the fashionable world.

I cannot help expressing a wish, "*pro bono publico*," that as these ladies are not "*at home*" during the remainder of the year, they would condescend, in the course of their visits abroad, to inquire whether some part of their money might not be better appropriated, if it were bestowed on any of the benevolent institutions with which this country, and especially the

metropolis, is adorned. I will also suggest, that they personally inspect the abodes of poverty and distress, and administer suitable relief with their own hands.

As they have 364 days in the year to go abroad in, they cannot complain of the want of *time*; what deduction shall be made from their funds, I leave to their own discretion.

#### NOT AT HOME.

I HAVE been for some time reflecting on the folly and wickedness of those persons who order their servants to deny them, whenever they do not choose to see company, under the fashionable phrase of, "not at home." I formerly entertained a hope, that this kind of deception was wholly confined to those families, where the lady of the house is "*at home*," only once or twice in the year. But to my great mortification, I have lately discovered, that "not at home," is to be met with in almost every circle; and that it is now become a convenient sort of answer, whenever one has a purpose to serve in being denied. Against this practice I hereby enter a most decided protest; because there is not the least occasion for, or utility in, fabricating a falsehood of this kind. I am, moreover, afraid, that the deceptions which servants or children thus practice at our command, will be retorted on us in various other forms, whenever it may comport with their interest, convenience, or inclination. Indeed, this species of falsehood is doubly offensive, as it affronts both God and man. It offends God, by a direct breach of his positive command; and men, by losing their time, and disappointing them of the object of their visit.

In order to get rid of this kind of duplicity, I will recommend the adoption of a phrase, which will equally prevent unseasonable

intrusion, and at the same time will completely abolish the iniquitous practice above mentioned, *i. e. particularly engaged*. I have tried this expedient for more than thirty years with invariable success, and I am in hopes I shall confer a benefit on mankind, if I can write it into general practice.

Before I close, I will mention an anecdote, which I received from a gentleman of undoubted veracity. A minister from the country called on a person in London, who is well known in the religious world. On his inquiring for the master, his servant replied, "not at home, Sir." Now it so happened, that the minister had but a moment before seen him standing at his parlour window. On receiving the above answer, he entered the room where the gentleman was seated, and took the liberty to remonstrate with him on the sinfulness of such conduct, especially in a professor of religion. Ashamed of what he had done, the gentleman replied, "Sir, I repent."—"Do you so?" rejoined the minister, "*then bring forth fruits meet for repentance*." I have the case of a distressed minister in my pocket, and shall certainly expect your name and your guinea," which he accordingly received.

Woolwich.

CRITO.

ORIGINAL LETTERS FROM THE LATE REV. W. EVANS, OF STOCKPORT, TO AN ITINERANT UNDER THE PATRONAGE OF THE CHESHIRE UNION.

*Stockport, Feb. 8, 1811.*

MY DEAR BROTHER,—Your last gave us very great pleasure. Though we do not wish to judge of the goodness of any cause from the *present* success which attends it; yet it cannot but afford your mind and ours great comfort, and encouragement to go on, when we find that we do not labour altogether in vain.

It is no wonder you should be tried in different ways. The doctrines of antinomianism are so favourable to the pride and depravity of the human heart, so well calculated to produce presumptuous boldness, so productive of a quarrelsome and captious spirit, and a habitual neglect of the private duties of practical religion, and they so effectually release men from all unpleasant restraints, that it is no wonder some should be led astray.

You cannot fail to observe, that the persons who adopt these notions, are in general men of bad natural tempers, the tyrants of their own families—men who love but some parts of the Bible, and who pervert the rest to serve their own purposes—men who, instead of bowing to the authority of revelation, will make revelation bow down to their idol—men who can unite long with no church or society, but who are the pests and plague of all who are *cursed* with their company.

They will submit to no majority. They will endure no discipline. They will not hear searching and faithful preaching. They love to hear the minister prophesy smooth things. Duties they hate, and privileges they ungratefully abuse. They delight in outraging all the kind and decent civilities of life, barbarously tread under foot all modesty and feeling, and, like their father, they glory in the mischiefs which they produce.

I am glad that none of these things move you. They are not worthy of much regard. Such persons think very highly of themselves, and nothing disappoints and mortifies them so much as neglect. It is vain to attempt to reason with them, for it is useless to teach the wise.

For myself, I never attempt the recovery of such deluded individuals, until some afflictive provi-

dence overtake them, or some signs of a better disposition of mind appear; but seldom, indeed, is this the case.

Warn the flock against the pestilential infection. Have no fellowship with such yourselves. Commit all to God, and “be steadfast, unmoveable, always abounding in the work of the Lord.” Love to all friends.

Yours, in Christ,  
W. EVANS.

*Stockport, March 12, 1812.*

MY DEAR SIR,—Your last letter excited a variety of feelings in my mind; I was rather *depressed* by your account of S—, much *pleased* with the statement of your prospects of usefulness at W—, H—, &c. &c. &c., and inclined to *laugh heartily*, when you observe in the postscript, that you had written the *desponding* part of the epistle *before* the Sabbath, (possibly in the tremendous gloom of a Saturday night, so awful to some persons!!!) and the remainder on a bright and cheerful Monday morning; that day of joy, and rest, and recreation. The chapel (so lately deserted), was “well filled each part of the day!” I heartily rejoice to hear it. But does not this show my brother how groundless his fears often prove, and how needless it is to despair? It is, indeed, highly proper to feel a lively concern for the cause of Christ; but what, if death take away some, and providence remove others to different stations, must *you also* sit you down and die? Is not the removal of some to “the general assembly and church of the first-born,” a cause of solemn thankfulness? Is not the removal of others to distant places a loud call upon those who are left, and you above the rest, to “be steadfast, unmoveable, always abounding more and more in the work of

the Lord?" Are there not several young persons who would willingly come forward in the school to supply the expected loss? Are not your pleasing prospects in all the other places sufficient to counterbalance an *occasional* thinness in your chapel at S——?

My dear friend, the grounds of your dejection are not, at *this* time, of a very *serious* kind, and I hope you will excuse my not treating them in a very serious manner. I wish the pipe had been broken to pieces that suggested such melancholy musings. Study to form and govern your feelings on such occasions by the Bible. Truth is ever the same, however men may change. You are not accountable for the number of your hearers, if you can lay your hand upon your heart; and say, "I have kept back nothing profitable; I have not shunned to declare the whole counsel of God." Do not look at every flying cloud, which often passes away not more rapidly than our foreboding fears. You have a good Master, who has certainly owned your labours to a very encouraging extent. Look to him, and faint not. Depend upon him, simply, and exclusively of all creature dependance. To his kind care I most sincerely commend you, with two hints of advice, which I hope will not be unserviceable.

1. I think it would be useful if you would encourage any young persons, whom you may find disposed, to study to *qualify* themselves for *teachers* in the Sunday school. Encourage those who are now teachers to pay attention to this, and endeavour to preserve a *succession* of zealous and able teachers.

2. I wish you would be as *particular* as possible in giving an account of the dying experiences of those whom the Lord takes away by death. These are peculiarly encouraging to believers in ge-

neral, and the friends of the Union are thereby stimulated to go on in the work. If you could send a few particulars of poor Mrs. S——'s last moments, in the course of the next week, they will be very acceptable. My love, &c. &c.

Adieu! yours truly,  
W. EVANS.

#### QUERIES.

GENTLEMEN,—I lately heard two excellent discourses, founded on 2 Tim. chap. ii. ver. 19. In the introduction to the first discourse, which was exceedingly animated, the preacher took occasion to depict, with great clearness and perspicuity, and, at the same time, with peculiar force and energy, the errors that began to creep into the church, *even* in the Apostles' time. He likewise observed, *en passant*, one or two reasons why those errors were permitted.

Thinking, however, that this subject might merit a more critical inquiry, and not be altogether without its use; I beg to propose the following queries, for the consideration of such of your valuable correspondents as may feel disposed to take them up. And lest any, or all of them, should wait, in the expectation that I myself should answer them, I beg to assure them that I intend no such thing.

I am, Gentlemen,

Yours very respectfully,

Jan. 20, 1823.

JOSEPHUS.

Query 1st.—On what grounds may it be supposed, or concluded, that errors in Scripture doctrine were permitted to invade the church of Christ at so early a period as we find they did?

2d.—Whether this early defection from the truth, accompanied, as it was, with great havoc and devastation in the church, did not, through an infinitely wise and overruling Providence, tend to the full developement as well as the entire establishment of the truth?

## REVIEW OF BOOKS.

*Travels along the Mediterranean and Parts adjacent. By Robert Richardson, M. D.*

(Concluded from page 152.)

WE resume with peculiar gratification our notice of this valuable work, of which the second volume, in particular, is not surpassed by any book of eastern travels that we are acquainted with, in interesting fact and important illustration. There is no ostentation about Dr. Richardson; he brings a large share of knowledge to bear on the points which he has occasion to discuss, without setting a trumpet to his mouth to proclaim his attainments and his discoveries to the world. And, with this, there is a marked character of good sense and acuteness throughout his investigations, that has effectually prevented him from becoming the dupe of his learning. Nothing is more common than to find men of considerable talent and acquirements, absolutely neutralising their opportunities and advantages, by a desperate attachment to some preconceived hypothesis; following it "through brake and through briar," until, like a true *ignis fatuus*, it fairly deposits them in a quagmire. The Zodiac, for instance, so mercifully demolished by Dr. R. through what vagaries and distortions has it not led its planet-struck votaries?—like the *Atlantide* that bewildered Bailli, and the Hindoo *Yogues* that led the infidel philosophers of France delightedly astray after a scheme which was to crush the Mosaic cosmogony under the weight of innumerable ages. From this injurious habit of mind Dr. Richardson is singularly free. He fixes a keen and curious eye on the object before him, describes it distinctly,

and if it requires comment, never presses his explanation dogmatically, but stating his views and reasons clearly and candidly, leaves them to stand by their intrinsic strength, without striving to prop or buttress them by capricious theories or arbitrary suppositions. A striking instance of this occurs in the early part of the second volume of the work before us. Belzoni, from a few insufficient observations, had rashly assumed, that the Egyptians were acquainted with the principle of the arch. Dr. R. shows, in the clearest possible manner, that the facts hitherto collected do not bear out the inference, and that the appeal to ancient authority affords no support to the hypothesis. But, unlike other system-demolishers, he does not avail himself of his advantage, to put forward any scheme of his own, nor does he content himself with a simple refutation of the evidence hitherto adduced; he points out a probable and satisfactory mode of settling the question, by the examination of the interior of a *brick* pyramid, which has yet been unopened. If, he justly observes, the chambers shall be found ceiled with large transverse stones, it will furnish complete proof that the Egyptian architects were unacquainted with the easier, stronger, and more scientific method of adapting the arch to such situations. He likewise thinks it not improbable, that additional illustrations of this point might be found in the ruins of Babylon, and we wish, with all our hearts, that the Doctor were now engaged in the examination. Our knowledge of the tract in which lie the mouldering relics of that gorgeous capital of the east, as well as of the remains themselves, is exceedingly imper-

fect, and neither Mr. Rich, nor Captain Frederick, have thrown sufficient light on this interesting subject. Those gentlemen made, it is probable, good use of their eyes within certain limits; but the whole region requires to be minutely explored, and the pickaxe and the spade should be unsparingly exercised.

The second volume commences with a detailed, and very intelligible, description of the magnificent ruins of Thebes, at the outset of which Dr. Richardson has given a decisive proof of the little reliance that is to be placed on the representations of French travellers. While they allow themselves in the grossest imputations on the veracity of other voyagers, they are themselves fully entitled to the reproaches they heap on others. *Bruce est un menteur* is an awkward phrase from the pen of a *savant*, and should, at least, have cautioned the courteous literati who adopted it, against a similar delinquency. In the magnificent work on Egypt, compiled from the memoirs and drawings of the learned and scientific individuals, who accompanied the French army in its invasion of that country, the graphic misrepresentations are so thick and palpable, as to destroy all confidence in this their great national publication, though tendered at a price,—600 guineas,—which might be supposed to guarantee scrupulous correctness. The profession of Dr. Richardson afforded him many advantages, and procured for him the confidence of the natives, though it unavoidably exposed him to intrusions on his time. The following is an interesting picture.

“On our arrival at Luxor we alighted from our asses, in a large court in the Coptic quarters: here the reverend conductors departed to their homes, and left me in the midst of a numerous assembly of Christian patients, who had been collecting there during the whole

of the day to receive advice for their different complaints. I sat down in the open court, and the invalids collected around me, and seemed really to rejoice as much that their visitor was a Christian as that he was a physician. The old and the young, the blind, the sick, and the lame, came to me with a joy and confidence that it was delightful to witness, and which it is impossible to describe. Having operated on one of their eyes, I withdrew the knife at the end of the operation, and pausing a little before I bound up the wound, looked round upon a crowd of about an hundred individuals by whom I was surrounded. Instantly one of them wishing to say what he thought would be most agreeable, called out, ‘Koulli Nazarani,’ they are all Christians. Koulli, Koulli, all, all, was immediately re-echoed by the whole assembly; imagining that the most gratifying sight that can fall under the eyes of a believer in Christ, is an assembly of men and women worshipping the same God, and resting their hopes of eternal salvation on the same Saviour with himself. It is, and it always ought to be so; but if at any period, or on any occasion, the acclamation on the ear may be allowed to thrill more gladly, in the heart than another, it is when the glorious confession bursts spontaneously from such an assembly as this, who, for ages, have held fast their faith in opposition to their rulers and their neighbours, by whom they are degraded and held in contempt. Here is a Christian wanting advice, was an appeal that the Coptic applicants constantly employed, when they saw me surrounded by the consulting votaries of islamism, who kept them at bay, or when they had arrived too late for the morning or evening hours of consultation. My conscience bears me witness that it was, an appeal which they never made to me in vain.

During the whole time that I remained in Thebes, I am sure I had not fewer than twenty patients a-day, both morning and evening, from all parts of the country. Money they had none to give; but they brought freely of pigeons, fowls, and eggs, which was all they had to bestow; but which, to the great annoyance of our young Reis, I never accepted. ‘Let them take the physic, and I will take the pigeons,’ said the youthful Abdallah, who was a man of taste, and preferred boiled eggs and poultry to boiled bread and water. His eye glistened on the birds, and his mouth filled with water, as if his teeth would devour the hand that refused the feathered younglings.”—pp. 102—104.

The Doctor is, we believe, the first who has noticed the prevalence



ing practice, among those of the natives who are followers of the prophet, of *tattooing* the skin of the right arm, a little above the wrist, with the *Tirsi Moslimin*, or shield of the Moslem. It was early in the morning that the party, after having completed a general survey of the antiquities of Thebes, embarked on their return. As the *djerms* floated down the Nile, the sun rose majestically over the mountains of Diospolis,

“Saluting with his earliest ray the opposite hills of Gornou; then touching his favoured Nile, he lighted up all the surrounding plain. The interesting and beautiful scene gradually retired from our sight. The smaller propylons of Karnac and Luxor first yielded to the distance; the lofty gateway and obelisks of the former continued longer in view; but at length they also sunk into the horizon, and, by eight o'clock, nothing but the sycamore-tree at Gornou of all our acquaintances in Thebes, lingered in the vanishing point to bid us a long and lasting adieu. The song of the boatmen as they towed us along, and the succession of villages in our course, called up again our travelling recollections, and compensated in some measure, by their variety, the regret that we felt in quitting this most interesting and inexhaustible field of ancient ruins, where the inhabitants had used us with an uniform kindness, and the constant and delightful occupation of the mind made the stay of a whole month appear but as the passing of a day.”—p. 126.

We cannot, however, accompany our traveller through the various scenes and circumstances which intervened between his departure from Thebes, and his entrance on the frontier of the Holy land. The journey through the desert of El Ariah is described with much spirit and picturesque effect, and the luxuriant vegetation of Palestine is richly painted. At Jaffa, Dr. Richardson acquired prodigious fame in his capacity of *Hackim*; he made his *début*, by ascertaining, that a man who had no disease was in good health, and he managed this farce with a dexterity which enabled him to gratify his feelings, by administering

relief to real ailments. He gives an entertaining description of his professional introduction to the wife of the “grand paymaster of the city.” It was first inquired, whether it would be necessary to feel the pulse, and when this was affirmed, no difficulties were started. But when it was added, that the face must be seen, the worthy mussulman was stunned, and after smoking for a considerable interval with redoubled energy, tried to negotiate with the Doctor for an abatement or modification of his requisition—he proposed that the countenance should be inspected in detail, that the mouth and tongue, the nose and cheeks, should be examined separately, and that the eyes should be quite unseen. The Hackim, a good deal amused by this absurd delicacy, frankly told the gentleman, that he had not the smallest desire to see the lady, but that if he were required to prescribe for any specific disease, he must have a fair opportunity of ascertaining its seat and character. This comic discussion terminated in a satisfactory interview with “a plain, diffident, unaffected, and apparently amiable woman, who held out her hand, showed her tongue, and face, and eyes, without any hesitation, as a sensible woman would do in this, or in any other country, and told the tale of her sufferings with great simplicity.” Her disease was of a nervous character, and clearly the effect of seclusion. Dr. Richardson stated this without any ceremony to the Turk,

“Telling him, if he wished his wife to get well, she must be unshackled and restored to the liberty of which she had been unjustly deprived: that she must quit the relaxing seclusion of the harem, for air and exercise in the country: that gentle exercise on horseback, and one month's residence in the bracing air of Mount Lebanon, would do her more good than all the medicines in the world. On hearing me pronounce to

this effect, the *grand payeur de la ville* seemed rather disappointed, and though he acquiesced in the propriety and justice of what was said, yet looked as if he had expected some thaumaturgic physic, or that by some magical spell or abracadabra pronounced on the spot, his wife should be restored to him sound and whole as at the first. The conversation ended with his agreeing to take his lady to his country residence, as soon as he himself could accompany her, and thereby afford her the best opportunity of recovery in his power. The purport of this conversation with the *grand payeur de la ville* was retailed by the interpreter to every Mussulman who consulted me about his wife, and I had no more any occasion to bargain with the husband for a sight of his lady's face, when called to prescribe for her. The ladies, however, were not always so compliant; and what made it still more ridiculous, even ophthalmic patients would not show their eyes till shook, and abused, and threatened by their husbands. How much it is to be wished, for the health and comfort of the fair, that all that absurd Oriental seclusion were abolished, and that their selfish and unfeeling masters were convinced, that a religious education and sound principles in the mind, are more effectual guardians of virtue, than the bars of a castle"—pp. 214, 215.

At Ramla, the Doctor was besieged as usual; though the party had encamped at the distance of two miles from the walls, a crowd of invalids came soliciting advice. "Both high and low, the mayor of the town, the attorney, the grocer, the scavenger—all came pouring up the hill," and several who were unable to procure an audience, followed the Hackim to Jerusalem. On the route, the travellers halted at the residence of Aboughsh, the chief of the district, and the description of an Arab feast is so good that, though we have more interesting matter lying before us than we shall be able to find room for, we cannot pass it by.

"The sun sinks beneath the horizon, and we enter his substantial dwelling. The prince himself led the way up one pair of stairs, followed by the Earl and Countess of Belmore and the gentlemen of their suite. He conducted us into his principal room, which was fitted up

in the usual Eastern style. A low portion, cut off by a rail across the room for the servants or visitors of inferior consideration to stand without, and an elevated and a larger portion within, provided with a low sofa round the sides on the floor, for the accommodation of these visitors whom the chief delighted to honour. One small window illuminated the apartment; but it was now beginning to get dark, and the light of the sun was succeeded by that of a farthing candle, which only served to make darkness a little more visible than the faint rays of twilight.

"On the appearance of dinner the farthing candle was exchanged for one of larger dimension, set upon the floor; the dinner was also set down on the floor at our feet, and we hitched down from the edge of the sofa to reach it. It consisted of a great profusion of rice, boiled fowl, different kinds of boiled and minced meat and rice mixed together, forming a kind of sausage inclosed in the skin of a gourd resembling a cucumber, and several other trifling articles, all of which were so admirably seasoned, that having tasted of one we felt no disposition to quit it for another, and when we had done so were as little inclined to return or to change it for a third or a fourth: yet most of us I believe were induced to try a little of each of them, and became such proselytes to Arab cookery, that we protested in good earnest we should wish to dine so every day in our lives, as far as eating was concerned; though neither roast-beef, nor plumb-pudding were among the dishes. Not so with respect to the auxiliary implements of feeding, which were rather of an awkward description, though ancient as our mouths, and all of us had them in our finger ends. Forks and knives there were none, and only one spoon to help a little lebn or sour milk upon the rice. When the invitation to commence the attack issued from the lips of our landlord, we looked at each other as much as to say, 'how shall we proceed?' The good man himself sat by, and, out of respect for his guests, did not mean to partake of any thing till they were satisfied, which Lord Belmore perceiving, immediately requested that he would set us the example, and pressing him thereto, then 'bismilla,' in the name of the Lord, a pretty general, though not an unusual signal among the Arabs to commence the act of manducation, he tucked up the long dangling sleeves of his shirt as far as his elbow, and thrust his washed hand into the mountain of rice that smoked before him, and having taken a handful he formed it into an oblong ball by folding his fist, which, when done, he put his finger and thumb behind it,

thrust it into his mouth, and down his throat in the twinkling of an eye. Then he tore off the leg of a fowl, part of which immediately followed the rice, the rest was returned into the plate to serve the next comer to the dish. Again he returned to the rice, and again to the fowl or the beef; judiciously alternating layer upon layer, handing, mouth-ing, and swallowing, and hospitably inviting us to follow his example, and instructing us how to ball the rice and thrust it into our mouths. No ceremony or city civilization here. His brother followed at a distance, and did not begin till after much intreaty; but once engaged, played quite as good a fist as Abougósh himself. Thus we all went on eating, talking, laughing, and enjoying ourselves, till abundant repletion taught us to desist; then Al ham de lelahi, glory to God, we are satisfied, and a servant comes round with a pitcher full of water, part of which he pours upon our hands, we wash, and it falls into the basin below, then having dried he receives the towel, and goes round to perform the same ceremony to the next, and thus makes the tour of the company."—pp. 226—229.

Dr. Richardson's first occupation in the Holy City was in his medical capacity. Early in the morning after his arrival, he was applied to on behalf of Omar Effendi, the chief of the sacerdotal tribe resident in Jerusalem, whom he instantly visited, and found labouring under the painful and dangerous visitation of severe chronic inflammation of the eye. The first business was to procure an interpreter, and Omar's servant going out for that purpose, and "laying hold of the first polyglot he met, brought in a Frank shoe-maker, who unfortunately," laboured under a defective utterance, and made the business of explanation exceedingly difficult. Dr. R. intimated to the Effendi, that the most effectual remedy would be found in "repeated scarifications of the inner membrane of the eye-lid;" this was an unpalatable mode of cure, but it was, at length, so far submitted to, that a wish was expressed to witness the performance of the operation on some other

afflicted individual. A subject was soon found, and the result was every way successful.

"This screwed up the courage of the noble Turk, (noble, I believe, is the practical signification of the word *sche-reeff*,) who now expressed his determination to follow the example of my Christian patient; a resolution which was highly applauded by all his attendants. He preferred, however, having the operation done in an adjoining room, which was both larger and better lighted, the one which we occupied being very small, and lighted chiefly from the door. For though I had informed him, and he had had an opportunity of judging for himself, that the operation was but a mere scratch, yet both he and his visitors considered it in the most serious light, and on entering the other apartment, the first thing he did was to kneel down and say his prayers, accompanied by the Mufti or Capo Legge, who is his cousin-german, and several other Turks, some of whom belonged to Jerusalem, others were Santones from Damascus. They prayed all altogether most devoutly and fervently, and bowed themselves down to the sofa on which they knelt, and seemed to kiss it, and could not have been more in earnest, or more importunate had he been going to be put to the torture or tied to the stake to be burnt, or subjected to the most dangerous operation. When the prayers were ended, he came and sat down beside me, on another part of the divan, apparently resigned to his fate. However, when I proceeded to handle the eye, and evert the eyelids, he stopt me to bargain that I should do his exactly as I had done the Christian's, that is to make only three incisions in each eye; a circumstance which I was quite unconscious of: however, both the Capo Verde and his friends had caught it, and imagining that I certainly performed the operation in the best style to the Christian, or that some important secret lurked in the number three, requested that it should be performed in every respect the same; with all of which I promised to comply, and immediately proceeded to operate, while his friends returned to their prayers. One of his servants held a basin of water, and an old Christian woman who acted as the family apothecary superintended. When the operation was finished on one eye, his friends left their prayers, and came around him, and as it bled freely, they expressed their gratitude in pious ejaculations, which were emphatically reiterated at every bit of clotted blood that was taken out of the eye, and which Omar Effendi never suf-

ferred to be thrown away till he had taken it between his finger and thumb, squeezing and holding it up, protesting that it was diseased flesh, which the more knowing ones were not willing to allow; adding that his eye would now get well, for the disease was cut away, that he felt that eye move easier and better already; to which all his friends answered, *nshalla* or *ishalla*, a word which the followers of Mahomet pronounce with more devotional fervour than any word that I ever heard pronounced by any people in any language, and which is equivalent to God grant, or may it please God; a prayer in which all joined, for the man is a good man, and much esteemed and beloved. Having finished the operation on one eye, I proceeded to the other, being reminded of my promise to stick to the number three, and his friends returned to their prayers, which they left as before on my withdrawing the lancet, to comfort their friend and to join with him in pious sentences of congratulation, which they utter with much feeling and solemnity."—pp. 243—245.

This intimate and beneficial intercourse with so dignified and influential an individual as Omar Effendi, procured for Dr. Richardson a singular advantage, no less than the privilege of inspecting the celebrated Sakhara, a superb mosque, standing on the reputed scite of Solomon's Temple. With the exception of Des Hayes, the Ambassador of Louis XIII. who had obtained permission to enter it, but was withheld from availing himself of his license, by the apprehension of danger from the irritated mussulmans, no Christian, as such, had been allowed to enter its hallowed precincts. The Spaniard Abadia, in the character of Ali Bey, had visited it ostensibly for purposes of devotion: happily he was not detected in his assumption of the Moslem garb and character, or his life would have paid the forfeit of his temerity. Dr. R. first explored it by night, under the guidance of a fierce black, who was the Effendi's servant. Entering the Haram Schereeff, or consecrated precinct, he ascended the steps which led to the Stoa Sakhara, or marble platform which surrounds the

mosque, and on which it is erected. Marble walls, lofty columns, a highly ornamented dome, are the principal architectural features of the interior; and the print of the Prophet's foot, the marks of the Archangel Gabriel's fingers, with other marvellous objects of superstitious admiration, are exhibited in the mosque and its inclosure. The crypts, supported by countless columns which extend beneath this building and the contiguous mosque of El Aksa, exhibit the marks of remote antiquity; but Dr. R. was only allowed a hasty and distant glance. Indeed, the whole transaction seems not to have been entirely without danger, for on the second visit, by day-light, some of the Turks whom they met, eyed him with ferocious glances, and one went so far as to express his indignation at the polluting presence of the Giaour. For the minute and distinct description of these edifices, as well as for the masterly investigation of the peculiar features of ancient and modern Jerusalem, we must refer to the volume itself. On points like these Dr. Richardson appears to great advantage; he tells a story, or describes a scene, admirably, but we prefer him in his clear and expressive delineations of involved and antiquarian details. There is about him a manly disdain of wordy speculation, a thorough contempt for barren hypothesis, which, with his habits of skilful and attentive exploration, render him perfectly trust-worthy; we follow him with entire confidence, and derive both entertainment and instruction, in no common degree, from his descriptions and illustrations. In the instance before us this has been especially the case. Much error has been rendered current in the world by the various travellers who have given to the world their sketches and recollections of Jerusalem, nor can even

Dr. Clarke be considered as entirely exempt from this imputation.

Dr. Richardson's representations carry with them intrinsic evidence of their accuracy, and they will be found at once to supply extensive corrections of prevalent mistakes, and to throw new light on a most interesting subject. We must make room for the following animated passage, and with it conclude our extracts from this valuable work.

"From Gethsemane we wound our way up the Mount of Olives, which is a beautiful round table-shaped hill, covered with verdure, and crops of grain, with a sprinkling of olive trees in different places.

"About half way up the hill is a ruined monastery, built on the place where our Saviour wept over Jerusalem. From this point the spectator enjoys, perhaps, the best view of the Holy City, and the three hills on which it stood are distinctly seen. The Harâm Schereeff, and mosque of the Sakhara appear to particular advantage, and it would be difficult to conceive any thing in the form of a building more light and beautiful. On reaching the summit of the hill, the eye commands a delightful view of the surrounding country; extensive, however, only towards the east, on which side it embraces part of the dead sea and the river Jordan. There is a small village on the top of the mountain, and tolerable good crops of barley growing all round it. It is not relatively high, and the summit is not above two miles distant from Jerusalem, and would more properly be called a hill than a mountain. This was the frequent resort of our Saviour and his disciples, and every spot around is teeming with interest and scenes that eloquently speak to the heart; but that which imperiously calls away the mind from all the others, is on the highest point of the Mount of Olives, the place where our Saviour, blessing his disciples, was taken up into heaven. What a dreadful separation, Christ and his disciples! No parting on earth was ever like unto this. Those who enjoyed his visible presence, and heard the heavenly instruction that flowed from his lips, could best describe their bereavement; but they were stunned and speechless; and who shall attempt to take up the theme? It is like the interruption of the divine intercourse in Paradise, the greatest privation that ever was sustained by man. Yet how unlike! The separation in Paradise left wrath and tribulation, and the curse of a

broken law, and man, ashamed to show his face under the weight of his offence, and the alarming conviction that the same God would annihilate the guilty race who, by their sins, had occasioned the hiding of his countenance; but the separation on the Mount of Olives left peace and blessing, and the promises of consolation—a restoration of the intercourse with God, since Christ had healed up the breach by which they were divided. The eyes of the Apostles gaze up into heaven; the eye of the body is speedily obscured in a heavenly pursuit; but for the spirit of the Christian in this line of vision there is no vanishing point, it shoots along the tract with its ascending Saviour, enters in his presence the mansions of the blessed, and appears, for the first time since the fall, in the presence of a reconciled God. This was an ecstasy not soon to be recovered from; the spirit enjoyed it, but the flesh was unconscious. The Apostles stood gazing up into heaven, till two of its messengers in white apparel recalled their spirits to the scene of their terrestrial operations. 'Ye men of Galilee why stand ye gazing up into heaven! This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.' He shall not come as the avenging God that planted the flaming sword to keep the way of the tree of life in Paradise; but as a reconciled and a blessing God, for he was taken up into heaven in the act of bestowing his blessing, and in like manner we are assured he is to return. Such heavenly strains did not fall ineffectual, the Apostles worshipped their God and Saviour, and returned to Jerusalem with great joy." —pp. 366—368.

After an affecting parting scene with Omar Effendi, Dr. Richardson left Jerusalem on his route homewards, and, after visiting Nazareth, Damascus, Balbec, and Lebanon, the whole party embarked at Tripoli for Malta.

We are indebted to the present work for much valuable information on the exact position of important points; accurate observations were made, and the latitudes and longitudes definitively calculated.

There are a few expressions not in perfect good taste, which a second edition will give Dr. R. an opportunity of correcting.

*Short and Plain Discourses for the Use of Families.* By the Rev. Thomas Knowles, B. A. In three volumes. 12mo. 13s. 6d. 1822. Simpkin and Marshall.

MR. KNOWLES is advantageously known as the author of a small volume entitled "Satan's Devices Exposed," and the present publication will sustain his character as a pious and useful writer. These sermons are fifty-four in number, and will, on the whole, be found to answer the intention of the author. We question, however, whether Mr. Knowles has not, in some degree, been misled by his anxiety to make himself intelligible to the entire family circle, and that in the endeavour to accommodate himself "to the capacity of servants in general," he may have failed in conveying to them the instruction which they might be found capable of receiving and comprehending. There is a wide interval between "plainness" and superficiality, and we are not satisfied that Mr. K. has been always successful in maintaining the separation. The most profound views in theology may be conveyed in the simplest language; in fact, they are best so conveyed. Their proper dress is the most unadorned and transparent phrase, and when they are arrayed in the garb of abstruse and philosophical terms, they give a three-fold trouble and vexation. First, there is the awkward necessity for understanding them; then there is the irksome task of translating them; and thirdly, there is the extreme annoyance of finding, in nine cases out of ten, that you have been giving yourself all this labour merely to extract from a very tough shell, the kernel of a very common place truth. Certain acute theologians of the northern school are chargeable with this affectation. From this defect, Mr. Knowles is completely free, his style is clear, and his ar-

range ment simple and impressive. His sentiments are evangelical, though his doctrinal views appear, in some degree, to differ from our own. At the same time, we think that he might have gone deeper into the Gospel scheme, without any danger of leaving his hearers behind him; the most sublime peculiarities of the Christian faith may be set in the clearest and strongest light, in the most elementary language, and it is of the greatest importance that they should be universally understood. In the fifth sermon of the first volume, from 1 Corinthians i. 30, 31. we find the following passage.

"2. 'Christ is made unto us righteousness.'

"'It is written, there is none righteous, no not one; there is none that understandeth; there is none that seeketh after God. They are all gone out of the way; they are altogether become filthy; there is none that doeth good, no, not one.' All mankind, by reason of sin, are guilty before God, and under the curse and condemnation of his holy law. Wherefore, because sinners had lost their power to keep the law of God, and to fulfil it in thought, word, and deed; God took compassion upon them, and sent his Son from heaven to fulfil it for them: that, by his sufferings, they might be pardoned; and, by his righteousness, they might be justified. 'He hath set him forth to be a propitiation, through faith in his blood; to declare his righteousness for the remission of sins that are past; that God might be just, and the justifier of him that believeth in Jesus.'

"If, therefore, we would be justified in the sight of God, we must seek for this happiness through the merits and atonement of his only-begotten Son. At the same time that we are convinced of our own sinfulness and unworthiness, we must believe, that through the worthiness of Christ, God both can and will receive us to mercy. If we come to him in humble penitence, pleading the merits of his Son's blood and righteousness, he will not cast us out. He will be gracious unto us, and show us his salvation. And thus, 'being justified by faith, we shall have peace with God, through our Lord Jesus Christ;' and rejoice in hope of that glory, which he hath promised to them that love him." —pp. 72—74.

This is good as far as it goes,

but considered as a statement of the great Scripture doctrine of justification, it is very far from being either explicit or complete. We regret exceedingly that our limits forbid us to insert a few extracts on this important point from the writings of Trail. We can only venture on a short section from his admirable discussion of the question—"wherein do justification and sanctification differ?"

"Justification is an act of God's grace upon the account of the righteousness of another, but sanctification is a work of God, infusing a righteousness into us; now there is a great difference between these two; for the one is by imputation, the other by infusion. In justification the sentence of God proceeds this way; the righteousness that Christ wrought out by his life and death, and the obedience that he paid to the law of God, is reckoned to the guilty sinner for his absolution; so that when a sinner comes to stand at God's bar, when the question is asked, Hath not this man broken the law of God? Yes, saith God; yes, saith the conscience of the poor sinner, I have broken it innumerable ways: And doth not the law condemn thee to die for thy transgressions? Yes, saith the man; yes, saith the law of God, the law knows nothing more but this; 'The soul that sinneth must die.' Well then, but is there no hope in this case? Yes, and gospel grace reveals this hope; there is one that took sin on him, and died for our sins, and his righteousness is reckoned for the poor sinner's justification; and thus we are absolved. We are absolved in justification by God's reckoning on our account, on our behalf, and for our advantage, what Christ hath done and suffered for us; but in sanctification the Spirit of God infuses a holiness into the soul. I do not say, he infuses a righteousness; for I would fain have these words, *righteousness* and *holiness*, better distinguished than generally they are. Righteousness and holiness are, in this case, to be kept vastly asunder. All righteousness is without us; our holiness is within us, it is our own; the apostle plainly makes that distinction, Phil. iii. 9. 'Not having mine own righteousness;' it is our own, not originally, but our own inherently; not our own so as to be of our own working, but our own because it is indwelling in us. But our righteousness is neither our own originally nor inherently; it is neither wrought out by us, nor doth it dwell in us; but it is wrought out by

Jesus Christ, and it eternally dwells in him, and is only to be pleaded by faith, by a poor creature. But our holiness, though it be not our own originally, yet it is our own inherently, it dwells in us: this is the distinction that the apostle makes, Phil. iii. 9. 'That I may be found in him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.'"—*Sermon Sixth, from 1 Peter i. 1, 2.*

Nothing can be more clearly, simply, vigorously stated than the doctrine of this passage; let it be compared with the preceding extract, and it will strikingly illustrate our preceding remarks.

We had marked a passage or two in the sermon on "the sacrament" for comment; and there are a few other expressions that we feel some inclination to sift; but we abstain. Mr. Knowles has evidently been actuated by an unaffected intention to do good, there is no display, no affectation in his work, it is substantially valuable, and we will have no quarrel with it for minor defects. We shall extract the following as a fair specimen. Describing the effects of faith, Mr. K. observes, that the believer

"Will love Christ above all things.

"'We love him,' says the Apostle John, 'because he first loved us.' The soul which is brought into a state of salvation, through faith in the obedience and atonement of Christ, cannot but love the author of his happiness. He will reflect upon his humbling himself to take our nature—his poverty and hardships, his sorrows and his sufferings, his agony in the garden, and his death upon the cross—and he will feel astonished at the love which brought his Redeemer from heaven to save mankind at so dear a rate. He will look also upon himself, and consider how ignorant he once was of the way of salvation—how careless about his soul—how sinful and how wretched; and yet he knew it not. He will then think, how the Spirit of God strove with him, to convince him of sin, and put him in mind of his danger. How he brought him at last to deep repentance, and led him to Jesus, as the refuge and safety of his soul.

"Such reflections as these, together with the blessedness which he now enjoys in the knowledge of Christ as his

all-sufficient Saviour, and the firm hope which he has of an inheritance in heaven, cause him to love Christ above all things. And he can appeal to him, with David, in the simplicity and affection of his soul,—‘Whom have I in heaven but thee; and there is none upon earth that I desire besides thee.’ And this love will show itself by a steady resistance of sin, and a faithful performance of all God’s commands.”—pp. 190—192.

*Travels in New England and New York. By Timothy Dwight, S. T. D. I. L. D., late President of Yale College; Author of Theology explained and defended. In four Volumes, Maps and Portrait. 8vo. price £2. 2s.—London: Baynes, 1823.*

THE American continent presents an object of most interesting contemplation, to all classes of persons accustomed to reflection and investigation. The traveller and the political economist, the merchant and the man of piety, will find in its productions, its aspect and climate, its natural, commercial, and social advantages and deficiencies, a wide field for examination and inquiry. As yet, however, our materials are imperfect. The southern division has, indeed, been explored, through part of its extent, by the enlightened and indefatigable Humboldt; and valuable, though detached, illustration of its former and recent state, may be obtained from sources of various merit and authenticity. But the true character and derivation of its aboriginal tribes, their government, manners, numbers, and civilization, still remain involved in much obscurity. And though the accomplished Prussian has given ample and most interesting descriptions of the sublime scenery of the Andes, as well as large details and able reasonings connected with the former state, the present condition, and the future prospects of Spanish America; though, in part, he has given a new aspect to

our scientific knowledge of those interesting regions, yet he has, unavoidably, left much unexplored; many chasms occur in our documents, and ample space is still left for enterprize and observation.

The feelings which arise in the mind, at the recollection of past and actual circumstances, are of a mixed kind. Spain sent forth its emissaries, not to carry the arts of peace, the comforts of civilization, and the blessings of the Gospel, but to impose a double slavery, the chains of political and of religious vassalage, the manacles of avarice and ambition, on the natives of the Western continent. The Catholic colonists of America carried in their hands, not the Bible and the olive branch, but the missal and the sword; they marched with an ample furniture of arms, of priests, and of craving and desperate adventurers; but the smallest provision for ameliorating the condition of the vanquished was far from the thoughts of the men whose lips overflowed with hypocritical expressions of anxiety for the eternal welfare of those on whose present happiness they were mercilessly trampling. Instead of mild, and gradual, and persuasive instruction, the Missionaries of Rome gave them the dungeon and the stake.

Compare with this gloomy picture, the gratifying circumstances which attended the settlement of North America, by Englishmen and Protestants. Something of harshness and fanaticism might still cling to men, stung by oppression and persecution, and exiled from their “own, their native land;” a character of sternness and severity might blend itself with their religious feelings and habits, but they were the servants of the living God, their communion was on high, and their habitual converse savoured of their spiritual frame. Compare the re-



sults. Scarcely any but disastrous circumstances stain the annals of the South—civil wars—perpetuated despotism, attended with an utter absence of intellectual and gospel light—imperfect cultivation—a thin and scattered population. Turn to the North, and there we shall contemplate a different scene—free institutions—an admirable social system—religious liberty—a war of subjugation resolutely sustained and victoriously terminated—a rapidly increasing and improving people—agriculture flourishing—knowledge and piety, we trust, spreading in all directions. The triumph of religious principle is, here, abundantly evident, but we have a yet stronger evidence of its success. South, and part of North, America were conquered, ravaged, crushed under foot, by the civilized Romanist; the English Protestant carried to its northern regions, the liberal feelings and habits of his own free country, released from a double thrall, the civil and religious tyranny of Rome. Here we have strong ground of exultation, that popery is thus identified with darkness and misery, Protestantism with light and happiness. But we have yet higher cause for triumph when, dismissing this part of the contrast, we are enabled to point out the nobler influence of *evangelical* sentiment, even when compared with the admirable effects of Protestantism in its general profession. The states of New England, and the neighbouring tracts, were originally settled by colonists of a decidedly religious cast; they were diligent, conscientious, converted men; they were lovers of freedom, and their attachment to it had brought them to the Transatlantic wilderness, which they peopled, and cultivated, and enriched with commerce, and made glorious with liberty and godliness. They transmitted the

inheritance of industry, valour, and religion, to their children; and to this day their descendants are the strength and ornament of the United States. In 1810, New England and New York contained a free white population of 2,386,201; occupying, with insignificant exceptions, "in a solid column, a territory of less than 100,000 square miles," while the remaining three-fifths of the white population of the Union are spread, in the Southern and Western States, over a space of more than a million of square miles. Of the slave population, amounting to the fearful sum of 1,191,364, only 15,435 belonged to the two Northern States. In commerce and manufactures their superiority is equally decided.

European travellers are very imperfectly qualified for doing justice to the people of North America. They mistake curiosity for impertinence, and rude accommodations for poverty and churlishness; whereas the first is an invariable character of a scattered population, and the latter a necessary consequence of peculiar circumstances, quite consistent with competence and comfort. Mail coaches, post-chaises, and travelling-chariots, imply not merely opulence, but a dense population, and habits of impatient speculation or luxurious self-indulgence. The merchant who has risked his tens of thousands, on a rise or fall in the price of cotton, or whose mercantile character depends on winds, and tides, and currents, will throw himself into a vehicle, which whirled him along M'Adam's roads at the rate of twelve miles an hour, chiding the tardy movements which fail to "annihilate both space and time." The listless and unoccupied man of wealth, studious only of his ease, emerges from his well cushioned carriage, to the sofas and down-beds of his favourite and fashionable hotel. In

America, there are, no doubt, plenty of speculators, but not enough, as yet, to patronize the Bristol or Liverpool mail. She can, we dare say, boast a large crop of idlers too, but they lack prescription and advancement; they have not had their indolence transmitted from generation to generation, with the halls and manors of their forefathers, and they have not yet learnt to make the most of it. Hence travelling in America and in England are things as perfectly distinct as the go-cart of the infant, the velocipede which amuses the child of larger growth, and the garden-chair that enables the invalid to enjoy the delights of air and motion, along the greensward or the gravel walk. The American mounts his horse, or shoulders his havresack, and sets out on his journey of a thousand miles, certain that he shall find wholesome food, with sufficient shelter, on the road, and never dreams of being fastidious respecting his accommodation. The European, travelling in Kentucky or Alabama, dismounts from his hackney, weary and out of temper;—neither boots, nor waiter, nor hostler, nor chambermaid, nor landlord, come trooping at his call; the newspaper is not forthcoming, no separate apartment is at his honour's service; there is nothing to be had but substantial eatables and drinkables, plenty and cheap, with the usual appurtenances of an hostelry, all of the same homely description; and it only remains that he should take these good things quietly and thankfully. This he does not chuse to do, and because he finds it quite useless, as well as rather unsafe, to give himself airs on the spot, he indemnifies himself by venting his spleen against every thing American, when he returns home. As their contrasts are greater, English travellers are much the most spenetic, and

many of them have laid themselves open to serious animadversion by their misrepresentations.

Under these circumstances we were much gratified by the appearance of the highly interesting volumes before us; the production of a man who, though certainly not without his national prejudices, was incapable of any thing approaching to intentional perversion of facts. Dr. Dwight describes with the utmost simplicity, but with singular distinctness, the scenes and circumstances which came within his cognizance, and he has brought together a large and valuable mass of miscellaneous information, the more agreeable, although not quite so easily available, from the familiar and discursive way in which it is communicated. In 1774, while a tutor in Yale College, the Doctor's severe application to study brought on a dangerous illness, from the effects of which he only recovered by "a long course of unremitting exercise." In 1795, having been chosen president of the same institution, an office requiring uninterrupted mental exercise, he determined on devoting the vacation seasons, particularly the six weeks' recess in autumn, to "a regular course of travelling." During these tours he kept a journal, with a view to the possibility of ultimate publication.

"An inhabitant of Europe, and not improbably an inhabitant of the United States, after reading this recital, may naturally ask, what could induce me to write a book of travels concerning countries, in which none of these advantages are found? My reasons were these.

"The subject is to a considerable extent new. Nor have the books, published by foreign travellers, divested it of this character. In a great measure it is new to my countrymen. To foreigners most of it is absolutely unknown.

"The scene is a novelty in the history of man. The colonization of a wilderness by civilized men, where a regular government, mild manners, arts, learning, science, and Christianity have

been interwoven in its progress from the beginning, is a state of things, of which the eastern continent, and the records of past ages, furnish neither an example nor a resemblance. Nor can it be questioned, that this state of things presents one interesting feature in the human character; or that it exhibits man in one advantageous attitude, and his efforts in a light, which is honourable to our nature.

"In New-Hampshire, Massachusetts, and Connecticut, the public worship of God has always been established by law, and for a long time, without the communication of peculiar privileges to any class of Christians. Here only, in the history of man, has this experiment been made. The first practical answer, therefore, to the great question, whether such a state of things is consistent with the public peace, good order, and safety, has been given in these states. Speculations on this subject have never satisfied either the understanding or the fears of inquisitive men. An experiment was absolutely necessary.

"Here the experiment has been extensively made; and, to say the least, has gone far towards proving, that Christians of different classes can live together harmoniously under a government which confers on them equal privileges. Facts, continued through a sufficient period, have solved the problem. Hereafter it will scarcely be doubted, that, where the blessings of rational liberty and universal protection are securely enjoyed, men, of very different religious views, can all be strongly attached to the government.

"In these countries what may be called parochial schools are every where established; and all children are taught to read, write, and keep accounts. In this important fact it is seen without a doubt, that ignorance is not necessary for the preservation of good order among the multitude. Future generations will at least believe, that the knowledge derived from this education, instead of making men worse citizens and subjects, certainly makes them better; while it enables them, also, to discharge the duties of parents and children, of neighbours and friends, in a manner more useful, pleasant, and praise-worthy."—Preface, pp. xii.—xiv.

While expressing our accordance with the Doctor's principles, we cannot give an entire assent to his inferences. Facts cannot, we think, be fairly said to have "solved the problem," until a longer period shall have passed away. Sufficient time will not have been

allowed, until the Americans shall begin to experience some of the inconveniences of a crowded association. At present there is ample space for the harmless evaporation of inflammable feelings, the people are not sufficiently in contact for the complete intercommunication of moral infection; but when their present advantages cease, and the average casualties of redundant population come to be felt, then, and not till then, can the problem be considered as solved. Centuries must elapse before the experiment can be fully tried, and it is difficult to imagine the unbroken harmony of the United States through so protracted a term.

It is, of course, quite impossible that we should undertake to give any thing like an analysis of four fairly printed 8vo. volumes, of which the matter, though not absolutely unconnected, is exceedingly scattered. The only way in which we can convey an idea of the character and contents of the work, is by extract, of which we shall be as liberal as our limits will justify. Dr. Dwight commences with New England, and vindicates for its inhabitants the honour of their descent from the puritans, who, rather than submit to tyranny, sought civil and religious liberty in a desert. Retorting on the contemptuous treatment which those excellent men have received from posterity, he asks,

"Is it then more honourable to have derived one's birth from men who followed in the sycophantic and brutal train of Charles II. the English Sardana-palus, who corrupted the British nation with a moral pestilence, than (to use the customary language of your country) to have sprung even from the whining, canting followers of the hypocritical Cromwell? Would a sober man, when looking back after his genealogy, congratulate himself more to find his forefathers crouching to the despotism of James II. and co-operating either by active efforts, or tame submission, with this wretched papist, or with his predecessor Laud, to re-establish popery in

his native land, than to spy them out on the register of persecution, discover them in the purlieus of a prison, or wander after them into a foreign country, whether they had fled from the iron rod, to preserve an unrepublishing conscience and a pure religion? Do you not believe, Sir, that many an Englishman reads with no small regret the declaration of Hume, that to the puritans Great Britain owes the liberty, by which she is so honourably distinguished, and of which she boasts with equal complacency and justice?"—pp. 77, 78.

In fact nothing can be more interesting and impressive than all the fair accounts of the first settlers of New England. Their patience, their industry, their honourable character, the strict integrity of their dealings with the native Americans, distinguished them from nearly all other classes of emigrants, and originated a new era in the history of colonization. While others planted their national off-sets for purposes of avarice or ambition, these admirable men had for their objects, that they might serve God peaceably in a strange land, since in their own they were reviled and persecuted, and that they might carry the knowledge of divine truth to regions of ignorance and idolatry. The difficulties encountered by the earlier colonists were excessively severe. Every thing was to be done. Forests were to be felled, tracts covered with stones and rocks were to be cleared, roads made, houses built, and, after all, innumerable privations to be endured. In addition to all these sources of inconvenience and suffering, they had to sustain the harassing and destructive vicissitudes of Indian warfare; not the conflict of set campaigns, scientific manœuvre, and fair fighting, but the war of ambush and assassination, the tomahawk, the knife, the torturing fire, and the bloody stake. Of the general character of these contests, we shall insert the following specimen. In the year 1690, the town of Berwick was attacked,

"By a body of French and Indians, under the command of Hertel de Bouville, and Whoop Hood, a sachem. About thirty of the inhabitants were killed, and more than fifty carried into captivity. The invaders were followed and attacked on their retreat by a body of English, consisting of about one hundred and forty men. A few were killed on both sides, when night terminated the conflict, and enabled the enemy to escape. The English were destitute of snow-shoes, and therefore unable to pursue them.

"One of the prisoners, named Robert Rogers, a corpulent man, being loaded with a heavy pack, found it impossible to keep pace with his captors. When he had fallen behind them, thinking himself out of their reach, he threw down his load and attempted to make his escape. The savages pursued him to a hollow tree, in which he endeavoured to conceal himself; and, forcing him out, stripped him, beat him, and pricked him forward on the journey, until the evening arrived. They then made a feast for themselves; and, tying the prisoner to a tree (his hands being fastened behind his back), sang, shouted, and danced around him. When they had sufficiently amused themselves in this manner, they made a great fire near the unfortunate man; bade him take leave of his friends, and allowed him a momentary respite to offer up his prayers to God. After this; they moved the fire forward and roasted him by degrees; and, when they found him failing, withdrew the fire again to a greater distance. Then they danced around him; cut, at each turn, pieces of flesh from his perishing frame; laughed at his agonies, and added new pangs to this horrible death by insults and mockeries. With a refinement in cruelty not obvious to civilized man, they placed the rest of the prisoners just without the fire, that they might be witnesses of the catastrophe. With the same spirit, after his death, they seated his body, still bound to the tree, on the burning coals, that his friends might, at some future time, be racked by the sight."—p. 387.

Another anecdote, relating to the same subject, is fraught with interesting recollections. In the town of Hadley, in Massachusetts,

"Resided for fifteen or sixteen years the celebrated regicides, Goffe and Whalley. They came hither in the year 1654, and lived in the house of the Rev. Mr. Russell, the minister. Whalley died in his house. Some years since, the house was pulled down by Mr. Gaylord,

the proprietor, and the bones of Whalley were found buried, just without the cellar wall, in a kind of tomb formed of mason work, and covered with flags of hewn stone. After his decease Goffe quitted Hadley; went into Connecticut, and afterwards, according to tradition, to the neighbourhood of New-York. Here he is said to have lived some time, and, the better to disguise himself, to have carried vegetables at times to market. It is said, that, having been discovered here, he retired secretly to the colony of Rhode-Island, and there lived with a son of Whalley during the remainder of his life.

“The following story has been traditionally conveyed down among the inhabitants of Hadley.

“In the course of Philip’s war, which involved almost all the Indian tribes in New-England, and among others those in the neighbourhood of this town, the inhabitants thought it proper to observe the 1st of September, 1675, as a day of fasting and prayer. While they were in the church, and employed in their worship, they were surprised by a band of savages. The people instantly betook themselves to their arms, which, according to the custom of the times, they had carried with them to the church, and, rushing out of the house, attacked their invaders. The panic, under which they began the conflict, was however so great, and their number was so disproportioned to that of their enemies, that they fought doubtfully at first, and in a short time began evidently to give way. At this moment an ancient man with hoary locks, of a most venerable and dignified aspect, and in a dress widely differing from that of the inhabitants, appeared suddenly at their head, and with a firm voice and an example of undaunted resolution, reanimated their spirits, led them again to the conflict, and totally routed the savages. When the battle was ended, the stranger disappeared; and no person knew whence he had come or whither he had gone. The relief was so timely, so sudden, so unexpected, and so providential; the appearance, and the retreat of him who furnished it were so unaccountable; his person was so dignified and commanding, his resolution so superior, and his interference so decisive; that the inhabitants, without any uncommon exercise of credulity, readily believed him to be an angel, sent by heaven for their preservation. Nor was this opinion seriously controverted, until it was discovered several years afterwards, that Goffe and Whalley had been lodged in the house of Mr. Russell. Then it was known that their deliverer was Goffe; Whalley having become super-

annated some time before the event took place.

“There is an obscure and very doubtful tradition, that Goffe, also, was buried here.”—pp. 317, 318.

One extract more, by way of illustration of the manners and habits of the descendants of the Puritans, and we close the volume for the present. At the general election for Connecticut, held at Hartford,

“An intelligent stranger is equally surprised and delighted to see, among such a multitude of spectators, so few persons who are not well dressed, and who do not exhibit the strictest propriety of manners and morals. One of the judges of the supreme court of the United States was present, a number of years since, at this election. As he was conversing with the governor, he said, ‘Pray, Sir, where are your rabble?’ ‘You see them around you, Sir,’ said the governor, ‘Rabble, Sir,’ said the judge, ‘I see none but gentlemen and ladies.’ ‘We have no other rabble,’ said the governor, ‘but such as you see.’ ‘You astonish me,’ replied he. ‘Why, Sir, when General Washington took the oath of office in the balcony of the assembly-house in Philadelphia, the chief justice, who administered it, could scarcely be heard at the distance of ten feet, on account of the noise and tumult of the yard below. Among the thousands who are present, I do not discover an indecorum. These your only rabble, Sir! Well, I will say, that the inhabitants of Connecticut are the only people within my knowledge who understand the nature of an elective government.’—pp. 234, 235.

We shall have to resume the consideration of these volumes, probably in more than one successive number of our review. They will supply us with a number of interesting, though not very closely connected illustrations of the state of manners and religion in the United States, though, after all, we must of course leave much valuable matter to be sought for in the work itself.

Neatly executed maps of New England and New York are prefixed.

## Literaria Rediviva; or, The Book Worm.

*Three Discourses; one on the Parable of Dives and Lazarus, the Second on that of the unjust Steward, and the Third on that of the Ten Virgins. By the Reverend Mr. Clement Ellis, Rector of Kirkby, and Prebendary of Southwell. With a Preface, giving some account of the Author's Writings and Life. 8vo. pp. 456. London, 1705.*

As we are introducing to our readers one of the two principal works of a writer popular in his day, but now, we believe, not very extensively known, we shall commence with a few particulars of his life. He was born at Rose Castle, in Cumberland, in 1633. Dr. Potter, bishop of Carlisle, to whom his father was steward, was one of Clement's sponsors at the font, and seems to have directed his education. The civil war was injurious to the circumstances of the elder Ellis, who was a steady loyalist, and the expences of his son's education at Oxford were defrayed by Mr. Barlow, afterwards Bishop of Lincoln, and Mr. Tully, both of them, at that time, Fellows of Queen's College, Oxford. The young man also received "several presents of gold towards his subsistence there, from unknown hands; with anonymous letters to certify, that those gifts were in consideration of his father's sufferings, and to encourage his progress in study." After the restoration he had reason to believe that these seasonable aids came, through the hands of Dr. Taylor and Dr. Hammond, from collections that were made among the more wealthy cavaliers, for the relief of those whose loyalty had deprived them of their property.

"He has often mention'd those favours which he likewise then received from Sir Robert Southwell, a worthy member of the said College, and at whose request he published the first fruits of his labours, *The Gentile Sinner*. The occasion of writing that book was this; some young gentlemen, with Mr. Ellis, being met together one evening in the said College, after some free and ingenuous discourse among them, Mr. Ellis was desired to give the character of a gentleman, which he did, without premeditation, in some entertaining manner to the company. He was desired afterwards to put his thoughts into writing upon that subject, and which he immediately went about, whilst his fancy was warm, and sat up the whole night: the next day he presented his papers to them, which were shown to his tutor, and so well approved of by him, that he put him upon a review of the same, in order to print them. When this work was performed by him, he was not above four years standing in the University, in which he gave an early specimen of his wit, as well as understanding in sacred matters, and what benefit the Church might expect from him hereafter."—Preface, pp. 10, 11.

After the due term of diligent study and irreproachable conduct, he was chosen a Fellow of Queen's College, and in December, 1656, he was ordained by Dr. Skinner, the then deprived Bishop of Oxford. In 1660, he became domestic chaplain to the Marquess of Newcastle, and the following anecdote is related of his deportment while in that office.

"A certain gentleman of extraordinary note, then dining with the Marquess, according to his usual talent, was scattering some prophane jests against the Christian revelation, and the blessed Author of it, and in a sceptical way denying the same, &c. The Marquess spoke to his chaplain to reply to him; which at first he modestly wav'd, and said, that if the gentleman was in earnest, he would endeavour to give him satisfaction at a more seasonable time, in those points he pretended to doubt of, and not then, when they were at dinner; but being urged by the said gentleman, who went on with his discourse, Mr. Ellis told him,

that he should be likely to offend him by that reply, which he judg'd then necessary to make. The gentleman giving free liberty of speech, and promising to take nothing amiss, Mr. Ellis said, that he would answer him, or do something towards it, by putting some questions to him, which he crav'd a direct answer to.——The first question was——*Do you know your self to be Sir*——! To which he answer'd, *That he doubted of that, or might do so.*——The second question was,——*Whether he knew that he was then talking with him, and asking the former question?* To which he answered in the negative. Mr. Ellis then thought fit to put an end to the dispute by telling him, that when Sir . . . . . should come to know himself to be so, and so far returned to his understanding and senses as to be convinc'd that he was then talking with him, and asking those questions, it would be time to dispute more serious matters, and not before. The gentleman said he was rude and unmannerly, which the Marquess deny'd, from the liberty of speech before granted——So nice are we of our own honour, and so regardless of God's.

“This was a smart reply, as well as rebuke, to a person that was too prone to play upon sacred things, to turn them to jest and ridicule, and to pretend to act the part of the sceptick, (who doubts of every thing) upon all occasions. Yet another part of this story must not be omitted, more honourable for the said gentleman, who having, at the same time, a very good living vacant, made a tender of it the next morning to Mr. Ellis, in a letter, or by a message to the Marquess: (no doubt in consideration of Mr. Ellis's merit, as well as his own unworthiness, in ridiculing the sacred truths of our religion the day before) But the Marquess would not let him accept of this preferment, hoping, in some short time, to make as good provision for him. As this was an argument of the gentleman's ingenuity and good nature, so it gives hope to believe, that his principles were better than his talk, and his serious thoughts very different from his witty or looser expressions in conversation. And when the same person came to die (as a reverend person then attending him hath witnessed) he declared, that he always believ'd the truth of *Christian revelation*, and *Jesus Christ* to be the *Messiah*, notwithstanding any seeming opposition given to them by way of discourse, for which he highly blamed himself, and begged of God to pardon it.

“It is to be wish'd, that our bold retainers to atheism or deism, would more seriously consider from this ex-

ample, what they are doing, and not to insult our holy religion in so rude a manner, as they do; from the example of a person, that had as great a share of wit and understanding, as any of them can pretend to, and who was advanced to great honour, and eminent stations in the government, some years before his death.”—Preface, pp. 12—15.

After about two years residence with the Marquess, he obtained from his patron the living of Kirkby, in the county of Nottingham, where his prudence and skill are said to have converted republicans and antinomians to orthodox sentiments concerning Church and State, and to have wrought so thorough a reformation in “a pretty large country parish,” that during the “last thirty years of his life, he did not believe that he had three dissenters in it.” Statements of this kind are easily made, but we must have very strong evidence before we can persuade ourselves to believe in the ready transformation of any considerable number of Antinomians and Roundheads. Yet it would appear that Clement Ellis conducted himself with moderation and gentleness, and that he did not escape the imputations of lukewarmness and treachery, which zealots and *ultras* are prompt to lavish on men of amiable dispositions and sober judgments. That his conduct was, however, approved by his ecclesiastical superiors, may be inferred from his collation to a Prebend in 1693. He had previously lost his wife, whose death, in 1691, gave a severe shock to his constitution, which was originally infirm, and must have sustained injury from his habits of severe application. He died, after a lingering illness, on the 28th of June, 1700.

From his works we should infer him to have been a man of talent and accomplishment, without any large allotment of the higher qualities of mind. He is by no

means remarkable for vigour, and both his logic and his theology are of a very superficial kind. Compared with the Stillingfleets and the Hammonds, and, *a fortiori*, when put in rivalry with the Goodwins and the Owens, he will appear a very small divine. We find but little proof of much conversance with the deep things of the Scriptures; his thoughts are seldom put home with the skill and firmness of a master, they lie vague and scattered on the surface of his composition, and are to be picked up without any other labour than the easy effort of wandering from one to the other. There is a considerable share of vivacity in his style, though mixed with occasional vulgarity, as when he illustrates the desperate plunging of a sinner into deeper sin, by the proverb of "over shoes, over boots," and tells us that "he cares not how deep he wades, so that he can but catch what he fishes for." The following extract may be considered as a fair average example of his composition, though it is somewhat more forcibly expressed than is usually the case with him. Referring to the rich man's petition for a drop of cold water to cool his tongue, it is inquired,

"Why for his tongue, rather than for any other part doth he beg this mercy? Why possibly his torments were more for the sins of that, than for any other part: that is, he might possibly now feel the wrath of God hottest upon him, for the sins of that unruly member. He might now remember, how no meats or drinks could satisfy him, whatever they cost, or whoever was made to pay for them; but those of the finest and most delicious relish; nor would these go down without the daintiest sauces, and most generous wines. The gentleman is now made sensible, what it was to blaspheme his Maker, and to mock his Redeemer, and to speak despitefully of that Holy Spirit, who should have been his sanctifier. Now he remembers how boldly he was wont to profane the sacred name of God, what volleys of oaths he used to send out, as it were to batter and rend the heavens, how he cursed by that holy name every person and

thing that displeased him; and thought he used his tongue with the greatest grace, when in a piece of gallantry he cursed himself, and almost at every word dared God Almighty to damn him both body and soul. He finds that now he has nothing better than this bitter fruit of his own lips to feed upon. Now he may call to mind how often he had with his tongue abused the holy word of God, and how often he had jeered, and exercised all this profane wit he had, in abusing such as pious Lazarus for making it the rule of their conversation. Now he sees the vanity of his glorious lies, and feels all the back-bittings, slanderings and revilings he was wont to distribute among his neighbours. He now feels the heat of that choler, which used to spend its self in angry and bitter words, and which he was wont to throw forth on others at every turn with much pride and passion. Now he feels the devil tearing him, whom he had called on so often to take him. All his vain boastings, his hectoring and braving, his ranting and domineering; his terrifying every poor Lazarus, and driving him away from his gates with reviling and threatening language, and his denying him the mercy of a crumb from his table. All these sins of his tongue are so many flames to torment him. And oh! now for so much mercy, so much ease, as one little drop of cooling water might give to a scorched tongue. But it is not to be had, as little as it is, that tongue set on fire by hell, and having so often helped to set on fire the whole world, hath left no water of refreshment in store for itself; but must fry for ever in hell flames."—pp. 98, 99.

We shall insert a passage of a higher order from a subsequent part of the same series on the parable of Dives and Lazarus. Ellis presses his point very strongly.

"Neither could Lazarus, nor any other tell us any more to persuade us by, than hath been told us in the Holy Scripture. All that such an one could do more, is to make known to us his own experience of those things, and to tell us, that he hath felt, what in the Scripture we are told such men shall feel. Now if we did believe before, that such things shall be felt after death, his testimony of his own experience serveth, at most, but to confirm us in the belief of what we believed before. And if we did not believe them before, his testimony could persuade us to nothing, till we were well assur'd of his being what he pretended to be, and of his honest inten-



tions to inform and not deceive us. The *belief* to be procured is the same, the *things* to be believ'd are the same, they are no new unheard of things he is to convince us of, and therefore we had before he came the same *motives to repentance*, which he now brings with him.

“ Nay, if we believe the Scripture, we have there far stronger *motives to repentance*, than any one's coming from the *dead* can offer to us. We have God's *own word* for it, his *promises* to the *penitent*, his *menaces* against the *impenitent*. We have one greater than Lazarus after his *death testifying* from *heaven* unto us. The *eternal Son of God*, who in our nature bare our *sorrows*; who felt in his *own human soul and body*, the heavy burden of our *sins*, and of God's *fierce wrath* kindled against 'em; who was in the *sense* hereof before his death, in an *agony*, sweating as it were *great drops of blood*; who was so *sorrowful* even unto *death*, with the *dreadful apprehension* of the *short torments*, he was to undergo for our *sins*, that he used *strong cries and tears*, praying again and again, and the third time more *earnestly*, that if it was possible, that *cup might pass from him*; and at last cried with a loud voice, dying on the cross for our *sins*. And is not his *testimony*, who suffer'd all this in his *own person* for us, of more power to persuade us to *repentance*, than the testimony of one such as Lazarus? He arose again from the *dead*, and appeared to hundreds, and went up visibly into *heaven*, and sent thence the *Holy Ghost*, and by *Him*, enabled the *Apostles* to testify unto us in the *demonstration of the Spirit and of power*, and to persuade us to *believe and repent*, and not to venture on a *sinful course of life*, and thereby on *eternal torments*. And is not this *testimony of Christ risen from the dead*, and of many who came out of their *graves*, when he arose and appeared to many, and of others afterwards restored to life again by his *Apostles* in his name, of more force to move us to *repentance* than the testimony of one Lazarus? Could Lazarus say, Repent, for I have shed my blood on the cross, and am at my Father's right hand by my powerful intercession, to obtain for you the benefit and grace of *repentance*? Repent, for I have suffer'd in my own soul a great part of those torments which are due to sinners, and have experience how intolerable they are, on purpose, that you repenting may never suffer the torments of *hell*? Repent, for I have procured the *Holy Ghost* to assist you, and to comfort you, and to prepare you for, and guide you to *heaven*, where now I am interceding for you? What could any one from the *dead* plead with us comparable to this? What need then

of one from the *dead* to persuade, or how should such an one persuade us to repent, if all this will not do it?

“ After all, it is to be feared, that such a *repentance* as this testimony of one coming from the *dead* might persuade one to, would do us little good, nor indeed deserve the name of *repentance*. It would but too much resemble the *late repentance* of a *dying man*, the *sincerity* whereof may well be suspected, and how it will be accepted of, no man can tell. The *repentance* whereby one may escape the *torments of hell* implies a *love to God and holiness*; and the *Holy Scripture* furnisheth us with all sorts of reasons proper to persuade us unto this. A *new frame of heart*, a *right heavenly temper of mind*, a *change of our affections*, and taking them off from things *carnal and earthly*, and setting them on *God*, and on both the *service and promises of God* are implied in true and effectual *repentance*. And if the *astounding love of God*, and of our Lord JESUS Christ, as offered in the Scripture to our consideration; and if all the *precious and glorious promises* sealed in the blood of a *dear and dying Saviour*; and if the *beauty of holiness*, and the *intrinsic goodness of the holy and heavenly religion* taught us, will not all wean our affections from the *world*, and the *flesh*, *sin and vanity*, and engage them to *God and goodness*; how is it possible to imagine that a *story* told us by one whom we supposed to come from the *dead* should do it.”—pp. 223—225.

It will be seen by these animated specimens, which we could easily multiply, that Ellis was a man of unquestionable ability. In addition to this he seems to have been a pious and conscientious ecclesiastic, diligent in his office, and solicitous for the welfare of souls.

We had originally intended to include in this article, his “Gentile Sinner,” a small volume written by him while at College; on reconsideration, however, we have thought it best to defer it to our next number, when we shall, probably, advert to it in connexion with other works of the same kind, containing sketches of *character*, a species of composition to which our ancestors were extremely partial, and which might, we think, be advantageously revived.

## ANALYTICAL AND CRITICAL NOTICES OF NEW PUBLICATIONS.

*The Primitive Catechist, exhibiting the Principles of Religion in easy Verse. By John Bulmer. Price 8d. Offor. 1823.*

THIS pleasing little tract "is called *The Primitive Catechist*, because it teaches religious truths in verse, after the ancient method of instructing the rising generation."

.... "Another reason for the title is, that this little manual is designed to teach the leading principles of that plain, simple, and primitive Christianity, under the influence of which, thousands in every age of the church, have gone before us to inherit the promises." The questions are judiciously selected and arranged, and the answers are chiefly adapted from an "imitation" of the "Divine Poems" of Rees Prichard, one of the Welch Reformers, which has been lately published under the title of "the Vicar of Llandovery." Mr. Bulmer has compiled a very useful and attractive manual, which stands a fair chance for popularity. We subjoin as a specimen, the 21st question and answer.

"What are the thoughts and feelings of those who repent?"

"They view their sins in number more  
Than are the sands upon the shore;  
But God's free mercy deep and wide  
As ocean's far extending tide!  
This is the comfort they receive,  
Where nothing else can comfort give;  
And hence, where sin hath had its throne,  
Grace sweetly reigns, and grace alone."

*Winter Evening Conversations between a Father and his Children on the Works of God. 18mo. 2s. 6d. Edinburgh: Waugh and Innes, 1823.*

THESE conversations are written in a plain and familiar style, well calculated to turn the attention of youth to the beauty and wisdom displayed of the universe. A deep strain of moral feeling pervades this little volume, and we cordially recommend it as an acceptable present to young persons.

*Daily Bread; or, Meditations, Practical and Experimental, for every Day in the Year, by more than one hundred of the most eminent and popular Ministers of the last half century, and a few other Writers. T. Williams, Editor. Second Edition. 7s. 6d. boards. London: Simpkin and Marshall.*

We acknowledge a partiality for works of this kind. There is a large class of the religious world to which they are highly important, and there are few, however advantageously circumstanced, to whom a ready manual of evangelical meditations will not be found highly acceptable. Such compilations, however, require much judgment in their selection and arrangement. Rich materials are, indeed, accessible, but not easily, and when they are obtained, their employment demands much more care and discrimination than the uninitiated in editorial labours are apt to suppose. Close examination and continual reference are requisite to guard against repetition, and to secure sufficient variety: constant and enlightened vigilance alone, can guard against the introduction of vague or inaccurate statement, and a skilful attention must be exercised in the management and adaptation of the different sections. In all these respects, Mr. Williams appears to us to have done his part well; and when we have stated that he has so prepared his materials, as to suggest the outline of 366 discourses, many of which will be found to illustrate the celebrated treatise of Claude on the composition of a sermon, we shall have described a plan, which must have cost him much pains, both intellectual and mechanical, to realise in so able a manner.

Beddome, Bogue, Cecil, Fuller, and Jay, both largely, Lavington, Mason, Winter, Wardlaw, Waugh, with other distinguished ministers, both living and departed, have supplied much of the valuable matter

contained in this work; but Mr. Williams has also drawn freely upon foreign funds, and we find, among his contributors, the celebrated names of Massillon, Daillé, Bourdaloue, Superville, and Fénélon. A large portion of these selections is original, the MSS. having been furnished either by the authors, or by individuals accustomed to follow ministers with the pen. Economy both of time and price has been consulted, and, altogether, Mr. W. has produced a work eminently deserving the patronage of the religious public.

the patronage of teachers and ministers. The highly respectable connexions of Messrs. Knight and Lacey will no doubt secure, in the future numbers, an adequate variety of appropriate and interesting matter.

*A Mother's Portrait, sketched soon after her Decease, for the Study of her Children, by their surviving Parent. Knight & Co. Price 4s. 6d.*

THIS is an interesting memoir of a pious, affectionate, and judicious mother. Her course from the first rise of religious emotions through a life of some vicissitude, to the consummation of promised glory, is sketched by the hand of her surviving partner, and through the whole, the ardent piety and sound discretion of no ordinary woman are apparent. It is upon the whole an interesting narrative. The character of the deceased, as far as we can judge from the evidence before us, appears to be drawn with praiseworthy fairness, and yet not without marks of the strong partiality of the writer. The style is plain and unornamented, well adapted, upon the whole, to the nature of the work, and such as all works should be, which are designed to benefit the young. For readers of a higher class, into whose hands this volume may fall, we could wish that the composition had occasionally been characterized by more vigour. There is at present a prevailing uniformity, which makes the narrative less touching and interesting than it might be. We do not see any adequate reasons for concealing the names concerned in such a publication. With ourselves, the interest of the work would have been increased had we been able to trace out, upon any satisfactory grounds, the meaning of the mute initials which now stand for names: and a still higher advantage would have attended the filling up of these blanks—the reader would have had, in the name and character of the writer, a voucher which he cannot now enjoy, for the authenticity of the memorial. The price is too high, and will prevent the volume from obtaining an extensive sale.

*The Recorder, Nos. I. II. III. and IV. September. Price one farthing, or 1d. per set. Edinburgh: Hay, Gall, and Co.*

THIS very minute miscellany is chiefly intended for weekly distribution in Sabbath schools. It is to be published in monthly sets, of four numbers each, which will enable the teacher to present his scholars every Sabbath evening with four closely printed 18mo. pages, of "the most striking and instructive historical facts, and missionary anecdotes," at a very trifling expence. From the plain and judicious manner in which the first numbers are edited, we have no hesitation in recommending them to all the guardians of youth, and by their form and cheapness they are well adapted to cottage circulation.

*The Sunday School Magazine. New Series, No. I. March 1823. Price 1d.*

THIS small publication merits our notice, as well on account of the object it has in view, as the execution. Juvenile readers have now their choice of periodicals, as well as those of advanced age. It is gratifying to observe the still increasing attention that is paid to the interests of the young. There remains no excuse for allowing their leisure hours to be occupied any otherwise than profitably and amusingly. The little publication before us contains, for its size and price, a great variety of matter fit for the various ages and classes of children who usually attend Sunday schools, and we can cordially recommend it to

## VARIETIES, LITERARY, SCIENTIFIC, &c.

*Brazilian Superstition.*—Mr. Luccock, in his notes on Brazil, after describing the other parts of the Chapel Royal at Rio de Janeiro, says, "The orchestra is well supplied, and the music admirable; but its effect is not a little counteracted by a circumstance, which has often excited the risible faculties of heretics. Directly in front, and below the railing of the orchestra, is a well carved figure, much like what in England is called a Saracen's Head. The face expresses wonder, rage, and consternation, or rather a sort of suppressed ferocity. Its eyes are large and glaring, and fixed so directly upon the small crucifix, which stands on the altar, that no one can mistake their object. The mouth is coarse and open, containing a concealed pipe, which communicates with the organ. In the more pathetic parts of the mass, and particularly at the elevation of the Host, the key of this pipe is touched, and the head utters a dismal groan, expressive of the horror which infidels must feel on such an occasion."

*Jewels from a choice Cabinet.*—Give not only unto seven, but also unto eight, that is unto more than many. Though to give unto every one that asketh may seem severe advice, yet give then also before asking; that is, where want is silently clamorous, and men's necessities, not their tongues, do loudly call for thy mercies. For though sometimes necessitousness be dumb, or misery speak not out, yet true charity is sagacious, and will find out hints for beneficence. Acquaint thyself with the physiognomy of want, and let the dead colours, and first lines of necessity suffice to tell thee there is an object for thy bounty. Spare not where thou canst not easily be prodigal, and fear not to be undone by mercy: for since he who hath pity on the poor leadeth to the Almighty Rewarder, who observes no Ides, but every day for his payments, charity becomes pious usury, Christian liberality the most thriving industry; and what we venture in a cockboat, may return in a carrack unto us. He who thus casts his bread upon the water, shall surely find it again; for though it falleth to the bottom, it sinks but like the axe of the prophet, to rise again unto him. Let the fruition of things bless the possession of them, and think it more satisfaction to live richly than to die rich.

Let Anger walk, hanging down her head; let Malice go manacled, and Envy

fettered after thee. Chain up the unruly legions of thy breast. Lead thine own captivity captive, and be Cæsar within thyself.

Diffuse thy beneficence early, and while thy treasures call thee master: there may be an Atropos of thy fortunes before that of thy life, and thy wealth cut off before that hour, when all men shall be poor; for the justice of death looks equally upon the dead, and Charon expects no more from Alexander than from Irus.

Put no new names or notions upon authentic virtues and vices. Think not, that morality is ambulatory; that vices in one age are not vices in another; or that virtues which are under the everlasting seal of right reason, may be stamped by opinion.

Rough diamonds are sometimes mistaken for pebbles; and meanness may be rich in accomplishments, which riches in vain desire. There is dross, alloy, and embasement in all human tempers; and he flieth without wings, who thinks to find ophir or pure metal in any. For perfection is not, like light, centered in any one body; but, like the dispersed seminalities of vegetables at the creation, scattered through the whole mass of the earth, no place producing all, and almost all some. So that 'tis well if a perfect man can be made out of many men, and to the perfect eye of God, even out of mankind.

Rest not under the expired merits of others, shine by those of thy own. Add one ray unto the common lustre; add not only to the number, but the note of thy generation; and prove not a cloud, but an asterisk in thy region.

Since thou hast an alarm in thy breast, which tells thee thou hast a living spirit in thee above two thousand times in an hour; dull not away thy day in slothful supinity, and the tediousness of doing nothing. To strenuous minds, there is an inquietude in over quietness, and no laboriousness in labour; and to tread a mile after the slow pace of a snail, or the heavy measures of the lazy brazilia (sloth,) were a most tiring penance, and worse than a race of some furlongs at the Olympicks.

Since virtuous actions have their own trumpets, and without any noise from thyself, will have their resound abroad; busy not thy best member in the encomium of thyself.

Be substantially great in thyself, and

more than thou appearest unto others; and let the world be deceived in thee, as they are in the lights of heaven.

Measure not thyself by thy morning shadow, but by the extent of thy grave; and reckon thyself above the earth by the line thou must be contented with under it. Spread not into boundless expansions either of designs or desires. Think not that mankind liveth but for a few; and that the rest are born but to serve those ambitions, which make but flies of men, and wildernesses of whole nations.

Opinion rides upon the neck of reason; and men are happy, wise, or learned, according as that Empress shall set them down in the register of reputation. However, weigh not thyself in the scales of thy own opinion, but let the judgment of the judicious be the standard of thy merit.

*Meikle Sandie Gordon and Wee Sandie Gordon.*—In the days of the Stuarts, the chief of the name of Gordon, a good soldier and a steady Catholic, resided chiefly abroad, leaving his Scottish lands to the care of two stewards of his own clan, distinguished among the peasantry by the names of Meikle Sandie Gordon and Wee Sandie Gordon. It happened that one Ramsay rented a small farm on the Gordon's estate; and though the land was stony, and rank with broom and thistles, it was his own birth-place, and that of his ancestors, so he wished the lease renewed. The two stewards had other views; they refused to renew the lease, and the old farmer was about to emigrate, when his Grace of Gordon came unexpectedly from abroad; he asked for, and obtained, an audience. He told his story, tradition says, in a way so characteristic and graphic, that the noble landlord was highly pleased; he renewed the lease with his own hand, and invited him to dinner. The good wine added to the farmer's joy; he told pleasant stories; said many dry and humorous things; and his Grace was so much entertained, that he took Ramsay—a stiff Presbyterian—through his house. From the picture-gallery they went into the chapel, ornamented with silver images of the saints and apostles. The old man looked on them with wonder, and said,—"Who may these gentlemen be, and what may your Grace do with them?" "These," said his Grace, "are the saints to whom we address our prayers, when we wish God to be merciful and kind; they are our patron saints and heavenly intercessors." "I'll tell ye what," said the old man, with the light of a wicked laugh in his eye, "fiend have me, if I would trust them: when I wanted my lease renewed, I went to Meikle Sandie Gordon

and Wee Sandie Gordon, and all I got was cannie words, till I made bold, and spake to your Grace. See drop Saint Andrew, my lord, and address his betters." His Grace soon after became a Protestant; and tradition attributes his conversion to the story of Meikle Sandie Gordon and Wee Sandie Gordon;—a story that for a century and more has been popular in Scotland.

*Curious Epitaph.*—The following epitaph was written by Dr. Franklin for himself, when he was only *twenty-three years of age*, as appears by the original found among his papers, and from which this is a faithful copy:

The Body  
of

BENJAMIN FRANKLIN,  
Printer,

(Like the cover of an old book,  
Its contents torn out,  
And stript of its lettering and gilding,)

Lies here, food for worms.  
But the work shall not be lost,  
For it will (as he believed)

Appear once more,  
In a new, and more elegant edition,  
Revised and corrected—  
by

The Author.

*Inefficacy of Formal Prayer.*—In one of the assemblies in America, during her war with Great Britain, wherein there was a majority of Presbyterians, a law was proposed to forbid the praying for the King by the Episcopalians, who, however, could not conveniently omit that prayer, it being prescribed in their Liturgy. Dr. Franklin, one of the members, seeing that such a law would occasion more disturbance than it was worth, said, that he thought it quite unnecessary, for, added he, "those people have, to my certain knowledge, been praying constantly these twenty years past, that '*God would give to the King and his counsel wisdom*, and we all know that not the least notice has ever been taken of that prayer; so that it is plain they have no interest in the court of heaven.' The house smiled, and the motion was dropt."—*Franklin's Memoirs*, vol. ii. p. 299.

*Fall of a Meteoric Stone at Juvenas, in France.*—On the 15th of July, 1821, about 4 P. M. a meteoric stone, weighing 220lb. fell at Juvenas, N. W. of Viviers, in the department of the Ardèche. It sunk five feet into the ground. Its surface was covered with a sort of glare. Before it fell it appeared like an enormous mass of fire. Its fall was accompanied with a continued rolling noise, and four distinct detonations. The sky was clear, and the sun shining bright.—*Journal de Physique*, tom. xcii. p. 463.

## RELIGIOUS INTELLIGENCE.

## I. STATISTICAL VIEW OF DISSENTERS IN ENGLAND AND WALES.

Wishing to make this department of our work as complete as possible, we earnestly beg our Correspondents to furnish us with all documents and information relating to it, addressed to the Editors, at the Publisher's.

## DERBYSHIRE.

(Continued from page 164.)

**CHARLESWORTH** in the parish of Glossop. There is an ancient congregation of Protestant Dissenters in this hamlet, respecting which the only accounts we have been able to obtain, are, that **JOSEPH HOLLAND** was minister in 1715; that for a short time previous to 1771, **RICHARD PLUMBE** was minister; and that in that year he removed to Nottingham, where he continued several years. He was succeeded at Charlesworth, by **MR. JOHN WHITEHEAD**, from Heckmondwike Academy, who remained with this congregation till his decease. He was followed by a **MR. MARSH**, who died in 1821; and was succeeded by the present minister, **MR. ADAMSON**, from Patricroft, in Lancashire. In 1798, the old place of worship having been found to be inconvenient and ruinous, was taken down, and a new and commodious chapel erected in its stead, which was opened on the 18th of July, by the Rev. **MR. Sutcliffe**, of Chapel-en-le-Frith, and **MR. Blackburn**, of Delph. The former chose for his text, Luke x. 5. "Peace be to this house." The latter, Psalm xlviii. 9. "We have thought of thy loving kindness, O God, in the midst of thy temple;" and in the afternoon, **MR. Smith**, of Manchester, preached to the people from the 1st of John iv. 11. "Beloved, if God so loved us we ought also to love one another." The attendance at the opening was very considerable, and the stated congregation consists of at least eight hundred persons.

**CHELMERTON**. The dissenting congregation at this place, is one of those which were gathered originally by the Rev. **WILLIAM BAGSHAW**, and by his secession from labour, about 1693, devolved to the care of the Rev. **JOHN ASHE**, who generally preached here one Lord's day in every month, for several years. About the middle of the last century, the Rev. **GEORGE BUXTON**, already mentioned under Buxton, resided at this place, and occupied the pulpit; which, since his decease, has had no stated occupant; but **MR. Mellor**, a layman, has preached in it occasionally, once in the Lord's day, for some years.

**CHESTERFIELD**. In this, as in many other places, Dissent originated in that notable display of the wisdom of a secular power ruling in a spiritual kingdom, which was apparent in the 17th century, in the expulsion and exclusion of 2000 pious and diligent ministers of the Gospel, from the endowed pulpits of the till then national church. One of the ejected ministers of this parish, was **MR. JOHN BILLINGSLEY**, M. A. a native of Chatham, in Kent. Calamy (vol. 2, p. 169, 170) states that he was born in 1625; that he first went to St. John's College, Cambridge, and afterwards to Corpus Christi, in Oxford; that he was ordained Sept. 26, 1649, in the church of St. Andrew Undershaft, London; that while at Oxford he preached frequently in the adjacent places, and at length had a call to one of the remote and dark corners of the land, *Addingham in Cumberland*, to preach the Gospel, which he did faithfully at that place; that finding the people ignorant, he set about catechizing, and was one of an association for reviving the scriptural discipline of particular churches. From Addingham he removed to Chesterfield, "where," says Calamy, writing in 1713, "his memory is, and will be, precious to many, though the peevishness of some, and the malignity and apostacy of others, added greatly to the burthen of his ministerial labours among them. He was a constant preacher, and did not serve God with that which cost him nought. His style was plain, his expressions clear, his method natural and easy, his voice sweet and audible, though not very strong. Out of the abundance of his heart his mouth spake, both in prayer and preaching, and God was pleased very much to bless his labours" among this people, to whom he was so attached, that he would not quit them. He was decidedly friendly to the Restoration of 1660, which he promoted by praying publicly for King Charles the Second, when it was dangerous to do so, and for which the king rewarded him by an ejectionment, not for ignorance or scandal, sedition or rebellion, schism or heresy; but for not saying and swearing some such things as were never before imposed on the ministers of the Gospel, in any reformed church under heaven. Bishop Hacket was earnest with him to con-

form, using both flatteries and threats, but in vain. Mr. Billingsley knew not how to mollify oaths by forced interpretations, or to stretch his conscience to comply with human will, in cases where he knew that if he were in the wrong, human power could not defend him. Yet he did not censure others, but quietly receded from his public station, when he thought he could no longer hold it without sin. After his removal, he continued to labour among his people privately, as he had opportunity, till the Oxford Act compelled him to remove to Mansfield, which became a little Zoar to him and others in his situation. His ministry, in later years, was attended with great fatigue, which was at length insupportable to so weak a frame as he had. Once a fortnight he came from Mansfield to Chesterfield, and preached twice, also expounding and catechizing on the Lord's Day, and visiting the sick; travelling in those times late in the night to come in unseen, and preaching also in the night to avoid discovery. Many other excellent traits in his character are mentioned by Calamy, who has preserved a copy of his epitaph. He died May 30, 1683-4. Calamy also mentions a Mr. FORD as having been ejected from this parish, and gives the following curious particulars of him. "He was of a melancholy temper, and much inclined to silence; but his silence was not unfruitful; for his few words were usually of worth and weight. He needed much intreaty to be brought to his preaching-work; but when he was engaged, he made amends to those who had bestowed pains to persuade him. He was congregational in his judgment, but ever behaved himself with all meekness, and the highest respect, to Mr. Billingsley, who was of a different judgment. He died of consumption, (before he had reached the age of 30,) occasioned by his close study and great painfulness in his work. He saw the *Bartholomew* storm arising, and therefore gave his people some warm and affecting sermons on Isaiah v. 6. *I will command the clouds that they rain no rain upon it.* These sermons were taken in short hand, and are fairly transcribed and kept in the hands of those that highly value them; several passages in them appearing almost prophetic. He committed all his sermons to memory; never using notes."

In 1681, two years before the decease of Mr. Billingsley, a Mr. THOMAS OGLE was ministering in this place, and in 1693, as appears from a deed executed in that year, he was united with Mr. ROBERT FERNE, as a joint minister over a *Presbyterian* congregation in Chesterfield. In the following year a commo-

dious meeting-house was erected for the use of this Society, at the expense of *Cornelius Clarke, Esq. of Norton.* It does not appear when the services of Mr. Ogle terminated; but Mr. FERNE removed to Worksworth about the year 1703, in which year the Rev. JOSEPH FOULOWE, who, with Mr. Ashe and others, had been ordained in 1696, appears to have settled here, and remained till the termination of his life by consumption, December 8, 1709, in the 30th year of his age. His successor was the Rev. THOMAS ELSTON, who had been for many years pastor of a congregational church, at Topliff, near Wakefield. He came to Chesterfield, July 8, 1709, and died April 1, 1710. He married one of the daughters of John Pickering of Yorkshire, gentleman, and Deborah, his wife, sister and co-heiress of Ralph Lord Ewer. The next minister was the Rev. JOHN THOMAS, who died Dec. 4, 1719, in the 49th year of his age; but in the year 1715, Mr. Thomas Ibbotson, a pupil of the Rev. Timothy Jollie, appears to have been the pastor of an Independent Society, which, it is conjectured, originated in a separation on the death of Mr. Elston.

To Mr. Thomas succeeded Mr. CHRISTOPHER SMALLEY, who had been ordained in 1708, and removed from Atherstone, in Warwickshire, in 1722. He continued in charge of this congregation 21 years, and died the 8th of February 1743. To him succeeded the Rev. JAMES HEYWOOD, from Lancashire, who occupied the pulpit nearly 30 years, and resigned his office in 1779. He was succeeded in 1773 by the Rev. THOMAS ASTLEY, of Preston. This good man exercised his ministry at Chesterfield during 40 years. His preaching was useful. He was highly respected, and much attached to his work, which he would not relinquish till compelled by the infirmities of old age to do so, in the summer of 1813. The next minister was the Rev. GEORGE KENRICK, who removed to Kingston-upon-Hull in the beginning of the year 1715. During the residue of that year the congregation was supplied by ministers from a distance, until, at their unanimous request, their present minister, the Rev. ROBERT WALLACE, from the York College, undertook the important office among them.

*Chesterfield Independent Congregation.*—About the year 1776, some persons in Chesterfield invited the Rev. JOHN CALVERT, of Bolsover, to preach in a barn, which they had procured for the purpose. He accepted their invitation in 1778; a meeting-house was erected, and he was shortly afterwards ordained their pastor. He continued his ministry

here with acceptance, till the latter end of 1795, when he removed to Kipping, in Yorkshire, and was succeeded by the Rev. WILLIAM BURGESS, of Sheffield, who continues in the charge of this congregation, although he has been for a considerable time prevented by his infirmities from preaching regularly, in consequence of which the pulpit has been filled, during the three or four past years, by students from Rotherham Academy. It has recently been found necessary to erect a large place of worship, of which the first stone was laid on the 6th of September 1822. Its dimensions are 60 feet by 40, and it is capable of seating about 350 persons. Two school-rooms and a vestry are connected with the building. The whole is vested in trustees, exclusively for the use of Protestant Dissenters, who hold the doctrines contained in the Lesser Catechism of the Assembly of Divines, which met at Westminster in the year 1648.

*Chesterfield Baptist Congregation* originated in the labours of Mr. MORTON, formerly of Sheffield, who was engaged by the Baptist brethren of that place to preach at Chesterfield in a place of worship which had been occupied by a society of New Connexion Methodists. On the 3d of August, 1817, the church was formed. An address, on the nature and order of a gospel church, was delivered by Mr. John Jones, of Sheffield; afterwards the brethren signified their willingness to unite for the worship of God, and keeping his ordinances, by holding up the right hand of fellowship. In the evening, two persons were baptized by Mr. Morton, in a river adjoining the town, and were added to the church; Mr. Jones preached on the subject of believers' baptism, from Matt. xxviii. 19. to a very large and attentive congregation. The charge of this church and congregation has been transferred from Mr. Morton to the Rev. DAVID JONES, formerly of Brentford. Under his ministration they have increased, and the meeting-house, after being considerably enlarged, was re-opened for public worship Nov. 7, 1821.

**CHINLEY.**—The congregation of Dissenters at this place, was first gathered by that eminently good and zealous man the Rev. WILLIAM BAGSHAW, of whom we have given some account on page 52. Mr. Bagshaw having his residence at Ford, first erected or fitted up, chiefly at his own expense, a plain building for public worship, at the neighbouring hamlet of *Malcoffe*. In this place he preached for several years, till about the time of his decease in 1702. The congregation was highly respectable, most of the neighbouring gentry being connected with it; and as the hamlet of

Chinley, which adjoins Malcoffe, was considered to be a more central situation for them, it was resolved to erect a chapel there, but the project was not immediately executed. Mr. Bagshaw died on the 1st of April, 1702, of which event there is the following record in the church-book of Malcoffe, now Chinley, in the hand-writing of his successor: "He called to have a hymn sung; and after a short prayer, to which he added his *Amen*, he fell into a slumber, and seemed to breathe without difficulty, till on a sudden he gave a gasp or two, and so quietly slept in Jesus."

To Mr. Bagshaw succeeded the Rev. JAMES CLEGG, who was born at Shawfield, in the parish of Rochdale, Oct. 20, 1679, and educated first under the Rev. Richard Frankland, at Rathmell, in Yorkshire, and afterwards under the Rev. Mr. Chorlton, of Manchester. In July, 1702, Mr. Clegg received a unanimous call from the congregation at Malcoffe, and took charge of his office as their pastor, on the 6th of August following, residing at Ford, in the house of Mr. Samuel Bagshaw, his predecessor's son, whose children he assisted to educate. He preached at Malcoffe till 1711, in which year a plot of ground was purchased at Chinley, and a new place of worship erected by subscription, aided by the personal labour and team-work of many of the farmers, and others in the neighbourhood. This place was furnished with the pulpit and benches of the old place at Malcoffe, and was put in trust, for the use of the congregation, as a place of worship for Protestant Dissenters, together with a commodious burial ground which adjoins it, and which has lately been enlarged. But so bitter was the spirit of persecution which at that time prevailed in the breasts of the high church party, that it was found necessary to guard the chapel by night against the violence of those who threatened to pull it down. In this place of worship Mr. Clegg exercised his ministry till his decease, at an advanced age, on the 5th of August, 1755, at which time he had sustained his ministerial office over this congregation for the space of 53 years. He was a man of distinguished abilities, and in doctrinal sentiments closely allied to the venerable Richard Baxter. This appears from a discourse on the Covenant of Grace, which he published in reply to Mr. De la Rose, who had industriously propagated in his neighbourhood what he conceived to be unscriptural and Antinomian views upon that subject. He appears, from many sermons which he left behind him in MS., to have been a judicious, faithful, and practical minister of the Gospel. Such was his popularity during many years, that the chapel



was crowded, even in the aisles and on the pulpit stairs. The church book contains a list of the communicants in the year 1728, when they amounted to 126. Mr. Clegg also took his degree in medicine, and practised extensively as a Doctor of Physic, in which capacity, he was held in high repute in the neighbourhood. A few years before his decease a Mr. *Daniel Taylor*, from Leicestershire, and a Mr. *Ingham*, from Yorkshire, commenced field preaching in the neighbourhood of Chinley, which was about the same time visited by Messrs. Wesley and Whitefield. The former gradually introduced among some of Mr. Clegg's hearers weekly class meetings, and established a circuit preaching, which institutions have continued in this neighbourhood from that time to the present. These innovations were opposed by Dr. Clegg, both in his sermons and private admonitions, so strenuously, that several of his respectable hearers took offence at his conduct, and espoused the cause of the Methodists. By this event his mind was much wounded, and his popularity somewhat impaired in the latter years of his life.

Dr. Clegg was succeeded by the Rev. *WILLIAM HARRISON*, who had preached at Stand, in Pilkington, in the county of Lancaster, near seven years, and afterwards at Buxton near 20 years. He took charge of this congregation about a month after Dr. Clegg's decease, and continued with them till the year 1782, when he declined the public exercise of the Christian ministry, on account of his age and infirmities, about twelve months before his death, which happened on the 27th of March, 1783. During Mr. Harrison's ministry, the congregation very much decreased; owing in some measure to the zeal of the Methodists, and no less to the offence which his most judicious and pious hearers took at his doctrinal sentiments, which are stated to have been, at least, "strongly tinctured with Arianism."

Mr. Harrison was succeeded by the Rev. *WILLIAM SUTCLIFFE*, who came from Barnsley, in Yorkshire, and commenced his ministry in this place in June, 1782, and continued it till his decease in 1804. During the last year of his life, his public ministrations were much interrupted by the progress of a bilious consumption, which eventually terminated his existence; the best medical assistance and advice having failed to remove it. Mr. Sutcliffe was educated at Heckmondwike Academy, in Yorkshire, under the care of the late Rev. Mr. Scott. His religious sentiments were evangelical. He was amiable in his disposition, and of a serious

temper, which obtained for him the good opinion of all his acquaintance, and the congregation increased under him for some time after his entrance on the ministry; but it afterwards gradually declined, and towards the close of his life was reduced very low. A friend who visited him in his last illness, and who has furnished us with some materials for this article, observes, "during the whole of his protracted illness, he enjoyed a very comfortable frame of mind, arising from a lively faith in the great principles of the Gospel, and gave the fullest evidence that his end was peace."

In January, 1806, soon after Mr. Sutcliffe's decease, Mr. *EBENEZER GLOSSOP*, then a student at Rotherham, under the tuition of the late Rev. Dr. E. Williams, was first invited to supply the vacant congregation for some weeks, and afterwards received from them, and the trustees, an unanimous call to the pastoral office amongst them, which he accepted, and was ordained on the 6th of May, 1807, the services being conducted by the Rev. Messrs. M. Phillips, and William Evans, and the Rev. Dr. Williams. It was observed, as a singular, although undesigned coincidence, that this ordination should be entirely conducted by natives of the neighbouring principality of Wales. Previous to Mr. Glossop's ordination, the trustees and congregation expended £300. on repairing and beautifying their meeting-house, the whole of which sum they raised among themselves, although but few of them were in affluent circumstances. Mr. Glossop still continues in charge of this church and congregation, the members of which are closely united in the bonds of Christian amity; but their numbers are not considerable, having been greatly reduced by the decease of aged communicants, and the removal to a distance of some of the most respectable families.

*CRICH*.—Mr. *THOMAS SHELMERDINE*, who was born in Lancashire, and bred in Christ's College, in Cambridge, was a diligent preacher in this parish for several years, where, says Calamy, (vol. ii. 166,) he was encompassed with many good old puritans that lived in the parish and about it, who strengthened his hands much in his work. He was a man very cheerful in converse, and a kind husband to a holy, but very melancholy wife. From Crich he removed to Matlock, where he did the work of his place till he was silenced. After that event he removed to Wirksworth, and died there. In his last sickness, he would tell his friends that he was going to his preferment; and one day remarked to a friend, that next to his hopes of

heaven, he rejoiced that he turned out of Matlock.

DERBY.—Calamy mentions the names of three pious and faithful clergymen, who submitted to be expelled from the pulpits of this town, rather than conform; but does not inform us that either of them ventured afterwards to preach as a nonconformist during the reign of persecution; but no sooner had the glorious Revolution restored to the Dissenters a portion of their religious rights, than those of the Presbyterian denomination in Derby hired a part of St. Mary's chapel, which was then standing, (and is now a part of Mr. Eton's warehouse, by St. Mary's Bridge,) where two nonconformist ministers, Mr. WILLIAM CROSS, who had been ejected from Beeston, in Nottinghamshire, and Mr. ROBERT MORE, who had also been ejected from Brampton, in this county, became the joint pastors. Of the former of these gentlemen, Calamy gives the following particulars:—that he was a native of Oxfordshire, educated in Pembroke College, Oxford, and first obtained the living of Attenborough; that after his ejection he removed to Loughborough, in Leicestershire, where he preached, when the law allowed him! He afterwards became pastor of this congregation in Derby, where he died in 1698. He was a good practical preacher, and exemplary in his conversation. The seventh sermon, in the collection of farewell sermons of the county ministers, (upon 1 Sam. xxx. 6.) is his.

Mr. Robert More was a native of Nottinghamshire, and bred up at Clare Hall, Cambridge. His first preaching was at Belfour in this county, where he continued about a year, and then removed to this place, and was ordained by the Classis at Chesterfield. After his ejection, says Calamy, he suffered many ways for nonconformity; particularly, he was once indicted for not reading the book, when it was not yet come down. In the time of Monmouth, he was sent prisoner to Chester Castle with many other peaceable ministers. After this he became a joint pastor of this congregation at Derby, where he continued till his decease in June 1704.

He was the last of the nonconformist ministers who were ejected in this county.

In 1697, the congregation obtained a lease for 300 years of a piece of ground in the Friar Gate, subject to a ground rent of £2. per annum, and erected a meeting-house on the spot. Mr. Cross dying shortly after the completion of the meeting-house, Mr. FERDINANDO SHAW was invited, March 27, 1699, to become co-pastor with Mr. More; Mr. Shaw was a grandson to the Rev. Ferdinando Pool, of Thrumpton, whose daughter married the celebrated Rev. Samuel Shaw, of Ashby de la Zouch, author of "A Welcome to the Plague," and other works. While Mr. Ferdinando Shaw resided at Derby, Mr. Cantrill, the Vicar of St. Alkmund's parish, refused to bury a child, because it had been baptized by a Dissenter. The corpse was, therefore, buried in the Presbyterian meeting-house, which is believed to have been the first instance of the kind in Derby. The refusal being viewed as an act of oppression by the Dissenters, thus forced upon them the necessity of burying their dead in ground of their own—ground considered by the church, indeed, as unconsecrated; but as Episcopal consecration is an article which bears no *premium* among nonconformists, the final result of this effort to compel them to submit their children to church baptism, was a still greater loss to the church in the article of surplice-fees. Mr. Cantrill claimed the fees upon the burial of the child, although he did not perform the service, but they were, of course, refused; and the circumstance led to a long controversy, in the course of which Mr. Shaw published three pamphlets in defence of the conduct of his hearers, and in reply to the attacks of the clergyman. About the year 1724, he became so infirm, that Mr. JOSIAH ROGERSON was called in as a co-pastor. Mr. Shaw, nevertheless, continued to preach till the year 1745, when he died. Mr. Shaw published several sermons and small controversial tracts, besides his controversy with Cantrill.

(To be continued.)

## II. MISCELLANEOUS.

*Pembrokeshire Itinerant Society.*—The annual meeting of this Society was held at Llanboidy, on the 22d of January last. The Rev. Morgan Jones, of Trelech, was called to the chair, when the report was read, and various encouraging statements presented to the meeting. The following extract from the report contains a general outline of the Society's

affairs during the past year:—"Their itinerant, the Rev. David Phillips, has continued his labours on the same extensive scale as formerly. It appears that his endeavours to propagate the Gospel have met with increasing acceptance, and that a great spirit of hearing has been excited in the English parts of this county, and also in the neighbour-

hood of Laugharne, in Carmarthenshire. At many places, crowded congregations assemble; good appears to have been done; and neighbouring places of worship have, in consequence, been better attended. Of these facts, some of the acting members of the Society have received satisfactory assurance. Mr. Phillips was accompanied in his journeys, last spring, by one of the Secretaries, the Rev. James Griffiths, of St. David's; and recently by the Rev. William Davies, of Pen Caer; both of whom give a most favourable account of what they saw and heard in several of the preaching stations. The prospect of erecting a place of worship at Manorbier Newton, mentioned in the last Report, has since been realized; a plain and convenient chapel, 34 feet by 22, having been opened there on the 27th of last November. Upon the whole, the Society has much reason to be thankful for what has been done, and abundant encouragement to persevere in its exertions."—The receipts of the Society have been sufficient to cover its current expenses, leaving a small balance in the hands of the Treasurer.

*Herts Union.*—The Annual Meeting of the Herts Union will be held at St. Albans, on Wednesday, April 23. The Rev. Rowland Hill, A. M. to preach in the morning; the public meeting for business in the afternoon.

On Wednesday, April 30th, the eleventh anniversary of the Newport Pagnell Evangelical Institution will be held at the Rev. T. P. Bull's meeting-house at Newport Pagnell. The sermon in the morning, by the Rev. J. Stratten, of Paddington; that in the evening, by the Rev. S. Hobson, of Maulden. The subscribers will meet in the afternoon, as usual, to receive the report, &c.

*Schools in Scotland.*—*Local Sabbath Schools.*—Among the many philanthropic schemes which have originated of late years with pious and humane individuals, we know of none more entitled to universal attention than the Sabbath schools, conducted on the plan of *locality* first suggested by Dr. Chalmers, late of Glasgow. The advantages of this improved system are so obvious, and the means of carrying it into effect so easy, that we are surprised it has not met with more general adoption in those populous towns and villages where Sunday schools are already established. In Scotland, when it is intended to organize a local system, the town or district is accurately divided into a number of small districts, each affording only a sufficient number of children for two schools, one for boys, and another for girls; the number in each being limited to thirty. One female or two superintend the latter, and the teachers for both

are always chosen, if possible, from some of the respectable families in the neighbourhood. The teachers confine their labours to their own districts exclusively, so that their sphere of action lies always under their immediate inspection, and a generous emulation is excited between all the schools in the neighbourhood. Each district, with its schools, is also under the immediate superintendence of one or two visitors, whose duty it is to assist the young teachers in conducting their schools, and particularly to visit the parents of the children, look after the absentees, and point out to all the propriety of a regular attendance at the school. "The prominent characteristic of the local plan is, that it allows no child, however regardless, and no parent, however negligent of the means of Christian instruction, to escape its influence. Instead of exerting merely an attractive power, felt only by those who have least need of its operation, it pervades the obscure retreats of careless profligacy; and knocking at the door of every family, tells them of a school opened within 50, or at most 100 yards of their dwelling, where their children will be admitted to an affectionate superintendence, so minute and personal, as to embrace many of the advantages of domestic instruction. The limited number of the scholars, and the circumscribed district in which they reside, give the teacher a facility of personal acquaintance with the circumstances and character of each child, which will be sought for in vain in a large school, drawn from parts of the town so distant, as to preclude the possibility of week-day visitation."\* We have just received notice of the complete success which has attended the introduction of the local system into the town of Haddington. The population of the town and suburbs is nearly 4500; and ten districts are marked out, each of which it is intended shall possess a boy and a girl's school. Of these, eighteen schools are already in action, and the number of children at present in attendance is about 450, while the Sunday schools on the old general plan never collected half that number. The teachers are many of them of the first respectability in the place. "It is in this way, that the local system proposes to pervade the country, until there shall not be a single district in any city, town, or village of the land, without its local school, and its local religious instructor of youth."†

\* "System of local Sabbath evening schools."

† "Hints suggested to the teachers and managers of Sabbath schools," &c.

## LITERARY NOTICES, &amp;c.

## WORKS PREPARING FOR THE PRESS.

The Rev. J. Bulmer, of Haverfordwest, is preparing to publish, by subscription, in one volume, *Memoirs and Select Remains of the Rev. Benjamin Evans, of Trewen*. The Compiler will be thankful to those friends of Mr. Evans in Cardiganshire, and other parts of Wales, who may possess letters, or any kind of information suited to the Work, if they will transmit the same to him as early as possible.

Shortly will be published, the Discipline practised in the Churches of New England, including a Platform of Church Discipline, &c. from Cotton Mather.

The Rev. John Hayter Cox will shortly publish the *Harmony of the Scriptures* vindicated, or apparently contradictory Passages reconciled, in a series of *Nineteen Lectures*.

Also, a new Edition, improved, of *Jesus shewing Mercy*. 18mo.

*Observations on Providence*, chiefly in relation to the Affairs of the Church. By the Rev. John Leifchild. 1 vol. 12mo.

*The Church in Canaan*, by William Seaton, Author of the *Church in the Wilderness*. 12mo.

Mr. Bicheno, of the Middle Temple, Barrister at Law, has in the Press, a Second Edition of an Inquiry into the Poor Laws, chiefly with a view to examine them as a System of National Benevolence, and to show the Evils of indiscriminate Relief; with some Remarks upon the Schemes which have recently been submitted to Parliament.

A new Edition of the *Lives of celebrated Pious Women*, by the Rev. S. Burder, with considerable Additions, in 3 vols. 12mo.

## WORKS RECENTLY PUBLISHED.

*The Tent and the Altar, or Prayers for every Day in the Week*, by a Clergyman.

*Horæ Romanæ*, a new Translation of St. Paul's Epistle to the Romans, by Clericus. Small 8vo. 4s.

*The Miscellaneous Works of the late Rev. Thomas Harmer*, Author of *Observations on various passages of Scripture*, containing his Letters, Sermons, &c.; with Memoir of his Life, &c. 8vo. 10s. 6d.

*Essays relative to the Habits, Character, and moral Improvement of the Hindoos*, which have originally appeared in the "*Friend of India*." 8vo. 7s. 6d. boards.

Clarke's *History of Intolerance*, Vol. the Second. 8vo. 10s. 6d.

*Sermons*, by the late Rev. Hugh Worthington, of Salter's Hall. 8vo. 12s.

*Consolations for Mourners*, by R. H. Shepherd, Minister of Ranelagh Chapel, Chelsea. 18mo. 6d.

An Appendix to Dr. Watts's *Psalms and Hymns*, 24mo. 3s. 6d. Sixth Edition. By Thomas Cloutt, A.M.

*Christus in Corde*, or the Mystical Union between Christ and Believers. The third Edition, edited by Thomas Cloutt, A.M.

*Baxter's Works*, Vol. VII. edited by Thomas Cloutt, A.M.

*Owen's Works*, Vol. III. edited by Thomas Cloutt, A.M.

*Lectures on Scripture Comparison, or Christianity compared with Hinduism, Mohammedanism, the ancient Philosophy, and Deism*. By William Bengo Collyer, D.D. &c. &c. 8vo. 14s. boards.

## ANSWERS TO CORRESPONDENTS, &amp;c.

COMMUNICATIONS have been received this month from Rev. J. Bulmer—J. Thornton—R. W. Newland—John Morris.

Also from Crito—Barnabas—Astrop—Country Independent Minister.

The Essay entitled—*Baptism in all cases admission to the visible Church of Christ*—would revive a question which has already undergone ample discussion in this Magazine, as well as in other periodicals.

The length of the Ode to the Deity would make its insertion inconvenient.

We have received several papers on the important subject of Congregational Union, but as they necessarily go over ground nearly similar, we are compelled to confine ourselves to a selection. The contents of the paper which we have inserted this month, deserve consideration.

We owe an apology to the Reviewer of Brown's *Hydriotaphia* for the non-insertion, in our last Number, of the following

## CORRIGENDA.

Page 82, col. 1, line 24 from bottom, for *luckily* read *unluckily*

Page 97, col. 1, line 22, for *He then* read *He thus*

Bottom of same page, for *after quickening* read *after questioning*

Page 98, near the bottom, for *We sum up* read *He sums up*

Page 100, col. 2, line 9 from top, dele the word *certain* before *confidence*

The same col., line 16 from bottom, for *conformed* read *confirmed*

THE  
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[VOL. VI.]

MEMOIR OF THE LATE REV. BENJAMIN EVANS,  
 OF TREWEN, CARDIGANSHIRE.

(*Concluded from Page 179.*)

AFTER remaining at Haverfordwest something more than two years, and finding his situation there not such as he at first expected, Mr. Evans was induced to accept an invitation to Trewen, in Cardiganshire, and on the 24th of June 1779 removed to that place, where he spent the remaining part of his life. Here he had some trouble with persons of Arminian and Socinian principles, who at length determined on a peaceable separation from the church. His predecessor, the Rev. David Evans, of Blaenneystill, was, at least, an Arminian in sentiment, and under his ministry the progress of error had been so considerable, as probably to give him some uneasiness. In this state of things, Mr. Evans was placed in a difficult situation, requiring much prudence, united with a sound knowledge of divine things. Of these qualifications he was happily possessed; and, by gradually unfolding the truth, in the due exercise of caution and moderation, he reclaimed some from a false system of doctrine, and prevented those who would not be convinced, from doing any further mischief.

When Mr. Evans settled at Trewen, there were not more than a hundred members; and though many withdrew, it pleased God so to bless his labours, that, in the close of his life, there were about four hundred persons in communion. In connexion with Trewen,

he preached with great success at Hawen, and at Dinol, to the congregation now assembling at Gly-narthen. His labours were also extended as far as Penrugaled, where a place of worship was built, and where his preaching was blessed to hundreds of his stated or occasional hearers. Mr. Evans was likewise very constant, in attending meetings of ministers in the neighbouring district, and often in distant parts of the country; and, from his tried character, and long standing in the ministry, was generally called to preside at their conferences, whether public or private. On the same account, his advice was frequently sought on important occasions, connected with the peace and unity of the churches. At the opening of new places of worship, the settlement or funerals of neighbouring ministers, his assistance was generally requested, and obtained. He was instrumental in calling forth, or recommending, several young men to study for the ministry; among whom were the late Rev. Dr. Williams, of Rotherham, and the present Theological Tutor of Carmarthen College. He was also one of the early and zealous advocates of Sunday School instruction in the Principality, the good effects of which he had long an opportunity of witnessing, in the frequent admission of young people to church-communion. This was indeed so remarkable;

that the schools under his patronage have often been mentioned as plantations from which the churches were increased; and the success attending them is still appealed to, in proof of what may be done by similar exertions in other places.

The occasional services of Mr. Evans in sister churches, when called for by particular circumstances, were such as tended to answer the expectations of his friends. He never committed himself so as to frustrate his own good intentions, or increase some evil which he desired to heal. An example of this nature occurred on his being called to preach at Glandwr, when a serious division had taken place in the church, and when the advice of neighbouring ministers was requested. The division being occasioned by a controversy on subjects of a mysterious nature, and carried on in an improper spirit, Mr. Evans took for his text, Gal. v. 13. "Ye have been called unto liberty; only use not liberty for an occasion to the flesh." He began his discourse by saying, "Men, brethren, and fathers,—The occasion of our assembling this day is lamentable, and must be so considered by every one who lays it to heart! A division among brethren!—a breach and rent in the church of Christ! Verily this is a day of affliction to Jacob!—Had this distressing affair been kept private, we should have taken no part therein; but as it has been made public, it is now become a public concern. We are called together, to hear an account of the proceedings which have taken place on the occasion, and to declare our judgment respecting them. We are to consider whether Christian liberty has been curtailed by the church, or whether this liberty has been 'used for an occasion to the flesh,' by those who have separated from it." He then proceeded to state the

*nature of that liberty to which Christ has called his people.* This he did in the following particulars: "*First*, It is a freedom from the law, as a covenant of works, requiring perfect obedience, as the condition of life. Believers are brought into a state of grace, and are 'justified freely, through the redemption that is in Christ Jesus.' This may be abused for an occasion to the flesh, both by actual sin, and by a presumptuous neglect of duty. This abuse of gospel liberty is at the bottom of all disobedience. *Secondly*, It includes a liberty of private judgment in matters of faith and practice, so as not to be subject to human authority in religion. Herein we are accountable to none but Christ, our only creed-maker, and our only King. But this liberty may be 'abused for an occasion to the flesh,' by a licentious imagination, under the specious name of reason, deviating from the word of God. It may also be abused, by disturbing the peace of the church with cavils and factious disputes. *Thirdly*, It includes the liberty which Christians have of forming themselves into church-societies, on the authority of Christ, and of exercising that discipline which he has appointed. The leading design of every such society, is to 'observe all things, whatsoever Christ has commanded;' which may be reduced to rules of morality, rites of devotion, and a department consistent with love. Now as the members of every such society have the liberty of associating together, they have also the liberty of receiving others into their communion, and of expelling, in the name of the Lord, those who deviate from the rules of the gospel. But this liberty may be 'abused for an occasion to the flesh,' by uniting in a factious manner—by admitting members who are not fit for communion, through respect of persons—or by

allowing any to act the part of Diotrephes, in expelling the innocent, out of disgust or envy. *Fourthly*, It includes the liberty of separating from a church-society, when, upon mature deliberation, the church appears to have deviated from the mind of Christ. Such a use of liberty is lawful, when the church has erred in doctrine—when the ministry has become erroneous and unedifying—when there is any thing materially wrong in discipline—when vice is tolerated, so that the society becomes a body of evil-doers, and not the church of Christ—when human injunctions are imposed, and conscientious men harrassed for not complying with them. But this liberty also may be ‘abused for an occasion to the flesh,’ by seditious and uncharitable separations, or those which arise from ambition or resentment. No man can separate himself from a Christian church in displeasure and passion, without great sin in the sight of God.” In the second part of his discourse he showed “when a church may expel its members without being guilty of oppression, or of curtailing their liberty;” and, in the last place, “the characteristics of an unjust separation, or of one in which liberty is abused.” After this he concluded by saying, “Let us now unite in lamenting that so unhappy an event has taken place—that so honourable a church should be brought low!—that an aged minister should be so afflicted, at a time when he is labouring under a burden of bodily infirmities!—that a minister, who is revered every where else, should be treated with obloquy and contempt at home!” This discourse was well adapted to reprove the faults of all concerned, and bring the whole church to a proper state of mind; nor was it without some good effect, though the separation was not wholly prevented.

Mr. Evans was naturally of a strong constitution, which enabled him to labour hard for many years. But in October, 1816, he took cold in a damp bed, which occasioned a violent rheumatic pain throughout his body. This presently fixed in his right arm, and wholly deprived him of its use. In reference to this affliction, he said, “It is the will of Providence, and must be good.” Another distressing complaint under which he laboured was an asthma; so that a complication of infirmities, in connexion with old age, confined him chiefly to his room. He bore all his trials with great resignation, and said, when questioned respecting the state of his mind, “I have no will of my own: the Lord’s will be done.”—“I have often thought,” says the Rev. Thomas Griffiths, his nephew and co-pastor, “on observing the frame of his spirit for the last few years, that he was very near the gates of heaven.”—On Saturday, the 24th of February, 1821, he experienced a sudden change. He became more asthmatical, but had no greater pain than usual. “On the following Wednesday,” says Mr. Griffiths, “I asked him how he felt; his answer was, ‘I see the plan of salvation as clear as noon-day, and my soul delighteth in it.’ Asking him further how he felt, as to the dealings of Providence, he answered, ‘I am perfectly resigned: God only is fit to rule; and it would be a great sin in me to say any thing against my Creator.’ Mrs. Evans asked him one day, if Christ was still precious to him; when he replied, My dear, he is very precious, and always has been so.’ On Friday morning, I asked him if he had any thing to say that might be of service to me when he was gone. To this he answered, ‘Cast thy burden upon the Lord, and he will sustain thee.’ On the same day, about five o’clock, while sit-

ting in his chair, as if going to sleep, he breathed his last."—So died this excellent minister, March 2, 1821, in the 81st year of his age.

He was interred in a vault, under the pulpit, at Hawen, in the presence of a vast concourse of people, to some of whom he had ministered in holy things upwards of forty years. The Rev. M. Jones, of Trelech, engaged in prayer before the funeral procession left the house; the Rev. D. Davies, of Cardigan, introduced the service at the chapel; the Rev. D. Peter, of Carmarthen, preached from John v. 35; the Rev. Mr. Phillips, of Neuaddlwyd, from Acts viii. 2; and the Rev. Mr. Jones, of Saron, concluded. His death was also improved, at the same place, on the following Lord's Day, by his relative and successor, the Rev. Thomas Griffiths, from 2d Kings ii. 9—12.

Mr. Evans was a man of general knowledge. He was well versed in mathematics, and knew something of navigation. He was not ignorant of the classics, and was well acquainted with history and divinity. As a *Christian*, he was of a very cheerful and charitable disposition. Like Simeon, he was "just and devout;" affording, through life, an example of no ordinary description: As a *Minister*, he was distinguished by an excellent gift in prayer; as a preacher, by the lucid order, point, and energy of his discourses. These

were often enlivened with flashes of genuine wit, and were not destitute of rhetorical ornament. He often introduced the *anaphora*; and, by a play on words, would sometimes produce a striking effect. This was particularly the case in the introductory part of his sermons, which were generally so formed as to secure the attention of his hearers, and predispose them to receive the truths he was about to deliver.

He wrote much, though he published but little. What he did offer to the public was in Welsh, and consisted chiefly of a Work on Infant Baptism; in reply to which, the late Dr. Richards, of Lynn, published two pamphlets in the same language. Mr. Evans also published a Catechism on the Constitution and Order of Christian Churches, something like that of the late Mr. Palmer, of Hackney. He was considered a good poet, both in Welsh and English. His manuscripts, in both languages, are numerous and valuable. A selection from those in English is already made, and will be published by subscription, with an enlarged memoir of his life and ministry. A man so extensively useful and exemplary in life, possessed of superior talents for the ministry, and who, though dead, may yet speak by his writings, is surely worthy of being heard; and it is to be expected that such a man will be heard with edification.

*Haverfordwest.*

J. B.

## SHORT DISCOURSES FOR FAMILIES, &c.

### No. XLI.

#### MAN CONTINUALLY UNDER THE EYE OF GOD.

"God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God."—Psalm liii. 2.

THERE is no feature in the moral character of man more remarkable

than his extreme and habitual negligence in transactions of the highest concern. In his own personal affairs, his caprices, his vanities, his appetites, he is alert and restless; but present to him considerations of real moment, and his attention relaxes, his mind wanders, his faculties seem alto-



gether unequal to the task of examination, and if he were to speak the genuine language of his affections, it would be far, very far, from expressing the sentiments of pious David, when he exclaimed—*My heart is fixed, O God, my heart is fixed; I will sing and give praise.* This disposition to acquiesce in momentary ease, to establish our rest in the present world, to take things not as they are, but as they appear, and to venture the tremendous hazard of eternity, without a forethought in the slightest degree adequate to its importance, is one of the most perverse and destructive qualities of our depraved nature. It is inaccessible to reason, it is obdurate to expostulation; eloquence may plead in vain, and the well-nigh all-powerful argument of self-interest utterly fails to rouse the worldling from his infatuation. The voice of nature, in the uncertainty of life, and the unsatisfying character of earthly enjoyments—The voice of conscience, at those seasons when indolence and apathy for a moment give way to recollection and anticipation—The voice of God, in his providence and in his word—all these are repelled and extinguished. If *the fool hath* not actually, he has virtually, *said in his heart, there is no God.* He has said to his Almighty Benefactor, *Depart from me, for I desire not the knowledge of thy ways; and nothing short of the miracles of divine grace, nothing short of a direct and irrespective act of divine sovereignty and power, can change this malignant rebellion to obedience and love.*

Nor are those who are *following on to know the Lord*—who have reason to hope that a gracious change has passed upon their souls, and that they are, though bowed down under the consciousness of many imperfections, in a state of amity and acceptance with God—altogether exempt from this

lamentable infirmity of our common nature. The old man is crucified, but he is not yet dead. The chambers of the heart still retain traces of their imagery and their defilements. The wanderings of the imagination, and the levities of the spirit, will too frequently overpower the watchfulness of wisdom and self-denial. But the child of God deploras these alienations; he is painfully sensible of his weaknesses; and it is his continual prayer that he may never be left to his own strength, which is perfect impotence, but that he may be *kept by the power of God through faith unto salvation,* and that his *heart may be directed into the love of God, and into the patient waiting for Christ.*

As a counteractive to this injurious state of mind I would strenuously urge an habitual regard to those grand considerations which are, at all times, the mind's proper exercise, and which, though in themselves belonging only to the order of means, are among those in the use of which we may most confidently hope for the divine blessing.—I would say, then, most anxiously and most urgently to all—Fasten on those important and impressive trains of thought which tend at once to occupy the mind and to lead it up to the source of holiness and strength—Meditate on the things pertaining to your peace—Dwell on those particulars which have a direct connexion with your present and eternal interests, and among these none can claim a higher value, none can have a more specific bearing on the state of the heart than the fact which is affirmed in our text, *that our characters and our lives are under the inspection of God.* This is a truth of such paramount importance that it may well claim from us a distinct and most serious examination. Let us then

I. Advert to the primary sub-

cause—but *the Lord our God is a jealous God*; he demands the heart, purged from the dross of earthly desires and impulses; our knowledge, our love of kindred and of country are to be, not only subordinate, but subservient, to our love of Him. This is the very life and energy of the renewed mind, and from this, as from the only living principle of holy thought and action, must every sanctified motive and movement have its origin. *The dispositions of our hearts towards God!* My friends, what are they? Do we love Him supremely? Do we count all things but loss and loathsomeness, that we may reach after and apprehend Him whom He hath sent? Does the Holy Spirit dwell in us, and reign in us? O! let it be our fervent prayer, that we may be *strengthened with might by His Spirit in the inner man; that Christ may dwell in our hearts by faith; that we being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that we may be filled with all the fulness of God.*

III. *We are to consider the effects which the conviction of this great truth should produce upon our minds.*—If we are convinced that there is an unerring, judicial, examination of our characters continually going forward, the assurance of such a momentous circumstance, of a fact so intimately concerning our interests and our hopes, cannot be without some operation, either beneficial or injurious, upon our mental and moral habits. I repeat it, either beneficial or injurious. It is quite a mistake to suppose, that the knowledge of these things can be without influence or consequence. If it do not work the blessed fruits of righteousness, it will have a direct tendency to harden the heart, to

beget a recklessness and defiance in our feelings towards God, to sear the conscience, and to prepare us for final impenitence. On the contrary, if these great considerations be rightly viewed and laid to heart, they will lead us to *self-examination*. Of the importance of this duty, too much cannot be said; from the danger of its neglect, too much cannot be apprehended. It would scarcely be believed, were we not continually confronted by the strongest evidence, that men could go on from day to day, from year to year, from infancy to hoary age, in the entire neglect of this primary concern. To live ignorant of our own characters! To die without having devoted one earnest, enlightened hour to the ascertainment of our fitness or unfitness for the eternal presence of God. Incredible as this might be without experience, it is a case of common and unheeded occurrence. Thousands of nominal Christians are daily passing into eternity relying upon superstitious rites, on the intercession of saints, on the efficacy of sacraments, or on their own good works, for acceptance with Him who looks upon the heart, who sees it as it is, and who will only receive it washed in the blood of Christ, and sanctified by his Spirit. Could this be, if the task of self-examination were fairly discharged? *The heart, indeed, is deceitful above all things, but a faithful performance of this duty, would have a potent influence in exposing its delusions, and bringing it, without an evasive plea, into the presence of its great Searcher.* Nor can this work be safely neglected by the real Christian. He requires continual illumination on this important point. The sentinel is too apt to slumber on his watch-tower, his weapons contract rust, his armour loses its brightness, and the counteraction to these evils is self-examination,

leading him to the foot of the cross, and awakening an holy and reverential apprehension of the Divine presence. The result of this salutary process would aid in producing—2. A feeling of *deep humility and awe*. The consciousness of our worthlessness and weakness, combined with the sense of an ever-present God, must abate the vanity and negligence of our spirits, and induce a serious and humble frame. When man comes to know his own character, and when he brings himself, with all his infirmities, his miseries, and his sinfulnesses, as it were into contact with infinite perfection and spotless holiness, he cannot but feel humiliation and reverence. It is well that our pride should be abased, and our levity chastised, and nothing will effect this so completely, as the conviction that God looks upon our ways, and beholds us as we are. It is well that our folly and presumption should be rebuked, and succeeded by that *godly fear*, which the holiest saint must feel in the presence of Infinite Purity. 3. The conviction that we are continually under the Divine inspection, should excite us to an *earnest and constant waiting upon God in his appointed means*. He has been graciously pleased to point out the way in which his favour is to be sought, and to invite, in the most urgent terms, the guilty race of Adam to seek him in the means of his ordination. Nor are we thus to endeavour after a distant or a doubtful blessing. He is a *God at hand*, as well as a *God afar off*; he *fills heaven and earth*; and his presence and his fulness are pledged to the satisfaction of our souls with the mercies of his right hand. Prayer, praise, the reading and the hearing of his word, activity in his cause, are holy exercises, in which the children of God will realize the presence and the gracious visitations

of their heavenly Father. And knowing that He looks upon us continually, let us give all diligence to make our calling and election sure; filled with holy anxiety for his favour and love, let us avail ourselves of every opportunity, and press forward for the prize of our high calling, *seeing, not only that we are compassed about with so great a cloud of witnesses, but that*

‘Tis God’s all-animating voice

That calls us from on high;

‘Tis his own hand presents the prize

To faith’s aspiring eye.

Finally, This truth should always have a present influence on our minds and characters. It should be the regulating principle of our lives; the master-reflection which should serve as a centre for our habitual thoughts. “God looks down upon the children of men,”—“He marks *my* every feeling, and every action!” What a powerful control would this exercise over us, were our hearts in a right frame. May He who alone can enable us to sustain the searchings of his eye, make us meet for the inheritance of the saints in light, and admit us to his eternal presence with exceeding joy.

And this truth should continually carry our thoughts forward to the final judgment, to that awful day when the results of God’s inspection of the children of men will be declared; when the secrets of all hearts shall be made manifest, and the destinies of men be irreversibly ascertained. May we, in that great and terrible day, find that God has looked upon us in Christ Jesus; and, saved through his full atonement, justified in his perfect righteousness, and thus complete in him, may we have an *entrance ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ*.

## ORIGINAL ESSAYS, COMMUNICATIONS, &amp;c.

COMMEMORATION OF THE MINISTERS EJECTED AND SILENCED ON AUGUST 24, 1662.\*

BY THE REV. JOB ORTON.

It is so many years since our fathers separated from the Church of England, and we and they have enjoyed so much peace and liberty, that it cannot be thought strange if many of us are but little acquainted with the history and ground of our dissent; and yet it is very desirable, for many and weighty reasons, that we should not content ourselves to continue in the worship and practice of our fathers, without knowing the ground of their separation, or understanding the principles on which they professed to act. In order that this end may be answered, I have thought it seasonable and advantageous to give you some history of that great separation which was made from the Church of England in the last century. I shall state the case of the ejected ministers and their people in a few words, and then shall show you what lessons we are to learn from so memorable an event.

I. I would give you some account of the persons whose case we are to consider.

II. Inform you why they were turned out of their livings.

III. What they suffered for nonconformity; and,

IV. Mention some consequences that followed it.

\* This 'Commemoration' was preached by the Rev. J. Orton, from 2 Chron. xi. 14, 16; and an ingenious parallel was drawn by him between the two events to which the sermon and the text referred. This, however, we have thought it best to exclude, and to present the remainder in the form of a narrative address. The division is retained for the sake of distinctness, and part of the application for its excellence. No alteration has been made in the composition.

I. The persons whose case we are considering. And here it is proper to observe, that they were neither few nor inconsiderable. About two thousand ministers in England and Wales were silenced and turned out of their livings on Bartholomew day, 1662. And though, no doubt, they were not all equal in their abilities, yet they were in general men of learning, of eminent integrity, piety, and zeal for the interest of religion. They had most of them been educated at our Universities, during a period when more care was taken of the morals and religious character and behaviour of students and candidates for the ministry, than, I believe, was ever taken before or since. Many of them were distinguished by their learning, as their works sufficiently shew. And not one of them was ejected for immorality, scandal, or insufficiency. They were faithful, diligent pastors, and well-beloved in their parishes; and most of them were in the prime and vigour of their days and usefulness. Amongst these I must mention the names of Phil. Henry, Baxter, Howe, and Flavel; with whose writings and character you are most of you acquainted. Of these holy men, and many others, you have often heard your fathers speak with reverence and love. Though many of these ministers were put into their parishes by usurped powers, yet after the Restoration an Act of Parliament passed which confirmed them in their livings, so that they had as legal a possession as any one of the clergy has now.

Let me shew you,

II. Why they were turned out.

Not for denying any of the fundamental doctrines of the Gospel; not for being immoral in their

lives; not for any disaffection and disloyalty. Most of them were friends to King Charles II. who had desired and contributed to his Restoration, though he proved the Jeroboam of Britain, who made our Israel to sin: and all of them had sworn allegiance to him, and never acted contrary to it. They were not turned out because there was no need of their services, for with the Restoration a deluge of impiety and licentiousness broke in upon the land; insomuch that one of the bitterest enemies (Dr. South) of the Nonconformists calls the Restoration the æra of falsehood. The true reason was, the King being a Papist in his heart, and intending to bring in Popery, in order to that it was judged necessary to dispossess these worthy men of their livings, because they were great enemies to Popery, and to re-establish the hierarchy of the Church, from whence the transition to Popery was more natural and easy, than from the former constitution. The avowed reason was, because they would not conform to and comply with the Act of Uniformity, which took place August 24th, 1662, which you may see at the beginning of the Common Prayer Book. The things imposed upon them, if they would keep their livings, or any post of service in the Church, were these:—

They must be re-ordained, if they had not been ordained before by a Bishop; and this they could not in conscience consent to. They had been ordained by senior pastors, whom they looked upon as scripture bishops, and in a manner agreeable to the New Testament Rubrick. They thought it a solemn mockery to say that they were moved by the Holy Spirit to take upon them the office of deacons, when they knew they had been superior officers. To submit to this would have been disowning their former ministra-

tions which God had blessed, and putting contempt upon the Reformed Churches abroad, which have no other ordination but what they had.

Again—They were required to give their unfeigned assent and consent to all and every thing contained in and prescribed by the Book of Common Prayer, and publicly to declare they would use that form and no other. This they could not submit to. In their deliberate judgment, they thought free prayer most agreeable to the word of God, and best adapted to Christian edification. Some of them would have consented to the use of a Liturgy for peace sake; but they could not submit to be tied down to it, and not one of them preferred it. And as to the *Common Prayer*, they thought there were many mistakes and difficulties in it; that it made terms of communion which Christ had not made; and that it imposed things professedly indifferent. They could not refuse to baptize the children of pious parents who scrupled the use of godfathers and the sign of the cross; nor refuse the Lord's Supper to those who scrupled to receive it kneeling. They could not find in the New Testament that bishops and priests were distinct officers in the church from the apostles' time, which they were required to declare. There were many other things in it which they could not assent to, nor agree to use. Besides, it was published, with the alterations and amendments, but a few days before the time fixed by the Act for their assent to it; so that scarcely any of them but those who lived in London could see the book before that time: and this many of them very justly complained of as a grievous hardship. Those who did see it, could not satisfy themselves to declare their assent to it, but thought it their duty to witness against hu-

man usurpations in divine things, and to preserve the purity and simplicity of gospel worship.

Again—They were required to take the oaths of canonical obedience, or to swear to be subject to their ecclesiastical superiors, i. e. the bishops or spiritual court, according to the canon. But this they could not do, because they esteemed many of the canons absurd, uncharitable, and cruel; and as they would by this means have given up the power of discipline, which Christ has lodged in the hands of his ministers and church, to those who compose what are called spiritual courts.

Once more—They were required to swear, that it is unlawful, on any pretence whatsoever, to take up arms against the King, or any commissioned by him. They thought this would be betraying the liberty of their country, and might prove their own destruction, if they could not defend their lives, liberty, and estate, against some who had, or pretended to have, the King's commission. This notion the Church of England was at the Revolution obliged to renounce, and take up arms against King James, and those who were commissioned by him.

These were the principal reasons why our fathers could not conform; and yet these things were so rigorously required of them, that if any minister scrupled one of them, he was treated just in the same manner as if he had scrupled all; and that in direct contradiction to the promise King Charles had made to some of them just before his Restoration, yea, and to the declaration which he had *published*, that he would preserve the *liberty of conscience* inviolate. To these hard terms they were forced to submit, or most of them must beg, or dig, or starve. But they chose to cast themselves upon Providence, rather than

wound their consciences and sin against God.

III. Let us consider, What they suffered for their nonconformity. And indeed the time would fail me to tell all they endured. They had but three months to consider what they must do; and at the end of that short term they were forced to quit their livings, which were disposed of, as if they had been naturally dead. This was peculiarly hard upon them, on many accounts. At Bartholomew day, they had scarcely received half their tythes, and had not sufficient time to dispose of what they had received. Most of them had nothing else to subsist themselves and their families upon; and some of them had been at great expense about their parsonages. They were turned out into the wide world. No provision was made for them by this iniquitous act. Nothing was to be allowed them by their successors, as had been required in former instances, in which some had been ejected. They were not permitted to preach, though they would have done it for *nothing*, nor so much as to keep *school*. They were obliged to leave their beloved flocks; and many of them had the grief to see their places filled by low, ignorant, *immoral* ministers, whose only excellency was *zeal for the Church*. When the King, his Ministers, and Bishops, saw that these worthy men met with more kindness from God and man than they expected, they got another Act passed, a few years after, which forbad them, on pain of imprisonment, if they refused the oath above mentioned, relating to taking up arms against the King, to come within five miles (unless upon the road) of any city, corporation, or place, that sent members to Parliament, or where they had before preached. Thus they attempted to banish them from their friends, who might assist and

relieve them, and to force them either to conform or starve.

Another rigorous Act was passed soon after, which fell heavy upon them and their people; laying a fine upon them for preaching, and upon those that heard them, and especially upon those in whose houses their meetings were held. And the fact was to be determined, and the penalty levied, by a single Justice, *without a Jury*. In consequence of this, they and their hearers were fined, plundered, and imprisoned. Some few of the ministers, and some thousands of their followers, died in prison. We have some of us heard with our ears, and our fathers have told us, what they and theirs suffered in consequence of these cruel laws.

(To be continued.)

#### THE SABBATH.

MERCY is graven on all the works of the Almighty, and mingled with all his dispensations. His dealings with the children of men are gracious illustrations of his compassion and forbearance, up to that point where, outraged and scorned, his pity yields to justice, or rather is yet more strongly manifested in the extent of his long-suffering, and the tardiness of his severity.

In nothing is the kindness of our God more conspicuous, than in the institution of the SABBATH; in nothing is the folly and ingratitude of man more distinguished, than in the neglect and abuse of the inestimable privileges, the unspeakable blessedness, and the high attainments, connected with its right observance. Men are restlessly seeking rest. This is the ultimate end, the vanishing point, in which all their efforts, their anxieties, their hopes, terminate; but to him who presses forward, it shows itself like the line of the horizon, or the spot where the arch of the rainbow springs

from the earth, always attainable, yet always receding. Yet the Creator has been pleased not only to make this the object of general desire, and the element of human happiness, but to set it within the reach of all, to identify it with his service, to make it "a lengthening chain," surrounding and strengthening all the joys, the charities, the sympathies of life, and uniting them with the higher aims and prospects of immortality. When Sir Christopher Wren constructed the cone which supports the exterior dome, and the crowning ornaments of the Cathedral of St. Paul, he secured his work by binding round its base, a strong iron filleting. Thus—*magna componere parvis*—when the Great Artificer had completed the frame-work of civil society, He consolidated it by the injunction, that the Sabbath should be kept holy; He built up, as it were, in its architecture, the day of rest, as a tenacious band to prevent the flaws and outbreakings of its fragility. Woe to that political association which leaves out of its structure this powerful tie, or which, when it has experienced the security that it affords, suffers it to perish by rust, to be weakened by treachery, or to be torn away by violence.

The *history* of the Sabbath is connected with some of the most striking events and circumstances in the records of the world. It was, as it were, the signet of creation, the attestation of Jehovah, that his mighty labour was completed, and that *all was good*. It was the high festival on which *the morning stars sang together, and the sons of God shouted for joy*; and on which the Almighty ceased from his work, and hallowed the Sabbath of his rest. Under the law, it was guarded and enforced by the most awful sanctions; a painful death was the penalty of its violation, and the

statute which enjoined its observance, obtained a place in the tables which contained, written by the finger of God, the summary of the Divine Institute. The Temple was, in an especial manner, consecrated to the worship of the day sanctified by God, and all the glories of its ritual waited upon the service. And when the splendours of the old dispensation were darkened and lost in the brighter radiance of the new,—when the letter was superseded by the spirit of the divine law, the Sabbath survived the abrogated ceremonial, which had degenerated into a pretext for neglecting its spiritual import and object; the Lord's-day became the rallying point of the followers of Christ, the happy time of their lovely fellowship, the blessed season in which all their fears were tranquillized, their anxieties dismissed, their mutual faith confirmed, their sympathies awakened, their charities and graces in lively exercise: it was, and is, the realization of their Master's promise, that where His flock might be gathered together, *there would He be in the midst of them*. And as, when the dispensation of Sinai was merged in the full revelation of evangelical truth, the Sabbath service was still preserved, so shall it endure when the great period of the Gospel shall have been consummated. When this world, with all its miseries, and all its crimes, and all its probations, shall have passed away as a parched scroll, there will still remain, in the *new heavens* and the *new earth*, an eternal sabbatism for the people of God.

There is something exquisitely delightful in the due observance of the Sabbath-day. No pictures can equal in beauty and true sublimity those which take their outline and colouring from the circumstances and associations of the Sabbath. The *village*, at all times

sequestered, hushed into deeper quietude, and holy calm; the aged and the young moving along in seriousness to the worship of God, and the simple service of his House. The *town*, its marts deserted, its warehouses closed, the noise and bustle of its streets, yielding for one day, to tranquillity and silence, unbroken but by the voice of praise from the assembled worshippers of the Most High; trains of children, in neat array, passing on to the humble but efficient Sabbath school. And we may turn awhile from these scenes—happy England to enjoy such privileges, happier still were they unviolated by neglect, by wantonness, and by outrage!—to others of more romantic interest, to the crypts, and caverns, and deserts, where the *primitive Christians* retired on the Lord's-day, from the jealous vigilance of the persecutor, to offer an acceptable sacrifice to the God of their salvation;—to the wild glens, amid rocks and cataracts, where the *Covenanter*, harsh and rude in aspect and manner, and rigid in discipline and doctrine, but sternly conscientious, and glowing with devotional feeling, met his companions, and his beloved pastor, to hallow the Sabbath, while the emissaries of lawless tyranny held their lives in chase;—to the dark savannahs, and trackless prairies, where Brainerd and Elliott taught the red Indian the things pertaining to his peace;—to the rich landscape of Tahite, where the Christian temple has succeeded to the Morai, and the Sabbath worship of the true God to the idolatrous rites of the Eatooa. Restricted space admits of nothing more than brief allusion to these impressive subjects; but could they be exhibited in all the vividness and variety of their picturesque accompaniments, the moral and material beauty and grandeur of these realities would cast into



shade the richest descriptions of the traveller, and most glowing inventions of the poet.

No *feelings* can be so delightful as those which are called into exercise by the engagements of the Sabbath. We separate ourselves from a world of sin and misery, and we wait upon our God without distraction. A Sabbath-frame, in its specific sense, is a foretaste of heaven. We are conversant, not with the low affairs of the present state, but with immortal interests. The glories of redemption, the gracious visitations of God, the great spiritual work, the whole range of divine truth, and the concerns of our undying souls, are offered to our meditations; and if they impress us rightly, if they affect us deeply, in a word, if our relish for the things which be of God is decided and sincere, we shall hail the recurrence of the day of the Lord with grateful feelings to Him who hallowed it, we shall rejoice in it and be glad.

No *communions* can be so exalted as those of the Sabbath. The fellowship of the saints, oneness of heart in prayer, in praise, and in meditation; the knowledge that we are uniting with the church above in the same happy and glorious work; above all, the consciousness that *our fellowship is with the Father and the Son*, and that the *communion of the Holy Ghost is with us*—These are privileges beyond all human estimation, condescensions which should fill us with humble and adoring thankfulness.

There are no *hopes* so glorious and so animating as those which are inspired by the services of the Sabbath. It was mercifully given to man that he might be led by it to a holy disengagement from the things of time, and a hopeful anticipation of eternal felicities. It is at once the commemoration of the wisdom, the power, and the goodness of God, and a looking for-

ward to the glory that shall be revealed. As it was the completion of the work of creation, so shall it terminate the processes of spiritual renovation, and finish the great work of man's salvation. Christian! are these thine hopes? Then cherish the day which is set apart for their contemplation, and for the cultivation of those graces which give them reality and vigour. Hallow thy Sabbaths; let them be days of prayer and meditation, of worship, and of praise. Give nothing to the world on that day which is sacred to the Lord. Put away the vain and carnal thought, the wandering eye, the spirit of indolence. Remember that it is a day of rest, not of slothfulness, and forget not that the best tranquillity, the most perfect exemption from care and perturbation, is to be found in those blessed services which diffuse throughout the heart *the peace which passeth understanding*.

Such is the Sabbath—The *day of man*; given to him for repose and refection, for those divine services and blessed exercises which, rightly felt and performed, give calmness and quiet, while the storms and billows of a tempestuous world are rushing and heaving in fearful commotion all around us—The *day of the Lord*; set apart for Himself, and consecrated to His service; claimed by Him who is a *jealous God*, and who will not suffer any of his institutions to be neglected or contemned with impunity—The *day of time*, marking with a spiritual distinction the periods of its lapse. Light and darkness, with the revolutions of the great orbs of the universe, mete out the natural divisions of time, but the Sabbath directs us to Jehovah, not only as the Lord of nature, but as the Searcher of hearts, and *the Judge of all*; it refers to a higher agency, and points us to a wider range and to loftier aims—The *day of eternity*.

in which we more peculiarly press forward our traffic with the skies, review our transactions, deplore our losses, and reckon up our gains. It belongs to eternity, inasmuch as here we have only shreds and fragments of it, while in heaven, it will be possessed entire, all there will be blissful rest, the high, eternal, Sabbath of our souls.\*

PRINCE HOHENLOHE'S  
MIRACLES.

(To the Editors.)

GENTLEMEN,—There are few subjects of greater difficulty or importance, than that which is included in the investigation of miraculous appearances. Believing, on evidence which to disbelieve requires the sacrifice of every rational faculty, the miracles which, at its first establishment, attested the truth and the divine origin of Christianity, I confess myself much inclined to scepticism, when supernatural agency is alleged in support of modern claims to inspiration or infallibility. I can see an infinitude of reasons, all bearing, with irresistible weight, upon the necessity for special interference, when the glorious Gospel of the blessed God was promulgated to the world. A system of divine government, framed by eternal wisdom, and enforced by superhuman sanctions and manifesta-

tions, was to be superseded, and had not the new dispensation been attended by equally decided proofs of the intervention of the same Almighty and Omniscient Being, the Jews would have been well justified in their refusal to surrender their high station, as the possessors of Jehovah's law, and the Gentiles would have had a specious plea for the retention of their cunningly devised fables. Once completely established, however, once sufficiently authenticated by direct and manifest indications of a celestial origination, it should seem, not only that the necessity for these interferences must cease, but that their continuance would be a mere gratuitous concession to human caprice, and consequently, that *miracles of attestation* could no longer be vouchsafed. But the cessation of this species of extraordinary interposition does not by any means include the entire obliteration of the visible marks of an immediate and special working of heavenly power. *The miracles of faith* have never ceased, and will never cease, in the church of God; the answer to prayer is as emphatically, and sometimes, I firmly believe, as obviously and tangibly miraculous, as the restoration of sight to the blind, or the resurrection of our Saviour from the tomb.

I have briefly stated this distinction, in my view a very important one, by way of introduction to a few strictures on a very absurd interference, by a Dr. Badley, of Chelmsford, in behalf of a miraculous cure wrought by the prayers of the notorious Prince Alexander Hohenlohe. My knowledge of the Doctor is limited to the contents of his pamphlet, unless he be the same gentleman who stated in evidence, some time ago, that copperas was a preparation of copper; but I cannot say, that he appears to possess the faculties of investigation and per-

\* We shall avail ourselves of this opportunity to call the serious attention of our readers to the awful levity with which the Sabbath is continually and shamelessly profaned. If the legally appointed guardians of the public morals will not or cannot interfere, it becomes necessary for private individuals to inquire how far they may be able to correct this deplorable abuse. A large portion of it is, no doubt, completely out of reach, but there is one source of influence which is too much neglected. If religious families would announce, and act upon, a resolution not to deal, either directly or indirectly, with any tradesman who might countenance breaches of the Sabbath, much would be gained.

suasion in any very extraordinary degree. Like Don Quixote, he couches his lance, dashes at wind-mills, and gets unhorsed in the encounter.

Dr. Badeley states, in his "*Authentic Narrative of the extraordinary Cure performed by Prince Alexander Hohenlohe, on Miss Barbara O'Connor, a Nun, in the Convent of New Hall, near Chelmsford,*"—a title by the way which at once marks out the Doctor as a partizan, and, to a certain extent, lessens the value of his evidence—that

"On the 7th of December, 1820, Miss Barbara O'Connor, a nun, in the convent at New Hall, near Chelmsford, aged thirty, was suddenly attacked, without any evident cause, with a pain in the ball of the right thumb, which rapidly increased, and was succeeded by a swelling of the whole hand and arm, as far as the elbow. It soon became red, and painful to the touch. Mr. Barlow, the skilful surgeon to the convent, was sent for; and applied leeches, lotions, blisters, fomentations, poultices, long immersions in warm water, and every thing that was judged proper, a long time, without much benefit. One cold application diminished the swelling, but occasioned acute pain in the axilla and mamma. Leeches were applied to the axilla, and the same cold lotion; by which means the pain was removed from the axilla, and the hand and arm became as bad as before."

Incisions and other remedies were employed without relief, excepting that mercurial frictions produced an evident, though transient, good effect, and that the general health was perfectly re-established. A year and a half having elapsed, Mrs. Gerard, the superior of the convent, employed a friend to request the aid of the German thaumaturgus, Prince Hohenlohe, of Bamberg, who forwarded the following letter.

"TO THE RELIGIOUS NUN IN ENGLAND.

"On the 3d of May, at eight o'clock, I will offer, in compliance with your request, my prayers for your recovery. Having made your confession, and communicated, offer up your own also, with that fervency of devotion and entire faith which we owe to our Redeemer Jesus

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Christ. Stir up from the bottom of your heart the divine virtue of true repentance, of Christian charity to all men, of firm belief, that your prayers will be favourably received, and a steadfast resolution to lead an exemplary life, to the end that you may continue in a state of grace. Accept the assurance of my regard.

"PRINCE ALEXANDER HOHENLOHE."

"Bamberg, March 16, 1822."

This is an incorrect translation. "Christian charity to all men," is not the meaning of the original: by *amour chretien*, the Prince means clearly, *love to God*. "Firm," is an inadequate rendering of *sans bornes*. And these are by no means slight changes, for they materially affect the character of the note, which is well adapted to keep up that mental excitation which, on a favourable view of the case, existed in the mind of Miss O'Connor. It is, however, with satisfaction that I find in this document no traces of the vulgar necromancy of Romish jugglery, no clamorous invocations of the blessed Virgin, no appeals to the calendar, no touching of rotten rags or mouldering bones; though my gratification would be more complete, could I divest myself of a suspicion, that this absence of the customary charms and incantations may be designed to give a more plausible air to the transaction, and to administer a soporific to the vigilance of Protestant incredulity. The result must be given in Dr. B.'s own words.

"Miss O'Connor's general health being re-established, and the surgical treatment of the hand being out of my province, I did not see her for some weeks; but having occasion to visit some of the ladies on the 2d of May, I was requested to look at Miss O'Connor's hand and arm, which I found as much swollen and bad as ever I had seen them. The fingers looked ready to burst, and the wrist was fifteen inches in circumference. I did not then know the reason of my being desired to see the hand and arm on that day, not having heard of the application to the Prince.

"On the next day, the 3d of May,

(a day of particular notice by the Catholics) she went through the religious process prescribed by the Prince. Mass being nearly ended, Miss O'Connor, not finding the immediate relief she expected, exclaimed, "Thy will be done, oh, Lord! thou hast not thought me worthy of this cure." Almost immediately after, she felt an extraordinary sensation through the whole arm, to the end of her fingers. The pain instantly left her, and the swelling gradually subsided; but it was some weeks before the hand resumed its natural size and shape. Now, I can perceive no difference from the other. The general reports that the arm was paralytic, and that both hand and arm were again as bad as ever, have not the least foundation."

I should be sorry to exclude substantially valuable matter, by citing any of Dr. Badeley's speculations on this affair, except that I must dissent from the opinion, which is "very much his own," that "nobody would wish for stronger evidence upon other occasions." I can see nothing more than the fact of cure, consequent upon the re-establishment of the general health by common sanative means. Every thing beside rests upon the evidence of the inhabitants of a nunnery, and, no offence to the ladies, I pay no more respect to the statements of a hive of nuns, buzzing their attestation of a Romish miracle, than I should do to the affidavits of men-of-straw at the Old Bailey. To my mind there is a complete air of *getting up* in the whole business. Mrs. Gerard, and Miss O'Connor are, no doubt, very respectable persons, but I have great misgivings about their testimony, when I recollect certain old and pithy passages in the history of popery, and when I think of the facilities which absolution, and the doctrine of venial sins, afford to trespassers, especially when their transgressions are in behalf of the honour and glory of the "Catholic Church." Dr. Badeley, who, I should have stated, is a Protestant, seems to think that his evidence is decisive of the

whole series of facts, whereas it is conclusive to nothing but to the existence of disease, the employment of a vigorous curative process, partial but transient specific benefit, the entire renewal of general health, and, ultimately, the gradual restoration of the affected limb to its original soundness. Every thing else is, what may be called in the language of the Scotch lawyers, *vicious intromission*, and rests merely on the evidence of the Superior and the Nun, liable, putting out of sight the possibility of collusion, to all the objections that a Protestant may urge against superstitious predisposition, and voluntary self-delusion. The Doctor is pleased to assume that "all must agree that the cure was effected by perfect faith and confidence in the remedy." I take leave to dissent from this sweeping and gratuitous *ultimatum*; that the cure *might have been* so effected, I shall not question—that the cure *was* thus performed—*non liquet*.

Leaving, however, the farther dissection of this marvellous attempt at a miracle, and conceding for the moment all that can possibly be conceded, what do the Catholics gain by the concession. The cure, supposing it to be as real, and as much of a miracle, as they would have it,—what does it amount to? It is neither more nor less than an answer—a miraculous answer if they please—to the prayer of faith. It is, in short, a *miracle of faith*, one of those instances of direct interposition, which the Almighty is, at all times, graciously vouchsafing to believing supplication. But the Papists say that the power of working miracles is confined to the *true Church*, and would thus change this divine interference into a *miracle of attestation*. This is as good a specimen of the circulating syllogism, as you shall see in a summer's day. Our fair-

dealing antagonists first assume the exclusive genuineness of their church, for the purpose of giving specific character to the miracle, and then plead the miracle in proof of the exclusive genuineness of their church. Commend me to reasoning in a circle, in the absence of syllogistic argument! It saves time and trouble, and is the less liable to refutation, inasmuch as it refutes itself.

The war of miracles is a very doubtful mode of contest. Every party may buy them cheap. They are like goods at Bankrupts' sales, plenty, of bad quality, and not honestly come by. The serious Christian, in his own experience, and in that of those like-minded with himself, will often recognise the wonder-working hand of God in answer to prayer, and to the confident reliance of humble faith; but in proportion as he receives, with joyful awe and gratitude, these glorious manifestations, he will reject the miserable *succedanea* of interested parties. He will accept the pure gold as the current coin of heaven, but the Dutch metal, the lacquered brass, he will cast aside or trample under foot.

Before I close, one word as to the noisy pretences of the Romanists to the unassailable genuineness of their church, and the false candour of those of our Protestant brethren, who have so far yielded to their clamour, as to allow them, though not exclusively, the possession of the marks of a true church of Christ. I shall take leave to record my protest against this untenable claim, and this unreasonable concession, in brief parliamentary phrase.

*Dissentient*, 1. Because the true church of Christ is, in all its parts and all its principles, established for the destruction of *idolatry*, and idolatry is directly chargeable on the self-styled church of Rome.

2. Because *will-worship* is equally

at variance with the constitution of the great Christian community—an error woven into the warp and woof of the Romish system.

3. Because *persecution* is a fell and fatal essential of the Catholic Institute, while the religion of Him who came *to seek and to save*, employs no weapons but persuasion and argument, and looks for success, not to the secular arm, but to the power of God. The persecuting spirit is at *eternal* variance with the spirit of Christ. QUIDAM.

#### ON COMMUNION WITH GOD.

(To the Editors.)

GENTLEMEN,—The following is a copy of a letter from one friend to another, on maintaining communion with God.

The first object of solicitude to an awakened soul, is safety. The law speaks, the sinner listens and fears; a holy God is revealed, the sinner sees and trembles; every false hope is swept away, and an earnest inquiry takes place—"What shall I do to be saved?" In proportion as faith is given, Jesus is discovered as the only Saviour; and as faith increases, fear subsides, and a comfortable hope of life and immortality grows as we grow, and strengthens with our strength. When we have thus a good hope, through grace, that heaven shall be our home, I think the next inquiry should be, how we may possess as much of it by the way as is possible. I am persuaded this is the point that lies nearest your heart, and therefore shall make it the subject of this letter. It is plain from Scripture, that all our abatements, declensions, and languors, arise from a defect of faith. If we had apprehensions of Christ suitable to his character in the word of God, all doubts and fears would cease, a strong and abiding sense of his power would ever influence our minds, and our hearts would be

disposed to suffer the whole will of God, with cheerfulness.

The face of the question is, therefore, a little changed, and amounts to this, What are the best means to increase and strengthen our faith? The reason for my thus changing the question is, that many who speak well of a life of faith in general, seem to understand it as if faith could be produced, or at least increased, by sudden efforts of our own power and will; whereas I apprehend that the growth of faith is gradual, and ordinarily effected in the use of appointed means, not arbitrary, but appointed by Him who knows our frame, and therefore works in us in a way suited to those faculties and capacities with which he has endued us.

1st. If it arises from a knowledge of Christ, it follows that a frequent perusal of the Scriptures, which testify of Him, is a fit and necessary means of increasing our faith.

2d. If also there must be a revelation of the Spirit of God, whose office it is to take of the things of Jesus, and show them to the soul,\* and if this Spirit is promised and limited to those who ask it, it likewise follows, that secret prayer is another necessary means of strengthening faith.

3d. Another means to this purpose is, faithfulness to light already received.† It is worth observation, that faith and fidelity are expressed in the Greek by the same word. Though the power is of God, yet, if there is any secret reserve, any allowed evil connived at, in heart or life, it will shut up the avenues to comfort, and check the growth of faith. The experience of past years has taught me to distinguish between ignorance and disobedience; the Lord is gracious to the weakness of his people, he pities their infir-

mity, and teaches them to do better. Wilful sin sadly perplexes our progress—may the Lord keep us from it! It raises a dark cloud, and hides the Sun of Righteousness from our view, and till he is pleased to shine forth again, we can do nothing; and for this, perhaps, he will make us wait, and cry often out, "How long, O Lord, how long!"

Thus by reading the word of God, by frequent prayer, and by a simple attention to the Lord's will, together with the use of public ordinances, the Lord watering and blessing by the influence of his Holy Spirit, may we grow in grace and the knowledge of our Lord and Saviour, be more humbled in our own eyes, more weaned from self, and more fixed on Him, as All in All, till at last we shall meet before his throne to celebrate his eternal praises. **VIGIL.**

#### ON THE REMOVAL OF MEMBERS FROM ONE CHURCH TO ANOTHER.

IN the economy of those religious Societies with whose peculiar views the Congregational Magazine is more particularly in unison, probably we should, in general scarcely find any thing so irregular as what occurs in the removal of members from one church to another. It is quite natural, and perfectly right, that persons should feel a strong regard for that minister by whose labours they have been greatly benefitted, and for that Christian church in whose communion they have enjoyed much happiness. It is not, therefore, a matter of wonder that such persons, upon their removing to a distance, should feel a reluctance in dissolving their former connexions, and should wish still to continue members where their thoughts and their affections must ever delight to dwell.

But it should be remembered, that connexions of this kind de-

\* John xvi. 14. 2 Cor. iii. 18.

† John xiv. 15—26.

rive all their importance from certain ends which they are calculated to accomplish or facilitate; and that those objects are not attainable, nor are they at all likely to be promoted, where there are no opportunities for intercourse and association. Indeed, it is manifestly wrong, and destructive of that order and regularity which the New Testament recommends, for persons to remain members where they cannot communicate, or to communicate long with any church without being dismissed from their former connexions. Christian societies are formed for the discharge of reciprocal duties; but these duties cannot be discharged where there is no intercourse, and where the members have no opportunities of observing one another's spirit and conduct.

Owing to the irregularity which forms the subject of this paper, a difficulty sometimes occurs in case of a removal to a third situation. Suppose Phœbe, who was a servant of the church of Cenchrea, had remained at Rome\* for a considerable length of time, without becoming a member of the church there, and had afterwards, upon removing to Corinth, requested a recommendatory dismission. In that case, the church at Rome could not have dismissed her, because she was not a member at that city; and the church at Cenchrea could not recommend her with the same degree of affectionate confidence, with which they might have recommended her formerly, not having had recent opportunities of observing her conduct. Those who are much conversant with our churches, will admit at once that this is not supposing an uncommon case.

Upon the whole, it may be remarked, by way of conclusion, that the general rule, "let all things be done decently and in

order," as well as some of the objects in forming Christian societies, very clearly require that church members, upon removing from one place to another, should unite themselves where they have an opportunity of regularly attending. To wish to remain members where we can neither enjoy the privileges, nor discharge the duties which belong to this important connexion, may evince the steadiness of our attachment, but it shows also some degree of inattention to the nature and design of a Christian church. AMOS.

#### IMITATION AND PLAGIARISM.

(To the Editors.)

AMONG the literary varieties inserted in your Magazine last month, there is a whimsical epitaph ascribed to the late Benjamin Franklin, and supposed to have been written on himself. Your readers will be, perhaps, surprised to learn, that much of the originality and humour displayed in that *jeu d'esprit*, is borrowed from a work of Cotton Mather, published while Franklin was yet in his infancy. If they will compare the following lines with the epitaph alluded to, they will immediately see the truth of my assertion, and I have no doubt, will own with me, that Franklin can be only entitled to the merit of having carried out the original idea to a greater length, and to have illustrated it with more vigour, than he who first conceived it. My remarks more particularly allude to the last four lines.

"A living, breathing Bible, tables where  
Both covenants, at large, engraven were;  
Gospel and law, in's heart, had each its  
column;  
His head an index to the sacred volume;  
His very name a title-page; and next,  
His life a commentary on the text.  
O, what a monument of glorious worth,  
When, in a new edition he comes forth;  
Without errors, may we think he'll be,  
In leaves and covers of eternity."

\* Romans, xvi. 1.

These verses are part of an elegy written by Benjamin Woodbridge, on the apostolic John Cotton, first pastor of the congregational church of Boston, in New England; they are printed in Cotton Mather's *Magnalia Christi Americana*, folio, 1702, book iii. p. 31. When we consider that this ecclesiastical history of Franklin's native country was greatly esteemed in that sphere where his energies were first called forth, that his parents, being strict puritans, in all probability possessed a copy of it, in which case, we are sure, that the young philosopher's ardour after knowledge would never leave it unperused; and finally, that we have his own acknowledgment (in a letter written to Dr. Samuel Mather) of an early acquaintance with the writings, and person of Cotton Mather, we shall be at no loss to account for the remarkable similarity existing between these two pieces. The fact has long been familiar to me, but the recent appearance of Franklin's epitaph in your pages, has determined me to make it more generally known through the medium of your *Miscellany*. Now I am upon this subject, perhaps you will allow me to fill a spare page or two, with a few more facts of the same nature; for, being a book-worm, and my taste leading me generally among the *old* books, you will easily believe that many such incidents may have come to my knowledge.

Those who are acquainted with the works of Warburton, will remember how unceasing a subject of invective that great man derived from the character and writings of Milton. In his letters particularly, when no other means of gratifying his love of abuse and scurrility presents itself, the very name of Milton seems at once to awaken all his latent powers. How strange then it is, that Warburton should condescend to commit the most flagrant plagiarism

from the works of him he so uniformly professes to despise! If your readers will take the trouble of perusing the last, and by far the most eloquent, paragraph in Warburton's "Essay on Miracles," they will perceive that it is copied almost *verbatim* from a paragraph in Milton's *Areopagitica*, commencing, "Methinks, I see in my mind," &c.

Excepting Burton's "Anatomy of Melancholie," I know few books that have been more useful to the commonwealth of letters, than those of Fuller; at least, if the usefulness of books to the literary commonwealth, like that of subjects to the political commonwealth, increase in proportion to the number of their offspring. Fuller himself was not guiltless in this way; his "Holy State" has all the features of "Bacon's Essays," though softened down, and deprived of their masculine vigour; but he was "more sinned against than sinning." At some future time, perhaps, I may enter more particularly on a detection of several gross instances of plagiarism from Fuller; at present I shall only mention the following. A tract, which has attained great celebrity in our days, commences with rather an interesting account of a conversation between a gentleman and an aged shepherd, whose residence on Salisbury plain gives a name to the pamphlet in which this conversation is recorded. The same conversation, however, is to be met with in Fuller's "Holy State," p. 184. "I have heard how a gentleman, travelling in a misty morning, asked of a shepherd, (such men being generally skilled in the physiognomie of the heavens,) what weather it would be? *It will be*, said the shepherd, *what weather shall please me*: and being courteously requested to express his meaning, Sir, (saith he,) *it shall be what weather pleaseth God, and what weather pleaseth God,*



*pleaseth me.*" I have entertained an idea, whether rightly or not I can't decide, (not possessing the tract,) that the conversation related in the modern pamphlet is given as authentic. I hope this is not the case, for assuredly our religion is founded on so firm a basis, that it needs not, like some false representations of it, the aid of *pious frauds* to support its interest.

Perhaps you will also allow me to ask of some of your discursive correspondents, whether there be any account existing of Richard Brocklesby, who seceded from the Church of England shortly after the Revolution? Whether after his secession he exercised his ministry among the Dissenters? and what are the general opinions entertained respecting his "Gospel theism?" folio, 1706. I should recommend the latter work to the notice of some one of those able writers, who contribute to your department, entitled "*Literaria Rediviva*." Perhaps, some of your readers may also be able to inform me, whether *John Willis*, who published a work entitled "*Mnemonica*," 8vo. 1661, was the same

person as is mentioned by Calamy to have been ejected from Ingatestone, in Essex; or if not, who he was?

*Ovinæ Insule.*

MILES.

We insert the passages from Warburton and Milton, to which our correspondent alludes.

"Methinks I see her, like the mighty eagle, renewing her immortal youth, and purging her opening sight, at the unobstructed beams of our benign meridian Sun; which some pretend to say had been dazled and abused by an inglorious pestilential Meteor; while the ill-affected birds of night wou'd, with their envious hootings, prognosticate a length of darkness and decay."—*Warburton's Enquiry into Prodigious and Miracles*, pp. 136, 137.

"Methinks, I see in my mind, a noble and puissant nation, rousing herself like a strong man after sleep, and shaking her invincible locks: methinks, I see her as an eagle renewing her mighty youth, and kindling her undazzled eyes at the full mid-day beam; purging and unscaling her long abused sight at the fountain itself of heavenly radiance; while the whole noise of timorous and flocking birds, with those also that love the twilight, flutter about, amazed at what she means, and in their envious gabble, would prognosticate a year of sects and schisms."—*Milton's Areopagitica*, vol. i. p. 324.

#### ERRORS IN BIBLES.

(To the Editors.)

As Mr. D'Israeli has thought proper to attack the Dissenters on this subject, I am happy to find that he has been noticed by your Correspondent B., whose able remarks have, I doubt not, been

justly approved by your numerous readers. Having in my possession a "*Cum Privilegio*," which is *not altogether perfect*, I have taken the liberty of handing you the following statement, taken from an octavo Oxford Bible, printed at the Clarendon press 1804.

|                                  | Books | There are errors in | Complete | Number of errors |
|----------------------------------|-------|---------------------|----------|------------------|
| The Old Testament contains ..... | 39    | 30                  | 9        | 234              |
| The New ditto .....              | 27    | 17                  | 10       | 60               |
|                                  | 66    | 47                  | 19       | 294              |

It is readily acknowledged that many of these errors are trivial in themselves; but mistakes, even of

this kind, ought not to be found in Bibles which bear the imprimatur of an University. If accu-

racy be needful in law proceedings which relate to our property, or in compounding those medicines which are intended to preserve or restore our health; surely it cannot be too much to expect similar attention to the correctness of those Scriptures, which relate to

our best, our eternal interests. But in the edition above mentioned, there are many errors *which materially affect the sense*, and consequently do not, and indeed cannot, express the true meaning of our translators. Among which the following are a specimen.

|                    | <i>Should be</i>                      | <i>Oxford Edition.</i> |
|--------------------|---------------------------------------|------------------------|
| Numb. xxxv. 18.    | the murderer shall be put to death    | put together           |
| Joshua xlii. title | Balaam is slain                       | Baalim, &c.            |
| Judges xi. 7.      | Jephthah said unto the elders         | children               |
| 1 Kings viii. 19.  | son—out of thy loins                  | out of thy lions       |
| Isaiah iii. 9.     | declare their sin as Sodom            | in Sodom               |
| Jer. xxii. 21.     | manner from thy youth                 | from my youth          |
| xxvii. 3.          | come to Jerusalem unto Zedekiah       | come to Jeremiah, &c.  |
| li. 5.             | land was filled with sin              | filled with in         |
| Matt. xxiii. 6.    | and the chief seats in the synagogues | chief feasts           |
| xxiv. 39           | coming of the Son of man be           | man omitted            |
| Luke ii. 23.       | called holy to the Lord               | holy omitted           |
| Acts v. 15.        | passing by might overshadow           | night overshadow       |
| xxi. 25.           | from things strangled                 | things omitted         |
| Rom. viii. 14.     | spirit of God                         | spirit or God          |
| 1 Cor. ii. 1.      | testimony of God                      | or God                 |
| Gal. iv. 27.       | cry thou that travailest not          | cry that thou, &c.     |
| v. 16.             | flesh lusteth against the Spirit      | lusteth after, &c.     |
| 1 Peter iii. 6.    | long as ye do well                    | as ye do will          |

See also 1 Kings iii. 27.—2 Kings xxi. 2.—Psalm xlv. 9.—li. 2.—cix. 18.—Proverbs xvi. 5.—Isaiah vi. 9.—lv. 5.—Jeremiah xii. 4.—xxxiii. 16.—Matthew viii. 34.—xxvi. 39.—Mark xii. 7.—Luke i. 38.—xxiv. 36.—John xii. 36.—xx. 21.—Rom. vii. 4.—viii. 17.—2 Cor. iv. 2.—Col. iii. 8.—2 Peter i. 17.

I hope the above statement, in addition to the remarks of your correspondent B., will produce the two following effects. 1. That they may teach those whose duty it is to superintend the press at our Universities, the necessity of adopting a little more circumspection in correcting the proof sheets. 2. That if these papers should meet the eye of Mr. D'Israeli, they may teach him a little more candour, and a greater degree of caution, before he again ventures to attack the character and conduct of others, in the unjustifiable manner which he has done in the case of Field's Bible. Should both these ends be answered, I shall have the pleasure of know-

ing that I have not written in vain. With respect to the *first*, I entertain the most sanguine hopes, as I firmly believe that *negligence* is the true and only cause of the various errors which appear in our Bibles, and that the publicity which they have excited will produce the desired effect. And even with respect to Mr. D'Israeli, although I am not quite so sanguine in my expectations, I nevertheless will not place him among the *in-correctibles*, unless he should again renew his attack upon Dissenters, in some other shape. In which event both you and Mr. D'I—, may expect to hear again from

Carro.

Woolwich.

## REVIEW OF BOOKS.

*Thoughts on the Anglican and Anglo-American Churches.* By John Bristed, Counsellor at Law. 8vo. 10s. 6d. — New York printed. London: reprinted for B. J. Holdsworth, 1823.

WE feel a peculiar interest in every thing that regards America. We have so long been accustomed to regard that country as the asylum where the followers of Christ found refuge from their persecutors, and as the sacred soil where religious liberty was planted and cultured, and struck its roots deep, and has thrown its majestic shade over all the societies which have reposed beneath its vigorous and widely-spreading branches, that we are glad to have our attention called to a publication which furnishes important illustrations of the moral and religious constitution and condition of the United States. We regard them as an ample theatre on which is going forward, hitherto with signal success, a grand experiment which is destined, in its final triumph, to demolish the pretences of ecclesiastical tyranny, to expose the iniquity of that mitigated form of persecution which conceals itself behind the contemptuous title of "Toleration," and to prove that religion will move with a firmer and more majestic step, when she has thrown away the crutches which bigotry and policy have thrust into her grasp. The continuation of the *political* harmony of the American Federation seems to us extremely problematical; the system of distinct governments, held together by a State Congress, appears to contain within itself the elements of discord and disunion, though the republican forms provide many securities

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against separation and collision, which would have no existence under a despotism divided into dependent satrapies. The tranquillity, however, of the United States, in an ecclesiastical view, rests upon different grounds, and is ensured by the large license, the unshackled freedom, allowed to religious profession. The system has been long in action, and has hitherto worked well. No danger to the State, no injury to morals, no counteraction to the progress of religion has resulted. The denial of exclusive favour to any religious corporation in particular, has given to all classes of society an equal interest in the general stake, and bound them to the maintenance of a scheme of polity whence they derive such decided advantages. It is, in fact, to the absence of that spirit of sectarian domination which seems to us essential to the very notion of an establishment, that we look, more than to any other principle, for the coherence of the American Union. A dominant sect would be a perpetual source of jealousies and variances, and would ultimately divide the State into two great parties; while the protection of all in their religious rights, and the general exemption from penalties and civil disabilities as the punishment of conscientious adherence to religious conviction, lay a broad and deep foundation for the public tranquillity and security. Neither do we apprehend the slightest danger to the cause of Christianity. We have not so learned the evidences of our faith, as to look to establishments in supply of their deficiency. Even on the favourable hypothesis of a mere preference given by the State Government to one peculiar

system, without the imposition of tests and disqualifications on others, the principle of our objections would remain in full force. The Alliance, as it is called, of Church and State not only is liable, but tends to abuse. A governor is perhaps less exempt from error of judgment, in affairs of religion, than any other individual, and the weight of his authority, or the influence of his partialities, thrown into the scale, may decide the balance against truth. He may, like Constantine, consider the matter merely in a political light, and either chuse the wrong, or adopt the right, in such a way as to inflict a deadly wound on the vital interests of religion. As far as the question is capable of decision from facts, they are on the side of liberal sentiments.—Ecclesiastical story is full fraught with evidences of the injury done to Christianity by State-establishments; and the history of the English colonies in North America affords an unanswerable testimony in favour of the amplest concession to religious opinion.

Two or three years ago the Rev. S. C. Wilks published a work, entitled "Correlative Claims and Duties," having for its object to show the necessity of a Church establishment, in Christian countries. His volume was distinguished by its candour, and highly respectable in point of ability, though we felt it necessary, in our Review of September and October 1821, to expose the weakness of the foundations assumed by Mr. W., and to state, at some length, our reasons for withholding our assent from his conclusions. A somewhat different effect seems to have been produced by his work on the mind of Mr. Bristed. Agreeing, to a certain extent, in the views of Mr. Wilks, he takes a larger and more liberal survey of the general subject, and in a very entertaining, but somewhat ram-

bling and discursive manner, travels over an extensive tract of interesting and important enquiry. Mr. B. is a spirited and eloquent, but unequal writer. His habits of composition are rather desultory, and, though always animated and vigorous, by no means remarkable for correctness. His strain of argument, although neither syllogistic, nor closely connected, is urgent and impressive. He deals much in facts, and brings them to bear on his reasoning with remarkable felicity and force; and, in short, though he has by no means produced a perfect book, he has brought together a considerable mass of valuable materials, introductory to

"A more extended and minute inquiry into the causes of the present positive and relative weakness and inefficiency of the Anglican and American-Anglo-Churches; notwithstanding their external advantages, and their truly evangelical liturgy, articles, and homilies, the precious legacy of those blessed reformers and martyrs, who sealed the constancy of their faith in the Lord Jesus Christ, by the pouring out of their own life blood."—p. iii.

Mr. Bristed sets out with a brief sketch of his own life, from which it appears that he has, in his own words, "a kind of hereditary and family claim to be enrolled among the advocates of all that vitally concerns the well-being of the Protestant Episcopal Church." His "father, grandfather, and great-grandfather, were all beneficed clergymen in the Church of England," and his "elder brother is so now." His own original destination was to the same calling, but circumstances and caprice interfered to prevent the accomplishment of his father's ardent desire. Of that parent he has drawn a glowing portrait.

"In early life, he distinguished himself as an accomplished classical scholar; he bore away, also, one of the highest mathematical honours at Cambridge, as second wrangler of his year. Fully fitted

by his talents, his connexions, his acquisitions, his accomplishments, his fortune, to mingle with and mount in the tumultuous intercourses and conflicts of the world, he preferred the calm, sequestered vale of life, to all the excitements of ambition, the seductions of pleasure, the temptations of wealth. He held on the noiseless tenor of his way as an humble parish priest, watching over and labouring for the best, the everlasting interests of a plain unlettered peasantry.

"In his life he exemplified the blessed influences of the doctrines of the cross; and in his death, he bore the fullest testimony that faith, undivided faith in the free and finished salvation, the gratuitous, unmerited, sovereign mercy, the infinite sacrifice, the all-sufficient righteousness, the all-prevailing intercession of the Lord Jesus Christ, as the only foundation of present peace and future hope, and eternal bliss; utterly casting away every reliance upon the wretched, helpless works of human frailty and imperfection, is the *alone* sure and steadfast anchor of the soul in that awful hour of earthly dissolution, when man sinks from all that he sees and knows, into all that lies hidden behind the veil of unrevealed futurity."—pp. 2, 3.

At a very early age, Mr. Bristed was sent to Winchester College, where he had remained during little more than three years, when a mutiny broke out, headed by "Richard Mant, then one of the prefects in the sixth form, and now a protestant champion of the popish doctrine of *baptismal* regeneration, and one of the editors of Mant and Doyley's Family Bible." After an express pledge of general amnesty, the Warden and Fellows of Winchester proceeded to expel "the first forty boys who stood on the roll," and that number included our author. When Mr. B. was about seventeen years of age, his determination to take orders was considerably shaken, partly from interested, partly from conscientious scruples.

"My objections to the Church of England were then, and are now, confined exclusively to her *political* position; her close alliance with the state; her system of patronage, whether lay or clerical, excluding the congregations altogether from any choice of the clerk, who is to minister to them spiritually;

and her provision of tithes. Her liturgy, articles, and homilies, are all strictly spiritual; and when faithfully set forth, and supported by the preaching and living of evangelical clergymen, are eminently calculated, under the gracious influences of the Holy Spirit, to call men from darkness into light, and from the power of Satan unto God.

"My kingdom is *not* of this world, emphatically declares the Lord Jesus Christ. But Bishop Warburton, with all his immense talents and exhaustless ingenuity, urges the position, that the church and the state, in England, are, in themselves, two free and independent sovereigns, and as such, form a mutual, equal alliance and league between each other; in the same manner as is, or might be, done between any two other earthly potentates.

"But, without encountering any detail, we may simply ask, *who* is the head of this independent, sovereign church? The Lord Jesus Christ himself. And does He enter into an equal, mutual alliance, offensive and defensive, with impious, irreligious, profligate, formal sovereigns? for example, with the brutal, bloody Henry—the politic, arbitrary Elizabeth; or the perfidious persecuting dynasty of the Stuarts? *Utrum horum mavis, accipe.* Which will ye believe? The Saviour himself, who says his kingdom is not of this world, or the Right Reverend William Warburton, who seeks to stamp the secular stain upon its beauty of holiness?"—pp. 16, 17.

"It is not easy to find a valid reason why Britain should not repeal her *Test and Corporation* acts; laws passed amidst the heat and smoke of religious intolerance and persecution. She has already done it, with signal success, in relation to her Irish Protestant Dissenters. And why not extend the boon to all the Dissenting sects throughout the nation; and thus, indefinitely, augment her own intellectual and moral power, by permitting *all*, instead of only a privileged order of her people, to serve, aid, and support her, to the full extent of their capacity and powers, in her civil and military functions; in the field and on the flood; in foreign courts, and in her home councils and cabinet?

"Other countries have learned this lesson of practical political wisdom. In these United States, every religious communion is placed on equal ground, as to all civil rights and privileges. By a provision of the federal constitution, the general government is interdicted from regulating or interfering with the religion of the Union; and the separate states, for the most part, have confined their legislative enactments to the mere civil

incorporation, with certain restrictions, of such religious bodies as apply for charters. In the United Netherlands, in Prussia, in Russia, nay, even in France, there is no exclusive national church, shutting out the other sects from equal political privileges; but in those countries all religious denominations stand on the same level of social claim and right.

"During the time when Russia broke down the military strength of revolutionary France, the commander in chief of all her armies belonged to the communion of the Greek church; her minister of finance was a Protestant, and her premier, a papist. Her affairs, civil and military, were not the worse conducted, in her agonizing struggle for existence, because she disfranchises none of her people of their political rights, on account of their religious opinions or belief.

"But the ministerial and lay patronage of the Anglican Church is subject to a much higher and more awful objection than the mere want of political wisdom, in shutting out, for ever, so much talent, learning, and efficiency from the service of the state. It almost of necessity ensures a constant supply of *formalism*, at least, if not of absolute irreligion, to the clerical establishment."—pp. 17, 18.

The *congé d'elire* method of episcopal appointment, the tithe system, the ecclesiastical administration of Ireland, and other important subjects, are touched upon with great spirit by the author, before he gives us the information that in his eighteenth year, he entered on the study of medicine. His residence at Edinburgh was extremely unfavourable to his spiritual state, and he informs us that,

"The preaching of Mr. Alison, the author of a justly celebrated 'Essay on Taste,' and of some sweet little Sabbatical effusions, or dulcet discourses, by a singular misnomer called sermons, was not, at least so long as I heard him, peculiarly calculated either to dispel the darkness of infidelity, or to direct the vision of the heart to the rising of the Sun of Righteousness, with healing underneath his wings."—p. 35.

Mr. Bristed strongly recommends Halyburton's Memoirs, and his "Inquiry into the Necessity of Revelation." Once more Mr. B. shifted his ground, and becoming disgusted with a profession

which condemns its disciples "to be perpetually raking into the very kennels of human infirmity;" he turned to the study of law, and "during two years of pupilage" under Mr. Chitty, "cultivated 'the melancholy science of special pleading.'" Even here, however, the wayward and capricious character of our author, found room for variation, and though he retained his legal partialities, he determined on changing the scene of their exercise from England to America.

"To the United States I brought a mind bewildered amidst the mazes of metaphysical speculation, perplexed in the labyrinth of sceptical sophistry, and entangled in the too eager pursuit of a political millenium. But a few years of sojourning in this multitudinous democracy; a closer inspection of the realities of life; aided by solitary reflection, and the resumption of those scriptural studies, which had been too long intermitted during my medical and legal noviciates, re-illuminated *veteris vestigia flammæ*; fanned the dying embers of a former flame; and caused the heart to return once more unto its rest.

"When a few years of actual experience had compelled me to know, that human life, even under the favourable circumstances of youth, and health, and intellectual occupation, was full of disappointment, and vanity, and vexation, my soul was led, once again, to look upward, and say to Jehovah, 'whom have I in heaven but Thee?'"—p. 40.

"I had become acquainted, while a medical student in Edinburgh, with the Rev. Dr. Mason, who was then, in the winter of 1800—1801, on a visit from New York to Scotland, in search of some seceding ministers, wherewith to build up in greater strength, his own ecclesiastical body, the Associate Reformed Church in the United States. I was prodigiously struck with the force and vigour, and range of intellect exhibited in his conversation; and with the precipitation of heedless youth, thence drew a conclusion, not altogether verified by subsequent experience; namely, if this be a fair average specimen of American clergy, what must be her lawyers, her statesmen, her men of letters, her philosophers?"

"But the truth is, my premises were naught. No country ever did, or ever can, average such an amount of clerical, or of any other talent.

"On my arrival in New York, in July 1806, we renewed our acquaintance, which soon ripened into an intimacy truly fraternal, that lasted about six years; when it was broken up, and for ever scattered to the wild winds, by the systematic sycophancy and incessant intrigue of a very reverend brother.

"During six years I sat under the ministry of Dr. Mason; and it is but justice to say of this profound divine, and powerful polemic, that while the better days of his intellectual strength continued to shine in all their unclouded splendour, I never heard a greater preacher; and yet I have listened to some of the most eminent men in the Anglican church, including the mighty Horsley himself. As an expositor of the sacred volume, I never heard Mason's equal; and his single sermons upon detached texts, were, when he was fully roused to the requisite pitch of mental exertion, surpassed by none that I ever heard or read.

"Like all extempore preachers, his pulpit services varied in mental power and value, according to the degree of preparation, the state of health, the temperature of the spirits, the standard of excitement. But even in his most ordinary efforts, his unpremeditated effusions, the thews and sinews, the bones and dimensions of a giant were visible; —*disiecta membra gigantis*. He was completely master of his own theological system, that of full-blooded Calvinism, or Supralapsarianism; in the warfare of which, both offensive and defensive, he proved himself a most pointed and powerful writer.

"The very few sermons which he has published, his Letters on frequent Communion, his Voice of Warning, his Oration on the death of Hamilton, some splendid fragments in the Christian's Magazine, and his noble Plea for Catholic Communion, all, in very deed, scriptural, able, eloquent, are, I believe, the only scanty remains of a truly evangelical divine, who might, if his industry, perseverance, and energy had been commensurate with his genius, talents, and eloquence, have brightened the remotest recesses of Christendom with the blaze of his intellectual glory; might have been, what Chalmers is."—pp. 40—42.

After his auto-biographical introduction, Mr. Bristed enters at once into a dissertation "on the Anglican Church Establishment." His illustrations of the evils resulting from its secular character, are forcibly expressed, and display extensive and judicious reading;

but their range, and the way in which they are brought forward, would baffle all attempt at analysis, and we can but partially supply its absence, by a liberal use of extract. The following are only shreds of a series of important paragraphs, which we regret our inability to give entire.

"The Dissenters have most powerfully promoted the interests of true godliness; in forwarding which, some hundreds of evangelical ministers among the state clergy are now spending their laborious lives. From the restoration of the second Charles to the rise of Methodism, in the reign of George the second, Dissenters stood *alone* in defence of the best of causes. They alone maintained the depravity of human nature, which no baptismal waters could wash away; they preached the great tenets of the Reformation, the doctrines of justification by faith alone, and of regeneration by the Holy Spirit; when they were ridiculed by the established clergy, in defiance of their own articles and homilies, as the dogmas of fanaticism; and they, singly, dared to protest against the fashionable vices of the nation, the profligacy of a corrupt or a careless court, at the hazard of being treated as outlaws from society, and traitors to the state.

"Of them may it be said—except the Lord of Hosts had left us that remnant, our country had been as Sodom and Gomorrah. The apostacy of the English nation from the sentiments and spirit of the Gospel, had been nearly total, but for the Dissenters; by their means, almost exclusively, a vital spark of pure evangelism was preserved, and the nation is now warmed into light and life by the spreading of the heavenly flame. To have been, for nearly a century, the witnesses for God in the land, although prophesying in sackcloth, was a high honour, and a distinguished blessing.

"A thousand Dissenting churches were, during all that time, receiving into their communion, those who were *converted* by the preaching of the Gospel among them; while no such effects were looked for by the established clergy; nay, were derided by them, as the delirious dreamings of puritanical madness and folly. To form an adequate estimate of all the benefits, direct and indirect, produced in the cities, towns, and villages of England, from such a practical testimony borne to the most important of all truth, is beyond the power of human calculation. But he who exults in the prosperity which *now* attends the Gospel of Christ in various communions, must look back with veneration to the

people, who once professed, *alone*, what now forms the general glory of the land."—pp. 65, 66.

"To the liberal spirit cherished by Dissenters, England, also, owes much of its eminence in various branches of literature and science. They have always exercised considerable influence over the press; and from the time that Elizabeth compelled the puritans to establish private circulating presses, to the last of the Stuarts, who subjected the non-conformists to the tyranny of a licenser, they struggled to avail themselves of this mode of appealing to the tribunal of the public.

"It is, however, to their immortal honour, that their laurels are principally gathered from Mount Zion; and their literary labours, like those of the Hebrew sages, consecrated to the service of the temple of God. Ainsworth, the rabbi of the Independents, gave the first specimen of just expositions of Scripture; and struck out the path, in which Lowth and Horsley have since made such honourable advances. Among popular commentaries on the whole of the Sacred Volume, none can vie with that of Matthew Henry. The labours of Mr. Scott, an evangelical clergyman in the Establishment, deserve high praise, particularly for the valuable collection of marginal references; by which he has far surpassed Brown, on whose shoulders, however, he had the advantage of standing.

"No work on a single book of Scripture is equal to Dr. Owen's 'Exposition of the Epistle to the Hebrews,' valuable on many accounts, but chiefly for diligent research into the mind of the Spirit, expressed in the Scriptures. Doddridge and Guyse are celebrated commentators on the New Testament; and if Scottish Presbyterians be accounted Dissenters, Brown, Macknight, and Campbell, deserve honourable mention, as valuable writers on the Christian Scriptures. Dr. Taylor's Hebrew Concordance has afforded great assistance in the study of the Old Testament; and Dr. Ashworth's Hebrew Grammar is still in general use.

"Nearly all the bodies of divinity in the English language, are the productions of Dissenters. Baxter, Lawson, Ridgley, Gill, and Watson, have each given systems of theology, valuable, as presenting a comprehensive view of the whole subject; however objectionable as distorting particular parts. In the philosophy of theology, president Edwards, and Dr. Williams, his editor and commentator, are unrivalled. The establishment might have borne the palm in defending the *outworks* of Christianity,

but for Lardner's 'Credibility of the Gospel,' which is as valuable for its aid to other advocates of the Christian Revelation, as for its own intrinsic merits.

"Of detached theological publications, the far greater part have been written by Dissenters, if we include the ponderous folios of Owen, Howe, Baxter, Flavel, Bates, and many others of nearly equal worth. That the most popular published sermons should be preached by Dissenters, might have been expected; since *preaching* is deemed of more importance by them than it is in the establishment, where the liturgy is generally considered as more than a sufficient substitute."—pp. 67, 68.

The morals, and the political principles of Dissenters, are vindicated with equal force by this spirited writer. The tolerant principles of the house of Brunswick are justly eulogized. The *regium donum* is a sufficient proof of the liberality of George 1st. His successor quashed the prosecution commenced by certain "dignitaries of the Established Church," against Dr. Doddridge, "for the crime of teaching an academy at Northampton."

"Thus did the King of England again confirm the declaration made by him, on ascending the throne, 'that, during his reign, there should be no persecution for conscience's sake.' A declaration which he repeated, when it was represented to him, that those profound theologians, the English rabble, instigated by the established clergy, and country justices, inflicted their usual arguments of mud missiles, stones, and manual violence, upon Mr. Wesley, and his followers. Accordingly, when no redress from these grievances could be obtained from the rural magistrates, the Court of King's Bench did prompt and ample justice on the rioters; and the Arminian Methodists were permitted to labour unmolested in their vocation."—p. 90.

George III., and George the IVth, have avowed, and acted upon the same liberal principles, in all cases where the liberties of Dissenters have been threatened or infringed. The contrast exhibited by the Stuarts to this admirable conduct of the Brunswicks, is described with a vigorous pen, and the frivolous character, and



persecuting spirit of Laud is powerfully drawn.

"During twelve years of the maladministration of this merciless, bigotted formalist, *four thousand* emigrants escaped with life, from his murderous persecution, to America; and twenty-seven clergymen, ordained in the Church of England, became pastors of American congregations, prior to the year 1640. These persecutions drained England of half a million sterling, a sum, at least, equal in value to ten millions of dollars at present; and also drove from her an immeasurable aggregate of piety, talent, learning, industry, and efficiency. So serviceable is a persecuting Church Establishment to the cause of religion, and to the country upon which it is fastened by the iron chain of secular power.

"Multitudes more would have followed the earlier pilgrims to these transatlantic shores; but Laud forbade them to emigrate, that he might gratify, though he could not glut his archiepiscopal malignity, in mangling and mutilating their bodies at home. Both Charles and Laud, however, afterwards enjoyed full leisure to regret the having issued their writ of *ne exeant regno*, to Oliver Cromwell, and some of his sturdy companions, who wished to come to this country.

"No human language is sufficient to describe the imprudent insolence, the childish superstition, the extreme violence, the personal animosity, the unrelenting, blood thirsty persecution, that marked, and characterized, and pervaded, and darkened the whole course of Laud's ecclesiastical administration. He executed the plans of the arbitrary Stuart, and furthered the views of *his own* clerical ambition, with singular cruelty, and unrivalled folly.

"He did every thing *insolently*. If the law of the land opposed his schemes, he spurned it with contempt, and violated it without hesitation. He heaped upon all whom he chose to designate as puritans, every species of injury, and vexation, and suffering; and laboured to exterminate them by imprisonment, by torture, by murder.

"He rejected publicly, so early as 1625, the first year of Charles's reign, the Calvinistic doctrine of predestination, as contained in the seventeenth article of the Anglican Church; and notwithstanding the opposition and remonstrance of Archbishop Abbot, insisted upon substituting the Arminian system in its place. He did not indeed, venture openly to abrogate the thirty-nine articles, and cause the tenets of Arminius to be incorporated into the creed of the Church of England; but in 1625, he

wrote a small treatise to prove the orthodoxy of the Arminian doctrines; and by his influence with the Duke of Buckingham, he got Arminian and anti-puritanical chaplains placed about the King.

"These facts are worthy of notice, as contrasted with his subsequent flat denial of having ever encouraged Arminianism; and should be, occasionally, remembered by those churchmen, on both sides of the Atlantic, who so much admire this father and founder of Protestant Episcopal formalism, and hang his picture up in their closets, as papists do the images of their patron saints.

"On his trial, Laud utterly denied himself to be, either an Arminian, or a promoter of Arminianism—'I answer, in general,' said this prevaricating prelate, 'that I never endeavoured to introduce Arminianism into our church, nor ever maintained any Arminian opinions. I did neither protect, nor countenance the Arminians, persons, books, or tenets. True it is, I was, in a declaration of the Commons House, taxed as a favourer, advancer of Arminians and their opinions, without any particular proof at all; which was a great slander to me.'—pp. 127—129.

While proving and illustrating the Arminianism of Laud in opposition to this declaration, Mr. Bristed introduces the following statement.

"Dr. Gleig is a Bishop of the Episcopal Church in Scotland, and one of the ablest and most admired of the contributors to the British Critic, and the Antijacobin Review; two journals, avowedly instituted and supported as orthodox champions of the Anglican Church Establishment; and the sworn foes of all non-episcopalians; but more particularly inveterate against all evangelicals, whether in or out of the pale of the state church. Bishop Gleig has inserted a dissertation on original sin, in his edition of Stackhouse's History of the Bible.

"Able and learned, undoubtedly, is this dissertation; as, indeed, are all the writings of the author of the articles, metaphysics and theology, in the Encyclopedia Britannica; but its orthodoxy, to say nothing of its evangelism, many will be disposed to doubt, when they find that it teaches, how Adam's disobedience to the Divine command only incurred the penalty of bodily death; that his posterity derive no moral taint or corruption from him; that children are born into the world quite pure and innocent; that all the iniquity of human kind proceeds from the errors of education and association. In a word, that there is no such thing as

original or birth sin; the ninth article of the church, in which Dr. Gleig is a Bishop, and which article he must have often subscribed, to the contrary notwithstanding.

"Bishop Gleig, with an edifying simplicity, marvels in a note, that his Scottish neighbours fancy they smell a strong savour of Socinianism in these episcopal effusions; which are dedicated, 'by permission,' to Dr. Manners Sutton, the Archbishop of Canterbury, primate of England, and spiritual father of the Anglican Church Establishment."—pp. 141, 142.

Large as our extracts have been from this interesting volume, we are persuaded that our readers will be gratified by a farther selection; we shall, however, defer it till our next number, closing for the present with the following pithy narrative.

"Has a copy of Laud's Book of Sports found its way into the city of New-York? In the month of July 1821, several of the most respectable and meritorious of the clergy, of various denominations, proposed to the corporation to call a meeting in the City Hall, in order to devise some means of bringing about a better observance of the Sabbath, than the present too prevailing mode of spending that sacred day, in steam-boat excursions, in public gardens, in taverns, in carriages, on horseback; in a word, any where, and any how, except attending divine worship. The proposal was merely to procure the execution of the laws *already in being*, for the decent observance of the Lord's-day.

"Immediately, those profound theologians, the *doers* of newspapers, Christian, Jew, and Gentile, opened in full cry against these clergy, for their unmannerly interference with the Sabbatical recreations of a free and an enlightened people. The epithets, 'puritan, persecuting, ambitious, hypocritical, intolerant,' and so forth, rang from side to side, against these unfortunate divines. A large counter-meeting was got up, consisting of the purest patriots in the community, among whom were some hundreds of Hebrews, the best of all possible judges how a Christian Sabbath ought to be kept; and this goodly concourse of pious people passed a resolution, that the interference of clergy in such matters was highly improper. Huge outcries were raised against church and state, clerical tyranny, and similar enormities; and all design of keeping the Lord's-day any better in future, than in time past, was completely quashed.

"It is but justice to state, that the

newspapers distinctly declared, that the New-York Protestant Episcopal clergy, generally, had no part nor lot in this attempt to procure a more devout observance of the Sabbath."—pp. 149, 150

*The Life of the Right Honourable Willielma, Viscountess Glenorchy, containing Extracts from her Diary and her Correspondence. By T. S. Jones, D. D. Minister of her Chapel, Edinburgh. 8vo. 10s. 6d. London: 1822.*

*QUOCUNQUE modo scripta, delectat*, is a phrase as appropriate to biography as to history. There is something indescribably attractive in a species of composition professing to unfold the motives and the impulses which constitute the essentiality, and mark the distinguishing features, of character. Every individual, in society, acts more or less under a mask. However refined, however consistent, the moral sentiments and the exterior habits may appear, there will yet be a decided difference between the same person in his closet, in his family, or in the world; and the adage that 'no man is a hero to his valet de chambre,' may be expressed in much stronger terms, when applied to the secrecies of the heart, and to the verdict of conscience. Now, though all biography does not afford, nor even promise, this minute inspection of characteristic quality, it is valuable or otherwise, in proportion as it approaches to, or recedes from, this its proper aim. The writer who gives us nothing more than a meagre delineation of the *res gestæ* of his hero's public life, falls far short of him who delineates the domestic scene, and exhibits the heart and intellect in their active and untrammelled exercise within the familiar circle; and more interesting still will be the anatomy of mind and feeling, that is to be obtained only from diaries and *adversaria*, the records of circumstances, reasonings, and motives, unknown to

any but to the individual whom they so intimately concerned. Of the first class we cannot, at the present moment, recollect any more remarkable specimen than Mr. Macdonald's bald and unsatisfactory Memoir of Joseph Benson. Boswell's 'Table Talk' of Dr. Johnson is an admirable example of the second. And of the third, numerous instances, various in their merit and importance, will immediately suggest themselves to our readers.

Dr. Jones's work is of a mixed character, and without ranging precisely under either of the above classes, partakes to a certain extent of them all. He gives a general narrative of Lady Glenorchy's life, accompanied by suitable reflections and explanations, and illustrated by extracts from her diary. In this way he has made up an interesting book, though we could wish that he had been less resolute in his determination to 'coldly furnish forth' an 8vo. of 520 pages. His own part is well done, and his selection from letters and personal papers is entirely judicious; but there was hardly enough of variety or strongly marked feature in the character, habits, and experience, of Lady G., to command the attention of an age grown fastidious from abundance, through the long array of nineteen chapters. We do not complain for ourselves, but we fear the general impression will be, that the book is somewhat heavy. To the well-judging, however, to those who are arrested by the substantial qualities of authorship, rather than by the mechanical dexterities of book-making, the good sense, expressed in a manly and unaffected style, which distinguishes the portion that belongs to the biographer, together with the piety, the conscientiousness, the humility and devotedness displayed in the writings and in the life of the excel-

lent Lady Glenorchy, will be highly acceptable and edifying.

Lady G. was the youngest daughter of Mr. Maxwell, a medical gentleman of large fortune, in North Britain, who died soon after his marriage, leaving two children, Mary and Willielma, to the care of a mother who watched vigilantly over their education, as far, at least, as artificial accomplishments were concerned, while her ambitious views anticipated for them the honours of rank and title. Her wishes were gratified. Beautiful, graceful, and wealthy, "the Misses Maxwell" attracted universal admiration; Mary, the eldest, married the premier Earl of Scotland, and became Countess of Sutherland. The nobleman to whom she was united, is described as strikingly handsome in his person, and as possessing "all the dignity and amenity of manners and character which give lustre to greatness, while she was every thing which could be desired by such a husband." In the twentieth year of her age, Willielma became the wife of John, Viscount Glenorchy, only son of the Earl of Breadalbane. With this wayward heir to wealth and title, she does not seem to have enjoyed much happiness, though this part of her history is passed over slightly. The first years of her marriage were spent in the usual routine of high life; she travelled on the Continent with her husband, and indulged in the vain splendours and dissipating amusements of fashionable existence. Among his various changes of residence, Lord Glenorchy sometimes resided at a seat which he possessed in Staffordshire, "at no great distance from Hawkstone, the celebrated seat of Sir Rowland Hill, Bart." With the pious members of this family, Lady G. formed a happy intimacy, which led her to serious thoughts respecting her eternal concerns. During the

summer of 1765, she was seized with a putrid fever, that awakened in her mind a host of anxieties and fears, which had slept while health enabled her to put at a distance the thought of a future state. A letter received by her, while in a desponding frame, from Miss Hill, then only twenty-four years of age, contains so admirable and judicious a statement of gospel truth, expressed with such frankness and firmness, and yet guarded by so much wisdom and discretion, that we regret our inability, from its great length, to insert it here.

"This letter, by the blessing of God, produced what was intended by Miss Hill, and what was desired by Lady Glenorchy. It was the means employed by the grace of God, to bring her out of the horrible pit and miry clay of despondency, to set her feet on the Rock of Ages, to establish her goings, and to put a new song in her mouth, even praises unto God. It may now be said of Lady Glenorchy, Behold she prayeth. She arose from her knees at Taymouth, as Saul of Tarsus did from the ground near Damascus, a wonderful monument of the power and grace of God. From that interesting moment, without hesitation or conferring with flesh and blood, she resolutely turned her back on the dissipated world, and without reserve devoted herself, and all that she could command and influence, to the service of Christ and the glory of God; and in this she invariably persisted to her latest breath. Her future path of life lay through evil report and through good report; in the midst of deep adversity and high prosperity; of severe trials and strong temptations, both temporal and spiritual. But none of these things moved her from the steadfastness of her Christian profession. Although her road was often rough in the extreme, and her enemies cruel, strong, and numerous, yet on she went in her Christian course, never deviating to the right hand nor to the left; but ever pressing toward the mark for the prize of the high calling of God in Christ Jesus."—pp. 12.

It was a happy dispensation that gave to Lady Glenorchy such a correspondent as Miss Hill, whose letters are marked by an experimental knowledge, and a skilful application of spiritual

counsel to the circumstances of her friend, which excite our highest admiration of the writer. In her despondencies, her sicknesses, her trials, her resolutions to abandon the scenes of dissipation, Lady G. had constant recourse to this wise and faithful counsellor, and was strengthened by the intercourse. In 1766, she sustained a severe privation in the loss of her sister. Lord and Lady Sutherland, deeply affected by the death of a beloved child, instead of seeking consolation at a throne of grace, sought it in the bustle of worldly amusement, and found misery and death. Fever first seized upon the husband. His wretched wife watched the progress of the malady during twenty-one anxious days and nights, and then sunk under exhaustion and infection. The mother of Lady S. hastening to attend the summons to her dying daughter, and alighting from her carriage at an inn on the road, made inquiry respecting two hearses standing by the gate, and received for answer, that they contained the remains of Lord and Lady Sutherland. At Edinburgh, Lady Glenorchy derived much profitable gratification from meetings held, for religious edification, by a number of females of rank and fortune. At these assemblies were accustomed to attend, the Marchioness of Lothian, the Countess of Leven, Lady Banff, Lady Maxwell, Lady Ross Baillie, and many others. At first they were held at different places; but ultimately they took place at the house of Mr. Walker, senior minister of the High Church, who was accustomed to lead the devotions, and to address the members. In 1770, probably at the suggestion of Lady Maxwell, Lady G. determined to endow a place of worship, on the liberal plan of opening the pulpit to preachers of Evangelical sentiments, without any distinction of sect or party.

It is to the discredit of human temper that this catholic plan was found impracticable. Mr. Walker expressed his decided disapprobation of the scheme, and "his determination to give her no aid." Dr. Webster, however, one of the ministers of the Tolbooth Church, a man of considerable talent, "polished manners, and fascinating conversation," though "an avowed Calvinist of the higher class," gave her his cordial assistance. The Sabbath services were intended to be conducted by Presbyterians and Episcopalians, while one day in the week was supplied by preachers in connexion with Mr. Wesley. In 1770, Lady Glenorchy became personally acquainted with that eminent man, and the following observations occur in her diary for May in that year.

"This morning the Rev. Dr. Webster and Mr. Wesley met at my house, and had a long conversation together. They agreed on all doctrines on which they spoke, except those of God's decrees, predestination, and the saints' perseverance, which Mr. Wesley does not hold. After Mr. Wesley was gone, Dr. Webster told me in a fair and candid manner wherein he disapproved of Mr. Wesley's sentiments. I must (according to the light I now have, and always have had, ever since the Lord was pleased to awaken me), agree with Dr. Webster. Nevertheless I hope Mr. Wesley is a child of God. He has been an instrument in his hands of saving souls; as such I honour him, and will countenance his preachers. I have heard him preach thrice; and I should have been better pleased had he preached more of Christ, and less of himself. I did not find his words come with power to my own soul. I desire to bless God for having enabled me in some measure this day to be faithful to the convictions of his Spirit. O, that I may daily receive more strength and courage, to be accounted a fool for Christ's sake."—pp. 156.

In 1771, the Rev. Richard de Courcy, became minister of St. Mary's chapel, which had been opened for public worship by Lady Glenorchy, on the plan to which we have just adverted. In

November of the same year, Lord Glenorchy died, bequeathing to his wife every thing over which he had a disposing power. His father, Lord Breadalbane, behaved in the most kind and liberal manner to the widow, who took up her residence with him, at the Abbey of Holyrood House. Lady Glenorchy was now at the age of thirty, with the uncontrolled command of a considerable fortune, at liberty to pursue her plans for the promotion of religious truth. The chapel, since distinguished by her name at Edinburgh, was completed at her expence; she built or repaired another at Strathfillan, and maintained two Missionary preachers in the Highlands of Scotland. "Lady Glenorchy's chapel at Edinburgh, is a plain but substantial stone building, commodiously fitted up to hold two thousand people, and when very crowded may hold more." It was at first supplied by clergymen of the Scotch kirk, and by Dissenting ministers from England, but when it became expedient to appoint a settled pastor, considerable difficulties presented themselves. The late excellent Mr. Grove preached to the congregation for some time, but when his final settlement was proposed, it was found that the rigid system of the Scotch establishment, and his Dissenting principles, rendered a coalition impossible. Mr. Sheriff, who officiated for some time, sunk under the infirmities of his constitution; "his last days and hours were those of a man of God, full of faith and peace." We extract from Lady G.'s diary, her pious improvement of this event.

"Saturday, June 13, 1778.—Yesterday at nine o'clock, it pleased God to take to himself my very dear friend and pastor, Mr. Sheriff. He was enabled on Thursday, to speak from ten in the morning till near ten at night, almost without intermission, to the praise of glorious grace. He gave me many exhortations, and said, submit, it is the

Lord's doing; we shall live together with him for ever; he has saved me; he will save you, my dear friend. His last words were—all is well. The Lord most wonderfully supported me during the last two days and nights of his life, enabling me to attend him during that time, without weariness. I felt uncommon power to believe and acquiesce in the Lord's will. He is now with his God. O that his dying words may make a suitable impression on my heart; may I never forget the awful but instructive scene; may I listen to the voice of God through him, and persevere in his work to the end. May I give up all for Christ, and bear all his dispensations with patience. May I see my friend in glory, and be for ever with the Lord. Amen, and Amen.

"*Sabbath, June 14.*—This day I was enabled to attend public worship, after which, I visited the place where Mr. Sheriff was to be laid. These words came with much force to my remembrance, his flesh shall rest in hope—sown in weakness,—raised in power! Afterwards I was present at the\* chesting, and I was supported wonderfully through the whole ceremony; and at the evening sermon at the Barnton chapel, I was enabled to believe that all was well."

After an unsuccessful application had been made to the Rev. John Clayton, now of the Weigh House, Dr. Jones, who had been previously on terms of friendship with Lady Glenorchy, became minister of the chapel, and, on sub-

scribing the Confession and Formula, was admitted to communion with the Presbytery of Edinburgh.

Lady Glenorchy's constitution does not appear to have been, at any time, a very strong one, and during her childhood, she seems to have been subject to frequent attacks of disease. She died at Edinburgh, on the 17th July, 1786, at the age of 45.\* The effects of her last attack were such as to produce a languor and heaviness, which gave little opportunity for much energy of expression, but the calmness and tranquillity of her mind was unabated, and showed the strong support of Christian principle. The simple phrase which she was heard to utter—"Well, if this be dying, it is the pleasantest thing imaginable!" speaks volumes; it shows how well she was prepared, how thoroughly her mind was settled and made up. Death to her was but the closing scene of a life spent in the fear and service of God, in the faith and love of the Gospel, and the mercy which had guided and sustained her through many a trial, did not leave her to struggle hopelessly with the last.

\* The last melancholy services, due to the dead, are not in Scotland left to undertakers and their attendants;—The body is washed and swathed, and laid out by the sick nurse, or servants, of the household. When it is to be put into the coffin, the relations, and most intimate friends, to whom affection and respect are intended to be shewn, are invited to attend as witnesses. The performance of this duty is done by the nearest relations, with great solemnity, and profound silence. This office being performed, if a clergyman is present, which is often the case, he closes the solemnity by appropriate prayer, and this is called the chesting.

When the company invited to the funeral are collected, immediately before carrying out the corpse to the grave, a clergyman also offers a suitable prayer; and this is the only religious funeral service used in Scotland, excepting by those of the Episcopal church.—pp. 428, 429.

*Dwight's Travels in New England and New York.*

(Continued from page 209.)

DR. DWIGHT is a thorough American, and though we like him the better for his hearty nationality, yet it places us under the necessity of receiving some of his statements with a little caution, not from the slightest questioning of the pure character of the man, but from a long and extensive observation of the effects produced by the extenuating or exaggerating medium, through which facts are viewed by inno-

\* The inscription on Lady G.'s funeral tablet, has July 13, as the date of her death, and states her age at 43.

cent or even laudable prejudice. Many of his narratives are, of course, derived from private authorities, and it was to be expected that family attachment and personal friendship would give a favourable colouring to the representation. Enough, however, will remain, after every deduction, to shew the high standard of morals which, though we fear that it is descending on the scale, has hitherto distinguished the Northern States. Valour and piety were their distinguishing qualities in the earlier stages of their history, and we trust that they will never desert the principles of their noble ancestors. Wealth will bring luxury, and luxury corruption of manners, but we have confidence that the blessing of God and the outpourings of his Spirit, will always be abundant on a race so gloriously descended.

A minute account is given by Dr. Dwight of the educational establishment at Newhaven, over which he presided. Yale College was founded by charter, in 1701, though it took its name from that of an early benefactor, several years subsequent. Donations in money, land, and books, have been, at different periods, received from the State Legislature, and from different individuals in America and Europe. The College Corporation is partly secular, and partly clerical; the governor, lieutenant-governor, and six senior councilors of the State of Connecticut, are *ex-officio* members of the first class, while the president and ten fellows, all clergymen, form the latter division. The consequences of this arrangement are said to have been beneficial. The library and philosophical apparatus of the College are described as extremely valuable. The course of education, though, we think, defective in some respects, and somewhat objectionable in others, seems on the whole, judicious; and, if the

examination for admission be smartly pushed in the direction indicated by the works cited as affording the required tests, the students must bring with them to the College, a very respectable portion of attainment. The system of government is of a "parental character."

"Whenever the faculty are satisfied, that any student is guilty of those inferior trespasses against the laws of the college, or of morality, which in their consequences involve desertion of study, and disorderly or dissolute conduct; the student, after proper attempts have been made to reform him by private remonstrance, is solemnly admonished that he is in danger. If he continues unreformed, he is admonished a second time, and his conduct made known to his parent or guardian; that he may unite his efforts with those of the faculty for the reformation of the youth. If the youth still persists in his vicious courses, he is sent home, and cannot be re-admitted without a vote of the faculty.

"This scheme of government has been found to unite in it every advantage. It is more efficacious than the former, more acceptable to the students, and more approved by the public. So far as I know it is, however, singular."—Vol. I. p. 180.

The annual expense of tuition is under eight pounds.

"Upwards of two hundred youths are in this seminary continually receiving benefits from the efficacy of a moderate sum, for the real value of which millions would be a cheap price. There is not a legislature, a court, a congregation, a town-meeting, nor even a fire-side, which, however, insensible of the fact, does not share in these benefits. From this fountain flow, circuitously indeed, but really and ultimately, the laws of the state and its whole jurisprudence; the rules which form its happy society, and the doctrines and precepts which are inculcated in its churches. He, therefore, who is a benefactor to an institution of this nature, becomes a benefactor to his country, and to all the generations by which it will hereafter be inhabited.—Vol. I. p. 175.

The Rev. Thomas Hooker "was one of that small number of men, who are destined by Providence to have an important and benevolent (beneficial) influence on the affairs of mankind." He was born in England, 1586, and ob-

tained a fellowship in Emmanuel College, Cambridge. He was early the subject of a saving change, and maintained through life, a high and consistent character. Having joined the emigrants to New England, he became the guide and director of the infant colony of Hartford. He is frequently styled "the father of Connecticut, and the father of the churches in Connecticut.

"The following anecdote, transmitted among his descendants, is in several particulars strongly expressive of his character. In the latter part of autumn, Mr. Hooker, being suddenly awakened by an unusual noise, thought he heard a person in his cellar. He immediately arose, dressed himself, and went silently to the foot of the cellar stairs. There he saw a man, with a candle in his hand, taking pork out of the barrel. When he had taken out the last piece, Mr. Hooker, accosting him pleasantly, said, "Neighbour, you act unfairly; you ought to leave a part for me." Thunderstruck at being detected, especially at being detected by so awful a witness, the culprit fell at his feet, condemned himself for his wickedness, and implored his pardon. Mr. Hooker cheerfully forgave him, and concealed his crime, but forced him to carry half the pork to his own house."—Vol. I. p. 206.

The constitution of the state of Connecticut, is detailed and discussed at some length; but even if we had felt it expedient to enter on the statements and considerations which would be indispensable to a correct representation, we should be deterred by a note, inserted by the publisher, from which we learn, that "in the year 1818, the State adopted a new constitution." We are sorry to find that the latter editions of the volume of the laws, omit the declaration, prefixed to it in former times, that "if any law of the State shall be found to contradict the law of God, it shall be null and void of course." The advocates for the omission would probably plead that the provision was implied; it may be so, but we must prefer its express and solemn recognition. It augurs happily

for the well-being of the State, when its rulers and legislators openly avow their obedience to the supremacy of the divine law. In the old penal code of this colony, idolatry, witchcraft, blasphemy, adultery, man stealing, "cursing or smiting father or mother, unless where the child had been grossly neglected in his education, or provoked by cruelty, or forced to strike in self-defence," stubbornness and rebellion in children, were among the offences punished with death. The modern law, is of a milder cast, but "adultery with a married woman is punished in both parties by whipping, branding the letter A on the forehead, and wearing a halter about the neck on the outside of their garments, during their abode in the State." Imprisonment in this part of the Union, seems to be unusually severe.

"Newgate prison is the public gaol and workhouse of the state. It is situated in the township of Granby, on the range of Mount Tom, about twelve or fourteen miles from Hartford. It is composed of two parts; a cavern and a building on its mouth. The cavern is the work of human industry, employed in collecting copper ore; and was dug and blown out many years since. All the healthy prisoners among the gross criminals are confined in the cavern. Those of inferior guilt are kept in the upper prison, according to the discretion of the overseers."—Vol. I. p. 246.

"There are two advantages attending this prison; its safety from escapes, and the terror with which it is regarded. The apprehension of being confined under ground, and the almost absolute despair of making an escape, have probably had a serious influence to prevent the crimes for which its gloomy recesses furnish the reward."—Vol. I. 246, 247.

Harvard, or Cambridge College, is described less minutely than the institution over which the author himself presided. The original terms of admission were such as, we suspect, would reduce the successful candidates for matriculation, to a number very



easily reckoned up. They were, "that the student should be able to read any classical author into English, should readily make and speak true Latin, and should write it in verse as well as prose." Of course they have been virtually abrogated, and are, probably, now as much too low, as they might be primarily too high.

"The greatest disadvantage under which this seminary labours, is the proximity of Boston. The allurements of this metropolis have often become too powerfully seductive to be resisted by the gay, and sometimes even by the grave youths, who assemble here for their education. Since the erection of West Boston bridge, the distance between these towns is reduced from five to little more than three miles. This fact, as I have been informed by the governors of the university, has rendered the evil alluded to still greater. The bustle and splendour of a large commercial town are necessarily hostile to study. Theatres, particularly, can scarcely fail of fascinating the mind at so early a period of life. At the same time, the opulence and liberality of the capital have often supplied the pecuniary wants of this institution, and through the correspondence, extensively maintained between Boston and Great Britain, have been derived to it, from that country, many important benefactions."—Vol. I. p. 446.

But we must absolutely force our way out of the first volume, though Boston lies in our path; we cannot, however, turn from that city, till we have cited, without comment, but with most painful feelings, the following passage.

"During one hundred and forty years, Boston was probably more distinguished for religion than any city of the same size in the world. An important change has, however, within a period of no great length, taken place in the religious opinions of the Bostonians. Before this period, moderate Calvinism very generally prevailed. At the present time, Unitarianism appears to be the predominant system. It is believed, that neither ministers nor people have had any reason to congratulate themselves on this change."—Vol. I. p. 470.

The observations on the showy superficial kind of education,

prevalent among the Bostonians, are excellent, and we regret we can only spare room for the following fragment. Describing the situation of a fashionably trained, romance-reading female, he proceeds—

"Besides, this life is always in some degree a season of suffering and sorrow. In what manner can our heroine encounter either? To patience and fortitude, she has from her infancy been a stranger. With religion she is unacquainted. Principles, such as religion approves, she has none. This world has daily blasted all her expectations: with the future world she has not begun a connection. Between the Bible and novels there is a gulph fixed, which few novel readers are willing to pass. The consciousness of virtue, the dignified pleasure of having performed our duty, the serene remembrance of an useful life, the hope of an interest in the Redeemer, and the promise of a glorious inheritance in the favour of God, are never found in novels; and of course have never been found by her. A weary, distressed, bewildered voyager amid the billows of affliction, she looks around her in vain, to find a pilot, a pole-star, or a shore."—Vol. I. pp. 476, 477.

The Rev. Habijah Weld, upwards of fifty years pastor of the church and congregation in Attleborough, a township apparently about thirty miles from Boston, obtains an honourable mention in these volumes. His patrimony purchased for him a farm of seventy acres, he had a salary of 220 dollars, and "a parsonage lot which furnished him with wood and a little pasture." He had fifteen children, four of whom died young.

"This numerous family he educated with the means which have been mentioned, in a manner superior to what is usually found in similar circumstances, entertained much company in a style of genuine hospitality, and was always prepared to contribute to the necessities of others.

"For the regulation of his domestic concerns, Mr. Weld prescribed to himself and his family a fixed system of rules, which were invariably observed, and contributed not a little to the pleasantness and prosperity of his life. His children, labourers, and servants, submitted to

them with cheerfulness; and his house became the seat of absolute industry, peace, and good order. Breakfast was on the table precisely at six o'clock, dinner at twelve, and supper at six in the evening. After supper he neither made visits himself, nor permitted any of his family to make them.

"His observation of the Sabbath was probably unexampled. When hired labourers were at work for him, however busy the season, even when his crops were exposed to destruction by rain; he dismissed them all so early on Saturday afternoon as to enable them to reach their own homes before sunset, the time when he began the Sabbath. His cattle were all fed, his cows milked, the vegetables for the ensuing day prepared, and his family summoned together, previously to this sacred period. Until nine o'clock he spent the evening with his household in reading and prayer, and at this moment they uniformly retired to their beds. No room in his house was swept, no bed was made, nor was any act, except such as were acts of necessity and mercy in the strict sense, done, until sunset on the succeeding day, when, in his opinion, the Sabbath terminated."—*Vol. II. pp. 14.*

His natural disposition was hasty, but he kept his temper under such strict control, "that a censurable or imprudent act is not known to have been done by him, nor an improper word uttered." He was a faithful and evangelical preacher, a stern and undaunted assailant of vice. Never did he tolerate indecorum in the house of God; a sleeper "was sure to be roused by a pungent reproof." He died suddenly in 1782, at the advanced age of eighty.

The following singular instance of the effect of sound, occurred in the Presbyterian Church in the town of Providence.

"While it was unfinished a bird flew into it; and, in endeavouring to escape, directed his course to a sky-light in the dome, over the centre of the house. As he was fluttering around the sky-light, one of the workmen on the floor struck with his hammer a smart blow upon a work-bench. The bird instantly dropped; and was taken up dead. Whether he was killed by the sound, or by the fall, cannot, perhaps, be determined."—*Vol. II. p. 22.*

In one of his journeys Dr. Dwight visited the following very remarkable scene.

"In a journey, which I took in 1798, I visited Hinsdale for the purpose of examining West River Mountain, reported many years since to have been in a very humble degree volcanic. A Mr. Butler of this town, to whom we were recommended for information, accompanied us to the spot. The mountain is in the northern limit of the township; and terminates on the Connecticut in a bold bluff, from eight to nine hundred feet above low-water mark.

"About one hundred and fifty feet from the summit we found a pit, sixty or seventy feet deep, dug by the neighbouring inhabitants, with the hope of finding some species of ore. We had no means of descending into it, and were enabled to examine it only in a very imperfect manner from the surface above. From our guide and some other persons, whom we found at an inn, we received the following story: Twenty-three years before, the people of the neighbourhood were alarmed by a loud noise, proceeding from this mountain, and resembling the sound of cannon. A Mr. Barrett, who visited the place, found a hole, forced through the mountain by a blast, evidently, as he thought, the result of intestine fire. The hole was about six inches in diameter. A pine tree, which stood near it, was in a great measure covered by a black mineral substance, forced violently out of the passage, and consisting chiefly of melted and calcined iron-ore, strongly resembling the scoriae of a blacksmith's forge. It was forced out in a state partially liquid; and driven with such violence against the tree, as not to be separated without difficulty. The tree stood several years afterwards; but was cut down and carried away before we visited the place. The same calcined and vitrified substances were, however, still adhering to the rocks and earth in several places; and could not be broken off without a violent effort. From the whole appearance it was completely evident, that it was driven against the cliffs in the same liquid state. The cliffs were of the common grey granite of this country, and exhibited no appearance of having been heated.

At a little distance from the pit there was a large pile of calcined and vitrified ore. A quantity of yellow ochre, also, was dug out of the pit; a part of which, coarse, mixed with other substances, and unfit for use, was still lying in the vicinity. Specimens of the ochre, and of the vitrified ore, I brought to the cabinet of Yale College.

"We saw, a little below the pit, two

holes; one circular, the other of an irregular figure; which I at first supposed to have been made by animals. A nearer inspection convinced me, that this was impossible, and that they must have been formed by a blast of air from the bowels of the mountain."—Vol. 2. pp. 68, 69.

In connection with an account of Dartmouth College, founded by Dr. Wheelock, principally for the purpose of educating Indian youth, Dr. Dwight makes some interesting observations on that important subject.

"The original design of educating Indians, and Missionaries to the Indians, has been frustrated. Two of the natives only have been graduated in this seminary. For three years after it was founded, a small number of Missionaries, and persons destined as candidates for this employment, were sent among the Indians. From that period, it is believed, all efforts of this nature have ceased. You are not to suppose that any blame is to be attached either to Dr. Wheelock; or any others entrusted with this concern. An Indian student cannot be obtained, ordinarily, without extreme difficulty. What is at least as unfortunate, his habits are in a great measure fixed, before he can be brought to a place of education, and more resemble those of a deer, or a fox, than those of a civilized youth. In the literal sense, he must be tamed, and to tame him is scarcely possible. He may possess the average talents, or even those which are superior. He may learn (for some of them do learn) easily whatever is prescribed to him as a task. Still he is a perfect devotee to idleness and wandering, impatient of subordination, hostile to regularity of life, and enslaved to his gun and his dog. To ingraft literature and science on such a stock, demands a degree of skill, patience, and perseverance, not often found in the mind of man. Few employments have been more hopeless than this, even among those which have been originally considered as desperate; and no instructor of Indians, since the commencement of Philip's war, except the Mayhews and Brainerds, has had much reason to congratulate himself on the success of his efforts."—Vol. 2. pp. 103, 104.

We were about to finish the present section with this extract, when the following striking narrative met our eye, and induced us to extract it as a yet more interesting close.

"In Benson a respectable clergyman had been settled eight or ten years. Some time before we passed through this town, a great part of his parishioners, influenced by the prevailing turbulence of the times, and by the vice which necessarily grows out of that turbulence, became to such a degree alienated from him in their affections, as to make him, not infrequently, an object of diversion and insult. A man of sense, learning, and piety; of superior prudence and unexceptionable life, such as he is, could not be made ridiculous; yet he could be ridiculed. The heart could disrelish his excellence, although the conscience was compelled to approve of his character. The young people, particularly, became grossly hostile to him, merely because he was a minister of the Gospel, and a virtuous man. To such a pitch did this unworthy and licentious conduct rise, that the clergyman was giving up his cure as hopeless, and preparing to take a final leave of the congregation. At this moment, He, who has graven his church on the palms of his hands, produced in this waste a general revival of religion. The 'still, small voice,' which has so often hushed the storm and the whirlwind, was no sooner heard, than the people dropped their animosity against their minister; vice and licentiousness fled; peace, order, and good-will, took their place. This worthy man became at once endeared to his flock, the church was enlarged by the accession of multitudes; and all the blessings of Christian neighbourhood sprang up in the place of tumult and confusion. The thought of so happy a change smoothed all the ruggedness of this untoward country, to my eye, into elegance and beauty; and enabled me to realize what it is for the wilderness and solitary place to be glad, and the desert to rejoice and blossom as the rose."—Vol. 2. pp. 434, 435.

We shall endeavour to condense into one more division of this article, the interesting matter which still lies before us.

\* Since this was written, Missionaries have been stationed at Brainerd, and

Elliot among the Cherokees and Choctaws, and their labours, hitherto, promise to be successful.—*Pub.*

## Literaria Rediviva ; or, The Book Worm.

*The Gentile Sinner, or England's brave Gentleman : characterized in a Letter to a Friend, both as he is, and as he should be. By Clem. Ellis, M. A. Fellow of Qu. Coll. Oxon. The Second Edition. Oxford. 1691.*

*Microcosmography ; or a Piece of the World discovered ; in Essays and Characters. By John Earle, D. D.*

THESE little works are examples of a species of composition, once extremely fashionable, and cultivated in this country with great success. The taste of the multitude has usually led them to prefer antithesis, quaint conceit, and epigrammatic terseness and point, to the higher qualities of composition ; and this appetite was abundantly and skilfully supplied by the authors who consulted the popular inclination in times of yore. The genius of our forefathers was, in a remarkable degree, dramatic, and the study of character and of habitual peculiarities and manner, was intimately connected with their pursuits. In modern days, this sort of literature has been superseded by a third, which, with more attractive interest, combines greater facility of execution, and is more injurious to intellect and morals, inasmuch as it holds out yet greater temptations to inferior writers, and panders yet more grossly to the indolence and sensuality of indiscriminate readers. We allude to novels and romances, a class of publications which blends dialogue and sketches of character with narrative and description. We shall take this opportunity of expressing an apprehension that this track of reading is not avoided with sufficient care, by some of those whose training and whose principles should teach them bet-

ter things. There is something, to our minds, inexpressibly revolting in the attempt to combine the artificial excitement of mere fiction with the solemn truths of the Gospel ; and we cannot but regard the success of these incongruous mixtures with feelings of regret and evil augury. There is another order of fabulous narrative, which has taken so strong a hold upon the public mind, and recommends itself by such specious reasonings, that it is counted a mark of wretched taste, or of ultra-puritanism, to question the expediency of familiarizing ourselves with its attractions. We shall not, however, be deterred from expressing our fears, that the appetite for these things, once awakened, may "grow with what it feeds on ;" that the interest felt in the "Scotch novels," as they are usually termed, may lead to habits of indulgence in this kind of reading, not only at variance with a right state of heart, but with a sound and vigorous constitution of understanding. Tastes of this sort are like rank weeds in hot-beds ; they strike root in all directions, and spread in wide and rapid luxuriance till it becomes most difficult to eradicate them ; they check the growth, and usurp the place, of useful and really ornamental vegetation, while they exhaust and render barren the soil which might otherwise be richly and lastingly productive.

The branch of literature to which we are now to direct our attention, is not wholly free from this objection. The delineation of character can be safely trusted only to pure minds and clean hands. A depraved imagination, a satirical or malicious propensity, a gloomy temper, may here find an ample opportunity for the gratification of

their evil dispositions; while, on the other hand, an elegant fancy, an amiable spirit, and a playful wit, may have sufficient room for their exercise and favourable display. We could give large samples of these opposite styles; we have before us materials for an extensive inquiry into this department of literary history; but with the exception of a few citations and illustrations, we shall confine ourselves to the two works of which we have given the titles at the head of this article.

One of the most popular publications of this class, is that which goes under the name of Sir Thomas Overbury, but was, avowedly, the work of different individuals. There is much talent about this little collection, but it is so strongly tinged with indecency as to render it unfit for general reading. It is, indeed, truly painful to find the rich compositions of our old secular writers so deeply tainted with grossness; it might in some degree be the result of coarse habits of expression merely, but it is difficult to separate it from licentious morals. With respect to Overbury, the intimates whose society he affected, were as depraved in sentiment, as they might be negligent of decorous observance; and he paid with his life, his want of prudence in the choice of his friends. Among his "*Characters*," the delineation of "a fayre and happy Milke-mayd," is perhaps the most exquisitely drawn. There is a freshness and delicacy in the picture that seems to show a purer mind than one hackneyed in the ways of courts. Her native charms, her innocent simplicity, her early rising, her untainted thoughts, are beautifully touched, and there is a delightful playfulness in the picturesque fancy, that "the golden eares of corne fall and kisse her feete when she reapes them, as if they wished

to be bound and led prisoners by the same hand fell'd them."

Nicholas Breton was contemporary with Sir Thomas Overbury, and published a similar collection under the title of "*The Good and the Badde*." He was a man of ability, and we should feel pleasure in giving specimens of his writings, were it in precise accordance with the nature of our miscellany. We have made these prefatory observations with a view to illustrate the general quality of a species of composition in which our countrymen were wont, in former days, to take much delight; and we shall now pass on to the more immediate subjects of this article, referring such of our readers as may wish for farther information in this matter, to a very judicious and comprehensive reprint of Bishop Earle's *Microcosmography*, under the able editorship of Mr. Bliss.

As we have already given a sufficient account of the life and character of Clement Ellis, we shall proceed at once to communicate a few particulars concerning Dr. Earle. He was born at York, though the date of his birth is not precisely known. It is probable that his parents were in good circumstances, as he was sent at an early age to Oxford, where he became in 1620, when about nineteen, a probationary Fellow of Merton College. In 1621, he was appointed chaplain to Philip, Earl of Pembroke. "His younger years," says Wood, "were adorned with oratory, poetry, and witty fancies, his elder with quaint preaching and subtle disputes." His connexion with Lord Pembroke procured for him the rectory of Bishopstone, and introduced him to the favourable notice of the King, by whom he was intrusted with the education of Prince Charles. In 1643, he was nominated one of the Assembly of

Divines, but declined the appointment. He was elected in the same year Chancellor of the diocese of Sarum; but the civil wars intervening, he lost his preferment, and followed Charles the Second to France, where he was made clerk of the closet and King's chaplain. On the Restoration, he reaped the benefit of his adherence to the royal cause; the deanery of Westminster was immediately given him; in 1662, he was consecrated Bishop of Worcester, and in the following year was translated to the see of Salisbury. When the court took up its residence at Oxford in 1665, during the prevalence of the plague, Bishop Earle attended his royal master, and died there on the 17th September of that year. Lord Clarendon speaks in the highest terms of his learning, piety, and amiable disposition; he describes him as pleasant in conversation, and negligent in dress. The mildness of his temper, and the graceful gaiety of his manners, seem to have procured him many friends. Bishop Kennet warmly praised him; Pierce, in his "Conformist's Plea for Nonconformity," described him as a "man that could do good against evil; forgive much, and of a charitable heart;" and Isaac Walton, in his life of Hooker, affirmed of him, "that since Mr. Hooker died, none have lived, whom God hath blessed with more innocent wisdom, more sanctified learning, or a more pious, peaceable, primitive temper." The following letters which passed between this excellent man, and the admirable Richard Baxter, are so interesting, as illustrations of character, that we shall make no apology for inserting them entire.

"MR. BAXTER TO DR. EARLE.

"Reverend Sir,—By the great favour of my lord chancellor's reprehension, I came to understand how long a time I have suffered in my reputation with my

superiors by your misunderstanding me, and misinforming others; as if when I was to preach before the king, I had scornfully refused the tippet as a toy; when, as the Searcher and Judge of Hearts doth know, that I had no such thought or word. I was so ignorant in those matters as to think that a tippet had been a proper ensign of a doctor of divinity, and I verily thought that you offered it me as such: and I had so much pride as to be somewhat ashamed when you offered it me, that I must tell you my want of such degrees; and therefore gave you no answer to your first offer, but to your second was forced to say, "It belongeth not to me, Sir." And I said not to you any more; nor had any other thought in my heart than with some shame to tell you that I had no degrees, imagining I should have offended others, and made myself the laughter or scorn of many, if I should have used that which did not belong to me. For I must profess that I had no more scruple to wear a tippet than a gown, or any comely garment. Sir, though this be one of the smallest of all the mistakes which of late have turned to my wrong, and I must confess that my ignorance gave you the occasion, and I am far from imputing it to any ill will in you, having frequently heard, that in charity, in gentleness, and peaceableness of mind you are very eminent; yet because I must not condemn my estimation with my superiors, I humbly crave that favour and justice of you, (which I am confident you will readily grant me,) as to acquaint those with the truth of this business, whom, upon mistake, you have misinformed, whereby in relieving the innocence of your brother, you will do a work of charity and justice, and, therefore displeasing unto God, and will much oblige,

Sir,

"Your humble servant,

June 20, 1662. "RICHARD BAXTER.

"P. S. I have the more need of your justice in this case, because my distance denieth me access to those that have received these misreports, and because any public vindication of myself, whatever is said of me, is taken as an unsufferable crime, and therefore I am utterly incapable of vindicating my innocency, or remedying their mistakes.

"To the reverend and much honoured Dr. Earle, Dean of Westminster, &c. These."

"DR. EARLE, IN REPLY.

"Hampton Court, June 23.

"Sir,—I received your letter, which I would have answered sooner, if the mea-

senger that brought it had returned. I must confess I was a little surprized with the beginning of it, as I was with your name; but when I read further I ceased to be so. Sir, I should be heartily sorry and ashamed to be guilty of any thing like malignity or uncharitableness, especially to one of your condition, with whom, though I concur not perhaps in point of judgment in some particulars, yet I cannot but esteem for your personal worth and abilities; and, indeed, your expressions in your letter are so civil and ingenuous, that I am obliged thereby the more to give you all the satisfaction I can.\*

"As I remember, then, when you came to me to the closet, and I told you I would furnish you with a tippet, you answered me something to that purpose as you write, but whether the same numerical words, or but once, I cannot possibly say from my own memory, and therefore I believe yours. Only this I am sure of, that I said to you at the second speaking, that some others of your persuasion had not scrupled at it, which might suppose (if you had not affirmed the contrary), that you had made me a formal refusal; of which giving me then no other reason than that "it belonged not to you," I concluded that you were more scrupulous than others were.† And, perhaps, the manner of your refusing it (as it appeared to me) might make me think you were not very well pleased with the motion. And this it is likely I might say, either to my lord chancellor or others; though seriously I do not remember that I spake to my lord chancellor at all concerning it. But, sir, since you give me now that modest reason for it, (which, by the way, is no just reason in itself, for a tippet may be worn without a degree, though a hood cannot; and it is no shame at all to want these formalities for him that wanteth not the substance,) but sir, I say, since you give that reason for your refusal, I believe you, and shall correct that mistake in myself, and endeavour to rectify it in others, if any, upon this occasion, have misunderstood you. In the mean time I shall desire your charitable opinion of myself, which I shall be willing to deserve upon any opportunity that is offered me to do you service, being, Sir,

"Your very humble servant,  
"JO. EARLES."

"To my honoured friend, Mr. Richard Baxter, These."—pp. 240—243.

\* O that they were all such.—*Note by Mr. Baxter.*

† These words I heard not, being in the passage from him.—*Note by Mr. Baxter.*

Bishop Earle's "Essays and Characters" are written with much vivacity and point, and are evidently the productions of a clever and accomplished man. They are light, playful, quaint, and antithetical; displaying much dexterity in composition, with considerable acuteness and discrimination. Of the following specimens, one will show his skill in eulogy, the other in satire.

"*A grave divine*—Is one that knows the burthen of his calling, and hath studied to make his shoulders sufficient; for which he hath not been hasty to launch forth of his port, the university, but expected the ballast of learning, and the wind of opportunity. Divinity is not the beginning but the end of his studies; to which he takes the ordinary stair, and makes the arts his way. He counts it not profaneness to be polished with human reading, or to smooth his way by Aristotle to school-divinity. He has sounded both religions, and anchored in the best, and is a protestant out of judgment, not faction; not because his country, but his reason is on this side. The ministry is his choice, not refuge, and yet the pulpit not his itch, but fear. His discourse, is substance, not all rhetoric, and he utters more things than words. His speech is not helped with enforced action, but the matter acts itself. He shoots all his meditations at one but; and beats upon his text, not the cushion; making his hearers, not the pulpit, groan. In citing of popish errors, he cuts them with arguments, not cudgels them with barren invectives; and labours more to shew the truth of his cause than the spleen. His sermon is limited by the method, not the hour-glass; and his devotion goes along with him out of the pulpit. He comes not up thrice a week, because he would not be idle; nor talks three hours together, because he would not talk nothing. But his tongue preaches at fit times, and his conversation is the every day's exercise. In matters of ceremony, he is not ceremonious, but thinks he owes that reverence to the church to bow his judgment to it, and make more conscience of schism, than a surplice. He esteems the church hierarchy as the church's glory, and however we jar with Rome, would not have our confusion distinguish us. In simoniacal purchases he thinks his soul goes in the bargain, and is loath to come by promotion so dear: yet his worth at length advances him, and the price of his own merit buys him a living. He is no base grater of his tythes, and will not wrangle

for the odd egg. The lawyer is the only man he hinders, by whom he is spited for taking up quarrels. He is a main pillar of our church, though not yet dean or canon, and his life our religion's best apology. His death is the last sermon, where, in the pulpit of his bed, he instructs men to die by his example."—pp. 9—11.

"A detractor is one of a more cunning and active envy, wherewith he gnaws not foolishly himself, but throws it abroad and would have it blister others. He is commonly some weak parted fellow, and worse minded, yet is strangely ambitious to match others, not by mounting their worth, but bringing them down with his tongue to his own poorness. He is indeed like the red dragon that pursued the woman, for when he cannot over-reach another, he opens his mouth and throws a flood after to drown him. You cannot anger him worse than to do well, and he hates you more bitterly for this, than if you had cheated him of his patrimony with your own discredit. He is always slighting the general opinion, and wondering why such and such men should be applauded. Commend a good divine, he cries posttilling; a philologer, pedantry; a poet, rhiming; a school-ma, dull wrangling; a sharp conceit, boyishness; an honest man, plausibility. He comes to publiak things not to learn, but to catch, and if there be but one solerism, that is all he carries away. He looks on all things with a prepared sowerness, and is still furnished with a pish before-hand, or some musty proverb that disrelishes all things whatsoever. If fear of the company make him second a commendation, it is like a law-writ, always with a clause of exception, or to smoothe his way to some greater scandal. He will grant you something, and hate more; and this bating shall in conclusion take away all be granted. His speech concludes still with an Oh! but,—and I could wish one thing amended; and this one thing shall be enough to deface all his former commendations. He will be very forward with a man to fish some bad out of him, and make his standers hereafter more authentick, when it is said, a friend reported it. He will inveigle you to naughtiness to get your good name into his clutches.

He passes the more plausibly because all men have a smatch of his humor, and it is thought freeness which is malice. If he can say nothing of a man, he will seem to speak riddles, as if he could tell strange stories if he would; and when he has smoked his invention to the utmost, he ends,—but I wish him well, and therefore must

hold my peace. He is always listening and enquiring after men, and suffers not a cloak to pass by him unexamined. In brief, he is one that has lost all good himself, and is loath to find it in another."—pp. 70—73.

On the whole, we prefer Clement Ellis's "*Gentile (genteel) Sinner*." It is of a much more grave and impressive cast than the sportive and vivacious efforts of Dr. Earle. Both were young men at the University, when they tried their skill on this attractive subject, and the comparison is greatly in favour of the seriousness and sincere piety of Ellis. His book is divided into four sections; the first is devoted to the "*Gal-lant*," or man of pleasure; the second, to a "*second sort of degenerate gentlemen*," of which kind he enumerates several different species; the third describes the "*true gentleman*;" the fourth consists chiefly of appeals and expostulations. On all these points, he exhibits so much earnestness, ability, and acuteness, mingled with considerable richness of imagination, that his manual is altogether a great favourite with us.

We shall cite the eloquent peroration to his first section.

"I thank God, I have learn'd to hate a *vice* in my best friend, and the more I hate it, the better I love my friend, whom I shall ever wish so well, as that he may continue for ever virtuous, that so I may for ever have his friendship. And I have as well learn'd to love the soul of my most vicious enemy, and the rather because I know my Saviour did as much for me.

"I dare not think a *sinner* needs my prayers one jot the less, but much more my pity, because he pretends to be a gentleman. I am sure he would say as much himself, if he could but seriously consider what distinction of blood or degrees there is to be expected in hell, or what respect will there be shew'n to the son of a prince more than to a beggar. Which was best rewarded, the Noble Dicer, or the poor and so long despised *Levi*? a captive is still to be look'd upon as a captive, though it be his lot to lie bound in fetters of gold, and to have a stately palace for his prison; nor shall I



think that malefactors torment natch the lease, who has the honour at his execution to have his *fatall pile* made up of all the richest spices of Arabia. How great an happiness found he in his death, whose sentence it was to be smother'd to death in a bed of roses? That prisoner may be in a merry, but in no very good condition, who, when he should be singing psalms unto his God, and so with the captive apostles set his soul at liberty; when he should on the wings of devotion send her out with Noah's dove; to fetch in the olive-branch of peace and liberty from heaven; when he should do all this, can yet in a rough note, and some wild disjoynted catch, crown his cups, and invoke the curs'd inhabitants of hell in an health to the devil: whatever others better bred and of a more *Genile* education may think of him, I shall never be able to commend such a man's courage and elacirity: but this I shall (I hope) be able to do, with all the due affections of a charitable Christian, bewaile his madness, lament his folly, and earnestly pray that God would at length, in great mercy, restore him to his lost selfe and senses."—pp. 45—47.

There is much genuine satire in his description of "the provident Gentleman."

"The provident gentleman (as he loves to hear himself miscall'd) is one who is ever putting the question with him in Job. What profit is there in the service of the Almighty? If you could once persuade him to believe that every good gift comes from above, and that whosoever asks shall indeed receive, you would soon see him grow religious, and hear him saying his prayers in good earnest: but alas, so long as he can make a shift to fill up his coffers by delving in the dirt, you must give him leave to continue infidel in these particulars. He is content to hear of glorifying God, till you come to tell him he must do it with his substance, but then it becomes an hard saying, and he'll hear you of that at a more convenient time; perhaps he means it upon his death bed. So little is he in love with, or sensible of what you call honour, that allow him the gain and profit, let God or any one else, (it's all one to him) take the other. This gentleman has just as much God and religion as a full chest will hold, his God and his gold like *Hypocrites* his twins, live and thrive, and are stok and dyd together: and yet it were much to be wished he were but half so industrious to preserve the one, as he is to keep the other. Instead of laying up his treasures in heaven, he lays up his heaven in his treasury; and, if God will be content with it so, he shall be sure to have his heart thence."—pp. 53, 54.

The "True Gentleman" is strongly painted.

"By his haste and cheerfulness in his race, he evidences his sense of the worth of what he srikes at; and by his egernesse in the pursuit of another world, endeavours to confute the folly of those, who would linger out an eternity (were it possible) among the *onyons* and *fleshpots* of this Egypt. As he was borne a man, so he had his inheritance upon earth; but as he is new-borne a Christian, he leaves this trash to the prodigall younger brother, expecting a possession durable in the heavens.

"He feares as little the names of precise and zealous, wherewith the devil in the mouths of his disciples, thinks to fright him out of all holiness; as they understand them, who thus too frequently abuse them. That hoysterous breath which the prophane world sends forth to deride and crosse him in his intended voyage, he, like a skilfull pilate so orders by the right composing of his sayles, that he makes that his greatest advantage and furtherance, which was intended for his ruine. He can goe to heaven with any mind, and with any name, where he is so sure to meet with a title of honour, a name written in the book of life, even the honour of all his saints. He cannot phancy that to be any debasement of his spirit, which carries him out upon so high and noble atchievements; but thinks it an happiness to go into Canaan, though it be through a red sea, and a rude wilderness; whilst others (alas) feed so greedily upon the quailles, that they never say grace, but in a murmuring, that they have not more and better cheer; he feeds mone upon his hopes, then his enjoyments, and blesses his God for both.

"And now this religion, which he has thus wisely espoused, and entirely loves, he dares not prostitute to interest or humour: but as any man accounts the enjoyment of one thing which he principally loves, enough to recompence him for all that he has been constrain'd to part with in his pursuit after it: so the religious gentleman can freely part with both humour and interest, with all he enjoys, and all he hopes for here, for his religious sake, being sure to find them all again hereafter, in the fruition of her, whom he so sincerely loves. Like a prudent lover, he removes all occasions of jealousy from his beloved; his religion shall never have cause to fear, that either his pleasure or his honour, or his profit, shall gaine so much upon his affections, as to become her rival."

"The true gentleman, is one that is God's servants, the world's master, and his own man. His service is his business, his

study his recreation, contentedness his rest, and happiness his reward. God is his Father, the church is his mother, the saints his brethren, all that need him his friends, and heaven his inheritance. Religion is his mistress, loyalty and justice her ladies of honour; devotion is his chaplain, chastity his chamberlain, sobriety his butler, temperance his cook, hospitality his housekeeper, Providence his steward, charity his treasurer: piety is mistress of the house, and discretion the porter, to let in and out as is most fit. Thus is his whole

family made up of virtues, and he the true master of his family. He is necessitated to take the world in his way to heaven, but he walks through it as fast as he can; and all his business by the way is to make himself and others happy. Take him all in two words, he is a man and a Christian."—pp. 176—179.

When there is so much that is excellent, we will not carp at minor faults, nor take offence at a few unguarded phrases.

## ANALYTICAL AND CRITICAL NOTICES OF NEW PUBLICATIONS.

*The Protestant Dissenter's Catechism: containing 1. A brief History of the Dissenters; 2 The Reasons of Dissent from the National Church. The Seventeenth Edition: with an Appendix and a Preface, by William Newman, D. D. Price 1s.—London: Ofor, 1823.*

THERE are few works in favour of Dissenting principles, at once more comprehensive and adapted to general distribution than the late Samuel Palmer's Dissenting Catechism. Cool, compressed, argumentative, and supported by undeniable facts; no publication can be better calculated for educational purposes, and it will be found equally useful as a convenient summary, cheap of purchase, and easy of reference. There are not many who have the means of procuring, and the leisure necessary for consulting and digesting, the voluminous controversies which have appeared on the general subject, and an abstract like the present will be found an important, and perhaps a sufficient, substitute for many an unwieldy tome. It is also valuable as a starting point for the young, as a guide to the researches of those somewhat farther advanced, and as a text-book, or syllabus, to those whose reading on the subject has been still more extensive. We have compared this corrected reprint with the original, and we have found Dr. Newman's alterations few but judicious, though we might not have felt it necessary to disturb the comments on the liturgy.

Dr. N. has shown no disposition to tamper with his author's text, and the slight changes which he has made are, on the whole, improvements. The additions introduced, by way of Appendix, are very interesting, and increase the value of the tract. The 1st, relates to the repeal of the Test Act. The 2d, to Lord Sidmouth's Bill. The 3rd, contains animadversions on Bishop Horsley. The 4th, we shall insert, as containing some important dates, and as a specimen of Dr. Newman's useful apparatus.

No. IV. *Tabular View of Facts and Occurrences connected with the History of Non-conformity.*

### THE REFORMATION.

- Henry VIII. 1509—1547.
- 1534. The Pope's supremacy is abolished, and the King's established.
- Edward VI. 1547—1553.
- 1547. Hooper refuses to put on the Canonical habit.
- Mary. 1553—1558.
- 1556. Cranmer burnt at Oxford.
- Elizabeth. 1558—1602.
- 1562. A Convocation reviews the Articles.
- 1572. The first Presbyterian church in England, formed at Wandswoth.
- James I. 1602—1625.
- 1602. The Hampton Court Conference.
- 1607. The first (General) Baptist Church formed.
- 1161. The present authorized version of the Bible issues from the press.
- 1616. The first Independent Church formed.
- 1618. A proclamation usually styled the Book of Sports.

Charles I. 1625—1649.

1633. First (Particular) Baptist Church in London.

1643. The Westminster Assembly. (Authors of the catechism.)

THE COMMONWEALTH. 1649—1653.

The Protectorate. 1653—1660.

THE RESTORATION.

Charles II. 1660—1685.

1661. The Corporation Act.

1662. The Act of Uniformity. Bartholomew day, August 24.

1664. The Conventicle Act.

1665. The Oxford Act, or Five-mile Act.

1673. The Test Act.

1680. The Exclusion Bill.

James II. 1685—1688.

1687. The King's declaration for liberty of conscience.

THE REVOLUTION.

King William & Queen Mary. 1688—1702.

1688. The Revolution.

1689. The Toleration Act.

Queen Anne. 1702—1714.

1714. The Schism Bill frustrated, the Queen dying on the very day when it was to take effect, August 1.

THE HOUSE OF BRUNSWICK.

George I. 1714—1727.

George II. 1727—1760.

1727. The Three Denominations in London form themselves into a Society.

1729. Dr. Doddridge being settled as a Tutor at Northampton, a prosecution is commenced against him. The King orders it to be stopped.

1732. The Society of Deputies formed by the three denominations.

1733. The Widows' Fund Society, supported by the three denominations.

1735. The Satter's Hall lecture against Popery, by London Ministers of the three denominations.

1750. The Society for promoting religious knowledge by the same.

George III. 1760—1820.

1779. An Act for the Relief of Dissenting Schoolmasters.

1787, 1789, 1790. Unsuccessful petitions for the repeal of the Corporation and Test Acts.

1811. Lord Sidmouth's Bill thrown out, May 21. New Toleration Act.

George IV. 1820.

No. 5. of the Appendix contains a list of works connected with the general controversy.

CONG. MAG. No. 65.

*Hints on Missions. By James Douglass, Esq. 12mo. London: Cadell, 1822.*

THIS small volume completely corresponds with its title; while it shows that the respectable author is capable of writing something better than hints. The work implies much more information than it communicates. It affords decisive evidence that Mr. Douglass has thought very profoundly on the subject of missions, and that he is, on the best and most enlightened principles, a warm and devoted friend to the evangelization of the world. It is gratifying to find the representative of one of the oldest and most respectable families in Scotland, whose ancestors made a distinguished figure in the annals of feudal and border contest, employed in advocating a cause which few of the rich or noble of that country have yet espoused. We trust that these are only the first fruits of Mr. Douglass's pen, and that we shall again meet him in a more finished work on some of the topics which are merely hinted at in this volume.

Into the Christian principles on which missions ought to be conducted, and the direct Christian means which should be employed by missionaries, Mr. Douglass does not properly enter. His attention is chiefly confined to the indirect or subsidiary means which may be employed, and which, though they operate slowly, must ultimately produce an extensive, indeed an universal impression.

"There are three agents," he remarks, "almost untried as yet, of still more penetrative operation, which will soon be interwoven with the issues of all human affairs, and are the very hinges upon which the moral world will speedily turn. The three things in which the present age excels the ancients, are, the inductive philosophy, printing, and universal education. By means of these, Christianity may, and will, deserve the epithet of Catholic."—p. 29.

The education of native preachers, colleges for general education established abroad, the employment of medical men in places where no other persons can be introduced, the author recommends as particularly deserving attention from

the conductors of missions. The author has evinced his sincerity in contending for the importance of some of these measures, by presenting five hundred pounds to the Missionary College at Serampore. He also recommends missionaries to insert in their journals observations on the natural history of the countries where they labour; by which their cause would be brought before men of science, and the importance of missions more generally acknowledged. We think the missionary societies will do well to attend to some of these hints; and all Christians ought to consider the hearings of the following observations.

“‘I believed, and therefore have I spoken.’—There is a measure derived from heaven to judge of the sincerity of belief. The laws of the human mind are not circumscribed within degrees and

parallels. He who has no desire to proclaim the Gospel abroad, has none to proclaim it at home, and has no belief in it himself; whatever professions he may make are, are hollow and hypocritical. Bodies of Christians who make no efforts to christianize others, are Christians but in name; and the ages in which no attempts are made to send the glad tidings to heathen countries are the dark ages of Christianity, however they may suppose themselves enlightened and guided by philosophy and moderation.

“The ages of Christian purity have ever been the ages of Christian exertion. At the commencement of Christianity, he who believed in the Gospel, became also a preacher of the Gospel. ‘We believe, and therefore we speak.’ The effort was correspondent to the belief, and the success to the effort. Christians grew and multiplied, and their very multiplication incurred a fresh renewal of their increase. The primitive prolific blessing was upon them, and one became a thousand.”—pp. 105, 106.

## VARIETIES, LITERARY, SCIENTIFIC, &c.

*John Valdesso.*—John Valdesso was a Spaniard, and was for his learning and virtue, much valued and loved by the great Emperor Charles the Fifth, whom Valdesso had followed as a Cavalier all the time of his long and dangerous wars; and when Valdesso grew old, and grew weary both of war and the world, he took his fair opportunity to declare to the Emperor, that his resolution was to decline his Majesties service, and betake himself to a quiet and contemplative life, because there ought to be a vacancy of time, betwixt fighting and dying. The Emperor had himself, for the same, or other reasons, put on the same resolutions; but God and himself did, till then, only knew them; and he did for those, or other reasons, desire Valdesso to consider well of what he had said, and to keep his purpose within his own breast, till they two might have another like opportunity of a friendly discourse; which Valdesso promised to do.

In the mean time the Emperor appointed privately a day for him and Valdesso to meet again, and after a pious and free discourse, they both agreed on a certain day to receive the blessed sacrament publicly, and appointed an eloquent and devout Fryar, to preach a sermon of contempt of the world, and of the happiness and benefit of a quiet and contemplative life; which the Fryar did

most affectionately. After which sermon the Emperor took occasion to declare openly, that the preacher had begot in him a resolution to lay down his dignities, and to forsake the world, and to betake himself to a monastical life. And he pretended he had persuaded John Valdesso to do the like; but this is most certain, that after the Emperor had called his son Philip out of England, and resigned to him all his kingdoms, that then the Emperor and John Valdesso, did perform their resolutions.—*Isaac Walton.*

*The Toleration Act.*—It is remarkable, that though the opinions of senators, lawyers, and divines, may be cited in abundance, in favour of religious liberty, yet there is no assertion of the *rights of conscience*, either in the old or new act of toleration. They both go on the ground of *expediency*. At the time the old act was passed, William and Mary were not very firmly seated on the throne. The Catholics were powerful, and it was thought that the Nonconformists might have united with them, and overturned the infant government, had the old persecuting measures been pursued; it was, therefore, judged expedient to grant some ease to scrupulous consciences. In the next reign it was deemed expedient to resume the glorious work of persecution; and the *Schism Bill* was passed,

which took the children of Dissenters from their parents, and put them under the care of churchmen, that they might be educated in the principles of the establishment. How long the present expediency will exist, it is impossible to say. One thing, however, is certain, that so long as the laws do not recognise the rights of conscience, we have no security for the permanency of our religious liberties, but in the public opinion. It is, therefore, of the utmost importance to support and perpetuate those liberal sentiments, which have been so long, and so generally entertained in this nation.—*Isaac, on Ecclesiastical Claims, pref. pp. v, vi.*

*Interview between John Napier, Baron Marchiston, the inventor of Logarithms, and Mr. Briggs, the celebrated Mathematician, from the Life of Lilly the Astrologer.*—"I will acquaint you" says Lilly, "with one memorable story related to me by John Marr, an excellent mathematician and geometrician, whom I conceive you remember. He was servant to King James I., and King Charles I. When Marchiston first made public his logarithms, Mr. Briggs, then reader of the astronomy lectures at Gresham College in London, was so much surprized with admiration of them, that he could have no quietness in himself until he had seen that noble person whose only invention they were; he acquaints John Marr therewith, who went into Scotland before Mr. Briggs, purposely to be there when these two so learned persons should meet. Mr. Briggs appointed a certain day when to meet at Edinburgh; but failing thereof, Marchiston was fearful should not come. It happened one day as John Marr, and the Baron Napier were speaking of Mr. Briggs; "Ah John," says Marchiston, "Mr. Briggs will not now come." At the very instant one knocks at the gate; John Marr hasted down, and it proved to be Mr. Briggs, to his great contentment. He brings Mr. Briggs up to the Baron's chamber, where almost one quarter of an hour was spent, each beholding other almost with admiration before one word was spoke. At last Mr. Briggs began, "Sir, I have undertaken this long journey purposely to see your person, and to know by what engine of wit or ingenuity you came first to think of this most excellent help into astronomy, viz. the logarithms; but, Sir, being by you found out, I wonder nobody else found it out before, when now being known it appears so easy." He was nobly entertained by Baron Napier; and every summer after that, during the Lord's being alive, this venerable man, Mr. Briggs, went purposely to Scotland to visit him."

*Meteorite Stone in Courland.*—Between 5 and 6 o'clock of the evening of the 12th July, 1820, a fire-ball, about the size of the full moon, and burning with a reddish flame and tint, was seen moving slowly from S. to N. After describing an arch of 100° it became extinguished, and its extinction was followed with a noise like three rapid discharges of great guns, or fire of musquetry, and a continued rolling. At that moment a stone fell about 3½ German miles from the country palace of Lexna, in the circle of Dunnaberg. The stone penetrated 1½ feet deep into a clayey loam. It weighed 40lb. had the smell of gunpowder, and was hot to the touch. At the same time a large body fell about four versts distant into the Lake Kolpuschen, with a hissing noise, and dashing the spray high into the air. Three versts in the opposite direction, something fell into the river Dubna, which made its water turbid for an hour.

*Opinion of a Jew respecting St. Paul as a Writer.*—Dr. Nunes, a Jewish physician, used to say, "Paul of Tarsus was one of the first writers I have ever read. I wish the 13th chapter of his Epistle to the Corinthians were written in letters of gold: and I wish every Jew were to carry it with him, wherever he went."—"He judged," says Wesley, "and herein he judged right, that this chapter contained the whole of true religion. It contains 'whatsoever things are just, whatsoever things are pure, whatsoever things are holy: if there be any virtue, if there be any praise, it is all contained in this.'"

*Anecdote of Mr. Pleasants.*—"The late Mr. Thomas Pleasants, a gentleman equally celebrated for his beneficence and his eccentricities, happening one Sunday to hear a sermon which he approved, requested the preacher to permit him to read the manuscript, which was readily complied with. The next day he returned the sermon, with a letter of thanks, intimating at the same time, that he had taken the liberty of adding a note to a passage, which particularly struck him. On referring to the place, the astonished clergyman found a bank note of considerable value folded in the leaf!"—*Limerick Chronicle, December 29, 1819.*

*Despotism.*—(Extracted from Burckhardt's *Travels in Nubia*.)—Here I witnessed one of those cruel acts of despotism, which are so common in the East. In walking over a large field with about thirty attendants and slaves, Hassan told the owner, he had done wrong in sowing the field with barley, as water melons would have grown better. He then took some melon seed out of his pocket, and

giving it to the man, said, "You had better tear up the barley and sow this." As the barley was nearly ripe, the man of course excused himself from complying with the Koshef's command: "then I will sow them for you," said the latter; and ordered his people immediately to tear up the crop, and lay out the field for the reception of the melon seed. The boat was then loaded with the barley, and a family thus reduced to misery, in order that the governor might feed his horses and camels for three days on the barley stalks.

*A description of Popery from a Curious Pamphlet, published on the Execution of the eight Traitors convicted of the Gunpowder Plot in 1606.*—Ignorance in the simple, and idolatry in the subtle, take ceremonies for certainties, superstition for religion, envy for zeal, and murder for charity. What can that church be, but hell, where the devil sings such masses? *Servus Servorum* says, he that would be *Dominus Dominorum*, servant of servants, that would be master of masters; is not he a cunning herdsman, that can make one painted cow, a printed bull, give him more milk, than many a herd of better kine? Are not these sweet notes to be taken in the nature of the Popish Government? Kill princes, sow seditions, blind the simple, abuse the honest, bereave the innocent, swear and forswear, so it be for the Pope's profit, the church will absolve you;

and, if you miss the mark to hit the mischief you shoot at, you shall be a hanging saint, till you be taken down to the devil. Oh, fine persuasions! that infinite sins, by numbered prayers, inward curses by outward crossings, an offence against God by a pardon from man, should be believed to be helped! A child cannot conceive it, a wise man cannot digest it, and surely none; but either blind women or madmen, can believe it. If a man would but a little look into their idolatries, he should see a world of such mockeries, as would make him laugh at their fooleries, and abhor their villanies. Their kissing of babies, their kneeling to wooden ladies, their calling to saints that cannot hear them, their praying by the dozen, their taking of penance, their pilgrimages to idols, their shavings and their washings, their confessions and their crossings, and their devilish devices to deceive the simple of these, comfort; these, with a world of such tricks, as would make a jackanapes a fine juggler. He that could see them with that clear eye, that can judge between light and darkness, would, if they were his friends, be sorry for them; if his enemies, laugh at them; and, howsoever, or whatsoever, leave them and say, as he may say, that *papistry* is mere idolatry, the Pope an incarnate devil, his church a synagogue of Satan, and his priests the very locusts of the earth.

## RELIGIOUS INTELLIGENCE.

### I. STATISTICAL VIEW OF DISSENTERS IN ENGLAND AND WALES.

Wishing to make this department of our work as complete as possible, we earnestly beg our Correspondents to furnish us with all documents and information relating to it, addressed to the Editors, at the Publisher's.

#### DERBYSHIRE.

(Continued from page 222.)

In 1746, Dr. EBENEZER LATHAM became assistant preacher and co-pastor with Mr. Rogerson, who appears to have relinquished the active duties of the ministry not long afterwards, and died about Christmas 1762. It does not appear that he published any thing, nor have we been able to trace any particulars of his history. Dr. Latham died in 1754, and in the following year Mr. WHITE was chosen to succeed him. This gentleman had several assistants. First, Mr. HEZEKIAH KIRKPATRICK, who came to Derby in 1759, and after him Mr. JOHN WILDING, who was there in 1763. From that time until his decease, in 1779, Mr. White was

assisted by Messrs. EDWARD LOMAS and JAMES PILKINGTON. Mr. NATHANIEL PHILLIPS also preached here for some time, in conjunction with Mr. Pilkington. During Mr. White's residence at Derby, the meeting-house was repaired, and in the year 1766, Mr. Abraham Crompton left £200. towards increasing the minister's salary. Mr. Pilkington, who had been chosen to assist Mr. White in 1778, continued at Derby until 1797, when he removed to Ipswich, where he died some time afterwards. He is represented as a man of a most independent and upright mind, and his openness in avowing his love of liberty gave offence to some individuals. He published a view of Derbyshire, in two volumes, 8vo. also the doctrine of Equality (a pamphlet), and a book for the use of Sun-

day schools. His colleague, Phillips, died in 1798. Mr. WINSTANLEY was next called to the ministerial office in this congregation. He took charge of it in 1797, and left it in 1803, when he declined the ministry, and has since practised as a physician at Manchester. The next year Mr. WHITEHOUSE succeeded to the pastoral office in this church; but in 1810, on account of the decline of the congregation, he relinquished his situation, and now preaches at Findern and Ilkston. On Mr. Whitehouse's resignation, Mr. EDWARD HIGGINSON, of Stockport, undertook the charge of the congregation at Derby, and still continues to be their minister. Under his care it has greatly increased, and is now numerous and respectable.

*Derby Independent Congregation.*—Early in the year 1778, Messrs. THOMAS JONES, of Oathall, and GRIFFITHS, who preached stately at Alveston and Melbourne, preached a few times in the market place at Derby; and Mr. Jones, as appears by the Derby Mercury of the 10th September, was announced to preach on the morning of the following Sabbath, in a room situated in a yard at the back of the Town Hall, which had been fitted up for a school-room. As the engagements of these faithful and laborious ministers of the Gospel permitted them to come to Derby only occasionally, it was usual to send the public crier round the town to announce their intention to preach. In this manner the congregation was raised; and with the assistance of other ministers in the neighbourhood, was greatly enlarged. In 1779, the late Mr. Thomas Wilson undertook to procure ministers to supply the congregation constantly. The first of these was Mr. HEWITT, afterwards of Bedworth, who shortly resigned his charge to Mr. MIDDLETON. Several of the surviving hearers of this latter gentleman speak highly of him; but his stay also was short, and he afterwards became an Antipædobaptist, and was pastor of a church of that denomination at Lewes, in Sussex. Upon Mr. Middleton's secession, the place was for some weeks shut up. But in 1781, Mr. JOSEPH THOMAS was sent from the academy at Mile-end, to preach to the congregation. His first sermon was on the word "Rejoice," an expression of feeling which he considered to be justified in all those who enjoyed the privilege of a Gospel ministry. He was a young man of pre-eminent piety, and of a sweet and heavenly temper; and the strain of his preaching was truly affectionate; but it pleased God to "weaken his strength in the way," and remove him to his heavenly rest on the 3d Feb. 1782. He is still mentioned by those

who remain of the members of his congregation, with the most lively and pleasing emotions. His labours, during the short time of their continuance, were attended with great success, and his death was most sincerely lamented by all who knew him. After the decease of Mr. Thomas, Mr. JAMES EDWARDS, afterwards of Wilton, preached to the congregation, who, during the short period of his continuance, left their first place of worship, and began to meet in a barn, in the Cross Lanes, on the south side of the town. Their next minister was the Rev. THOMAS BRYSON, who had been educated in Lady Huntingdon's College at Trevecca, and after quitting it, had preached at York and Lancaster. From Lancaster he came to Derby, having withdrawn from the Countess's connexion. His labours were for a time abundant, preaching not only in the barn, but also in the open air, when the weather would permit, and in most of the neighbouring villages. He had a commanding appearance, a fine voice, and a good elocution. His sentiments were strongly Calvinistic, and his stile of preaching doctrinal, with frequent striking appeals to the conscience, and awful representations of death, judgment, and eternity. He soon became very popular, and acquired great influence over the people; but he often manifested a considerable degree of warmth, and sometimes of asperity of temper, which produced unpleasant effects, and eventually led to a separation between him and a portion of his people. For the separate use of these seceders, Mr. Wilson, in 1783, having purchased premises on the Brookside, erected at his own expence a meeting-house, which measures 54 feet by 48 feet, with a convenient vestry; Mr. Bryson, with the remainder of the congregation, continuing for a short time to occupy the barn, till he left Derby for London. Upon his arrival in the metropolis, he took charge of a congregation in Cannon Street-road, St. George's in the East, where he preached for several years, till his death in April 1799. The first minister who preached in the new meeting-house was Mr. JOHN SMITH. He was ordained October the 11th, 1787, and resigned his charge here at midsummer 1792. He frequently, while he resided at Derby, preached in the open air, at villages in the neighbourhood. On the 10th June, 1801, after an interval of nine years, during which the place was supplied by occasional preachers, the Rev. JAMES GAWTHORN, of Hoxton Academy, was ordained pastor over the congregation, which has considerably prospered under his ministry.

*Derby Particular Baptist Congregation,*

under the pastoral care of the Rev. C. T. BIRT, who was ordained over it June 25, 1817.

*Derby General Baptist Congregation* under the pastoral care of the Rev. Mr. PIKE. Respecting the earlier history of these congregations, we have received no information.

**DROFIELD.**—There was formerly a congregation of Presbyterians in this place, of which ELIEZER HEYWOOD, a son of *Oliver Heywood*, was minister from about the year 1700, till his decease in 1730. How long this congregation continued to meet, and who were the successors of Mr. Heywood, we are uninformed. A few years since, a new Independent chapel was erected in this place by Mr. Booth; but we believe the congregation have at present no settled pastor.

**DUFFIELD.**—MR. ROGER MORRICE was ejected from the pulpit of this parish. He was some time chaplain to My Lord Hollis, and afterwards to Sir John Maynard, and died at Hoxton, in Middlesex, January 17, 1701. This gentle-

man was, (says Mr. Strype, *Survey of London*, vol. ii. p. 57,) a very diligent collector of Ecclesiastical MSS. relating to the latter history of the English Church, whereof he left vast heaps behind him, and, he adds, who favoured me with his correspondence. Soon after the Revolution; those who had been attached to the ministry of Mr. Morrice, with others, formed a congregation of Presbyterians, at Duffield. The first stated minister over this congregation, whose name has reached us, is TIMOTHY GREENWOOD, who was at Duffield in 1715. He was succeeded by SAMUEL STATHAM, and he by Mr. Samuel Brintnall, who resigned his charge about the year 1770. The congregation was afterwards supplied by one of the old meeting-house at Derby. Mr. John Davies was settled here for some years, between 1770 and 1800. The present minister is Mr. Evan Jones, who came to Duffield in 1806.

(To be continued.)

## II. MISCELLANEOUS.

### CONGREGATIONAL SCHOOL.

*To the Ministers, Deacons, and Churches of the Independent Denomination.—Christian Friends;* Every renewed election of children into this Institution proves its importance and utility, by the increasing number of candidates, and the earnestness with which ministers canvass the subscribers for their votes.

Yet there is still reason to lament that the ministers and churches in the country do not exert themselves for its continuance and enlargement as might be reasonably expected. Some few have shown their good will to this object, but it is very far, indeed, from being general; and the Committee have felt this the more powerfully, inasmuch as nearly all the London congregations have had one collection, and some have had more; and also that the children, which are now receiving, and those which may be expected in future, to partake of the blessings of this Institution, are the children of poor ministers in the country, many of whom have large families and small salaries.

The writer of this address hopes that the ministers and members of the congregational churches in the country will see the propriety of immediately making collections, or procuring a few annual subscriptions, if it were only to the amount of three or four guineas it would be favourably received, and show that our country brethren do not wish the

London ministers and churches to bear all the weight of this merciful and highly useful Institution: it would, indeed, stimulate the Committee to commence a new course of labour with greater confidence of raising the Institution to a much higher degree of reputation and usefulness.

Some of our benevolent Institutions have not only been preserved from embarrassment, but have attained to greater prosperity by frequent and handsome legacies. From this source the Congregational School has received a very small measure of assistance, when it is considered how many individuals of the denominations have died in the possession of great abundance, a small portion of which might have been devoted to this object without the slightest injury to their survivors; we would fain hope that some of our wealthy friends, both ministers and laity, will not overlook this hint.

Some of the friends of the school have thought that it has been conducted upon too expensive a scale, while, on the contrary, some have thought the Committee were too parsimonious. The truth is, that a small number of pupils require an establishment nearly as large as one which would accommodate a much larger number. If the number could be raised to 40 or 50, the average expense of each scholar would be greatly diminished, and the Principal be more amply rewarded for his arduous labours.



The Rev. Mr. Simper, having resigned the office of Principal, the Committee have chosen the Rev. Mr. Hope, formerly Classical Tutor for three years of the Independent Academy at Blackburn, in Lancashire; and the Committee are led by a combination of circumstances to believe, that useful as the Institution has been already, it will be more abundantly so if the ministers and churches in the country will assist to supply the means of carrying it on.

This address is not a matter of course, but arises from the urgent necessity of the case. At the last meeting of the Committee, there was not cash enough in the hands of the Treasurer to pay all the bills which were presented; the Treasurer is £100. in advance, and not one single farthing in the funds. The call, therefore, for aid, for immediate aid, is clear and powerful, and confident of now receiving it, the Committee have ventured to increase the number of pupils from 20 to 25. JOHN TOWNSEND. *Bermondsey, April 10, 1823.*

*Itinerating Village Libraries.*—This is an Institution which we conceive will be of immense advantage to the rising generation. The plan of itinerating libraries was first tried in East Lothian, and we are informed has been attended in that quarter with complete success. Divisions of 50 books each are placed in all the villages of the county, under the superintendence of any respectable householder, (frequently the parochial schoolmaster.) A constant and regular exchange of these divisions is maintained, and the most useful religious and scientific new publications are from time to time added to the general library in addition, from which the branch itinerating libraries are supplied. The plan of a library on the principle of itineracy, is so simple, that we sanguinely look forward to their establishment in every village in the kingdom: all that is necessary is, that a few private families in the neighbourhood should place the spare volumes of their libraries under the charge of any decent villager, with permission to circulate them under a few necessary regulations.

*Gloucestershire Congregational Association.*—The half-yearly meeting of Congregational Ministers and Churches in Gloucestershire will be held at Chalford, on the 21st instant, instead of the 28th, as formerly intended.

On Wednesday, the 28th of this month, (May,) the annual sermons for the benefit of the Independent Church at Hindon, Wilts, will be preached in that

town. Messrs. Murch and Tidman, of Frome, and Mr. Good, of Salisbury, are expected to preach on the occasion.

*Death of the Rev. John Bryan.*—On Thursday, April 10, 1823, died, in the 72d year of his age, that zealous and eminently pious minister the Rev. John Bryan, for many years the beloved pastor of the Independent Church and Congregation meeting at Sion Chapel, Fletcher Gate, Nottingham. This useful and respected minister was a most zealous friend of the missionary cause, which will be readily admitted by all who have heard him plead its cause. His labour amongst his affectionate people was eminently blessed. About three years ago, they exerted themselves, with the utmost liberality, to provide a more commodious chapel for the exercise of his ministry, which was opened by the Rev. Dr. Raffles, of Liverpool, and the Rev. Mr. James, of Birmingham. His death is deeply felt in the town where he resided, and by an extensive circle of friends.

March 20, the Rev. Joseph Denton was set apart to the pastoral office over the Independent Church at Mill Wall, London. Mr. Vautin commenced the services by reading the Scriptures and prayer. Mr. Hooper, Classical Tutor, Hoxton, delivered the introductory discourse. Mr. Evans asked the usual questions, and received the confession, &c. Mr. Williams offered the ordination prayer. Mr. Joseph Fletcher delivered the charge, from 1 Tim. vi. 20: "Keep that which is committed to thy trust." Mr. Andrew Reed preached to the people, from Deut. i. 38: "Encourage him."—In the evening the Rev. Rowland Hill preached to a crowded congregation, when a collection was made on behalf of the Sabbath School.

Wednesday, Jan. 29, the Rev. John Arundel, one of the Secretaries of the London Missionary Society, was separated to the pastoral charge of the ancient Church of Christ in Union-street, Borough. The service was commenced by the Society's other respected Secretary, the Rev. George Burder. Dr. Winter delivered an emphatic address. The Rev. George Clayton put the questions to the deacons and pastor. The Rev. John Humphreys, formerly pastor of the church, affectionately commended it to the guidance and guardianship of the Holy Spirit. Dr. Collyer preached from Philippians ii. 15; and the Rev. Rowland Hill, M. A. fervently and suitably concluded with prayer. The Rev. Messrs. G. Collison, T. Gilbert, D. S. Davies, and J. B. Innes, read the several hymns.

## LITERARY NOTICES, &amp;c.

## WORKS PREPARING FOR THE PRESS.

Four Treatises, by Mr. J. A. Haldane. 1. Mystery of Redemption; 2. Doctrine and Duty of Self-Examination; 3. On Faith; 4. On the Person of Christ.

Remarkable Passages in the Life of William Kiffin. Published from the Original MS. with Notes and Additions, by William Orme, of Perth.

Eugenia; or, The Dangers of the World. By Miss More, Author of the Welsh Cottage.

The Lady of the Manor. By Mrs. Sherwood.

Quentin Durward. By the Author of Waverley, &c. 3 vols.

Ringham Gilhaize; or, The Covenanters. By the Authors of the Annals of the Parish. In 3 Vols.

Latin Grammar, by Professor C. G. Zumpt. Translated, with Additions, by the Rev. J. Kenrick, M. A. In 8vo.

Sacred Aphorisms, extracted from Bishop Hall's Contemplations, in one Volume.

A Grammatical Parallel of the Classic and Modern Greek Languages, evincing their close Affinity. By John Mitchell.

## WORKS RECENTLY PUBLISHED.

An Essay on Early Rising, as favourable to Health, Business, and Devotion. By S. Bottomley. 2d Edition, Price 6d.

A Short Plea in favour of Infant Baptism, and of administering of it by sprinkling. By S. Bottomley. 2d Edit. Price 10d.

Poems on Scriptural Subjects. By Mrs. W. C. Bousfield. 8vo. 6s. 6d. bds.

Observations on Providence, chiefly in relation to the Affairs of the Church. By the Rev. John Leifchild. 12mo. 3s.

Dr. Owen's Works, new Edition, Vol. IV. 12s.

The Church in Canaan; or, Heirs in Possession receiving the Promises. By William Seaton. Vol. I. 12mo. 6s.

Dr. Chalmers's Christian and Civic Economy of Large Towns, Nos. 14, 15, and 16, "On the Causes and Cure of Pauperism in England."

A Supplementary Volume of Sermons, by the late Rev. S. Lavington; to which is prefixed, an original Memoir of the Author. 8vo. 10s. 6d. boards.

Lectures on the Pleasures of Religion. By the Rev. H. F. Burder. 8vo. 7s. 6d. bds.

## ANSWERS TO CORRESPONDENTS, &amp;c.

COMMUNICATIONS have been received this month from the Rev. Messrs. John Townsend—C. N. Davies—J. Denton—J. E. Good—J. Snelgar—W. Orme—S. Bottomley—E. A. Dunn.

Also from Vigil—J. Woodford—B. Hanbury—A. Allan—J. R.—Rufus—J. Mélétop.

The paper requested by Rufus shall be searched for, but we fear, from the length of time which has elapsed since its reception, that it may have been destroyed.

We do not recollect the title of the paper mentioned by J. R. but inquiry shall be made respecting it.

We are sorry to be under the necessity of excluding certain articles of intelligence which have been sent in a form that would subject us to the payment of the party charged on advertisements.

Our readers may feel some curiosity to know the reply of the Christian Guardian to our last; they shall have it without curtailment.

"The Congregational Magazine states us to have represented the Rev. George Burder as a contributor to that Magazine, and to have been subsequently compelled to contradict the assertion. We have been guilty neither of the assertion nor of the retraction. Observing the name of "Burder" among the list of contributors printed in that Magazine, we alluded to it; and in a following Number, at the request of one Rev. gentleman bearing that name, we rescued him from the suspicion of being the party referred to. So much for this important matter, in which our Congregational friends would have done well to have made themselves masters of the fact before they hazarded such unfounded assertions."

This delectable special pleading might, perhaps, be advantageously left to speak for itself; but we feel it, on the whole, expedient to add a word of two of illustration. Considering the quarter from which these paragraphs come, we might have anticipated the quibble on the name of the Rev. George Burder. We have only to say to this, that it is perfectly characteristic, but that it comes too late to serve the purpose for which it was intended; the distinction, had it been an honest one, would have been made earlier. It is impossible not to admire the intrepidity with which a writer who has done little else, through the whole of this dispute, than "hazard unfounded assertions," tries to retort the charge on us.

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OR  
**CONGREGATIONAL MAGAZINE.**

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[VOL. VI.]

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MEMOIR OF EDMUND CALAMY, D.D.

AMONG those worthies who have adorned the Dissenting annals of our country, and of whose memory we have just cause to boast, perhaps there is no one, since the confessors of the Act of Uniformity, that holds so deserved a pre-eminence, as Dr. Edmund Calamy: for though the nature of his writings precludes a reception so general as those of Henry, Doddridge, and Watts, among the body of the professors of Christianity, to Dissenters they must be ever peculiarly valuable, and demand from them a lasting gratitude. The union of his rare qualifications reflects honour on the cause he espoused, and while his amiable disposition, and endearing manners, insured the affection of his fellow-labourers, he was admired and respected by those who were otherwise inimical to his opinions. His grandfather and father, both of his own names, were ejected by the Act of Uniformity, the first from St. Mary's, Aldermanbury, the latter from Merton, in Essex. His mother was the eldest daughter of Mr. Joshua Gearing, a respectable trader in London. His uncles, Dr. Benjamin, and Mr. James Calamy, conformed to the Establishment.

He was born in Aldermanbury, April 5, 1671, and being betimes inclined to learning, and bent upon being a scholar, suitable care was taken of his education. After having made considerable proficiency in grammar learning at several *private* schools, and at Merchant Taylors' School, under

the instruction of Mr. Hartcliffe, who favoured him with particular help in private, and offered him his assistance in the university, if he should resolve to prosecute his studies there, he went for some time to the private academy of Mr. Doolittle, at Islington, and then removed to Wickham Brook, in Suffolk, to be under the tuition of Mr. Samuel Cradock, who kept a private academy there. Mr. Cradock had been fellow of Emanuel College, Cambridge, till the Act of Uniformity threw him among the Dissenters, and was considered an eminent tutor. Mr. Calamy went through a course of Logic, Natural Philosophy, and Metaphysics.

In the beginning of 1688, he passed over to Utrecht, for the purpose of completing his studies, and there, under Professor De Vries, completed a course of philosophy, and attended to civil law under Vander Muyden. He received lectures also from the learned Graevius on Sophocles, and on Puffendorf's Introduction to History. His studies were continued with an almost unremitted attention, and it was his practice to spend one whole night a week amongst his books, during his residence in Holland. By this application and proficiency, together with his sweetness of temper, and candour in conversation, he acquired the acquaintance and affection of many of his countrymen, who afterwards arrived at eminence. In particular, Mr. Carstairs, Principal of the College of Edinburgh, who had

been sent to Holland for the purpose of procuring a person qualified for the Professor's chair at Edinburgh, was so prepossessed in his favour as to offer him that situation, but this Mr. Calamy refused. He returned to England in May, 1691, and spent some time at Oxford, whither he had letters of recommendation from Graevius to Dr. Pócock, Canon of Christ Church, and Regius Professor of the Hebrew Tongue, and to Dr. Edward Barnard, Public Professor of Astronomy, who received him very kindly, and procured leave for him to study in the Bodleian library. Here he was favoured with the acquaintance of Mr. Henry Dodwell, the learned advocate of Episcopacy.

Mr. Calamy having resolved to enter into the office of a minister of the gospel, made divinity his principal study, and being undetermined whether to prefer the Establishment, or the despised way of dissent, he considered that Oxford was a fit place for him to study the points in controversy; for according to his own words, "he was not likely to be there prejudiced in favour of the *Dissenters*, who were commonly run down, and ill spoken of. Here he was entertained from day to day, with what tended to give any man the best opinion of the *church by law established*; he was witness of her learning, wealth, grandeur, and splendour. In order to fix in so weighty a matter, he studied the *Bible*, and particularly the *New Testament*, and found the plain worship of the *Dissenters*, as far as he could judge, more agreeable to that, than the pompous way of the *Church of England*. He read also Church History, and the Six Epistles of Ignatius, and what Dr. Dodwell and Bishop Pearson had written on one side, and M. Daille, and L'Avroque on the other side, with relation to them. He read over *Chillingworth's 'Religion*

*of Protestants, a safe way to Salvation,*' and Hooker's eight books of '*Ecclesiastical Polity*.' He also read over the *Articles* and *Liturgy*, the *Homilies* and *Canons* of the *Church of England*, which contain the *English* impositions, and weighed the terms of conformity as the law had settled them; and found several things required that he could not perceive God had given any man power or commission to impose upon others; and if none had power to impose such things upon him, he could not discern how his compliance could be proved a proper duty; he could not see but that in such things God had left him at full liberty to act as he was most inclined; and since man had done so too by the *Act* that had passed in *Parliament* for *toleration*, he apprehended it would be his best way to make use of the liberty given both by God and man; and finding the *peace of the church* the grand argument for compliance with the impositions that were prescribed, upon consideration he thought, if that was carried too far, it would infallibly bring in a sort of *spiritual slavery* into the *church*, which he could not perceive he was any more obliged to countenance and support than *civil slavery* in the *State*; and upon this foot it was he determined for nonconformity."

In consistency with these principles, he occasionally preached in Oxford and the adjacent villages, during his residence in that city, till, in 1692, he had an unanimous invitation to Blackfriars, as assistant to Mr. Matthew Sylvester; which he accepted, and there preached stately for two years without ordination; but having doubts on the propriety of this procedure, he expressed his opinion on the subject to Mr. Thomas Reynolds, assistant to the great Mr. Howe, who had also preached a considerable time without ordi-

nation, and having consulted several aged ministers of London on the question, they were both, on the 23d June, 1694, together with Mr. Joseph Bennett, Mr. Joseph Hill, Mr. William King, Mr. Ebenezer Bradshaw, and Mr. Joshua Bayes, publicly ordained at Dr. Annesley's meeting-house, Little St. Helen's, London. This was the first public ordination among the Dissenters in London, since the Act of Uniformity, and so hazardous were the times, that the great Mr. Howe and Dr. Bates declined assisting on the occasion, from fear of offending the higher powers. The ministers who carried on the solemnity were Dr. Samuel Annesley, Mr. Richard Stretton, Mr. Vincent Alsop, Mr. (afterwards Dr.) Daniel Williams, Mr. Matthew Sylvester, and Mr. Thomas Kentish. The latin thesis that he was to defend, and which was proposed to him by Mr. Vincent Alsop, was "*an Christus officio Sacerdotali fungatur in Cælis tantum*;" and Mr. Alsop (as Calamy observes) opposed him, according to the custom of the schools, with all the vigour, smartness, and fluency of a young man, though considerably advanced in years. Shortly after this, at the unanimous call of the church in Hand Alley, he accepted the situation of assistant to their pastor, Mr. Daniel Williams, till the year 1703, when he was chosen to succeed Mr. Alsop, at Westminster, Mr. A. having deceased. On the occasion of the death of Mr. Nathaniel Taylor, Mr. Calamy was invited to preach at the Tuesday's lecture at Salter's Hall, on Oct. 20, 1702, which sermon he published under the title of "*Mercy Exalted, or Free Grace in its Glory*," on Romans ix. 16. and was immediately chosen one of the lecturers.

In 1696, Mr. Calamy drew up the contents and index attached to Baxter's Life and Times, which was published that year, and in

1701 was published the first edition of that work, which has insured to the author the grateful remembrance of posterity; it was entitled, the Abridgment of Mr. Baxter's Life. The author says of it, "it was more taken notice of in the world, and got him more friends, and enemies too, than he could have expected or imagined." This drew him into many controversial disputes with the high church party, but they all tended to show considerate persons that the more the principles of dissent were examined, the more would their scriptural authority be made apparent. Bishop Burnet thanked him for his work, and told him he had read it with pleasure; and on the publication of the Defence of Nonconformity, the great Mr. Locke sent him a message to let him know that he had read it, and thought such a defence of nonconformity could not be answered; and that standing to the principles there laid down, he had no occasion to be afraid of any antagonist. In 1708, he published a tract against the pretended predictions of the French prophets, which being presented by a lady to Queen Anne, without Dr. C——'s knowledge, procured him her Majesty's thanks.

In the year 1709, Mr. Calamy had an honorary degree conferred upon him by the Universities of Scotland, and as the circumstances show his great modesty, and simplicity of character, we will relate the event in his own words. "It was a journey of mine into N. Britain, that was purely undertaken for health and diversion. Staying a fortnight at Edinburgh, my good friend Mr. Carstairs, a few days before I left that city, told me that at a meeting of the masters of their college, it had been determined that I should not go from them without receiving a token of their respect in an academical way. I told him I was

very thankful (as I had good reason) for the abundant civilities which I had already received, for which I knew not how to make them a suitable return. He told me they had determined to present me with a diploma for a Doctorate, and begged my acceptance of it, I replied, that if they would give me a diploma of a Master of Arts, I should not refuse it; but as for any thing farther, I earnestly desired it might be waved; and that for this reason, among several others mentioned, that it would look like affectation and singularity in me to accept of the title proposed, when so many that were every way my superiors went without it. He signified in return, that he found it was designed by other academies in N. Britain, when I made them a visit, to express their respect in that way, and that they of Edinburgh were willing and desirous to be the first; that I could hardly escape it at other places; that they should take it as an affront if I refused their kindness; and that the method they had agreed on would prevent any charge of affectation and singularity, for that they would send a diploma for a doctor's degree to Mr. Daniel Williams, and Mr. Joshua Oldfield. As things stood, my refusing the offer would have been counted a great piece of rudeness, and so I submitted. And it was the same afterwards at Glasgow." The same honour was also conferred on him at Aberdeen.

The following circumstance is said to have occurred during the Doctor's tour in Scotland. "Being desired to preach in one of the churches there, several women brought their children, as usual, to be baptized. When he offered to take the first of these infants in his arms, which it seems was not then customary in that country, the mother drew back. On offering the same to the rest,

they drew back likewise. The Doctor not knowing what to make of this, inquired the reason, upon which, finding that he was an English minister, they told him, 'they supposed he was going to sign their bairns with the sign of the cross.'—*Wilson's Dissenting Churches*, Vol. 4, p. 80. *Dissenter's Magazine*, 1794. p. 57.

In 1715, Dr. Calamy was appointed one of the executors to the will of the celebrated Dr. Daniel Williams, and this trust he performed with much fidelity, having the principal management in the ultimate arrangement of the property, and in the purchasing and regulating the situation chosen for the valuable library in Red Cross Street.

In the year 1718, during the warm disputes concerning the Trinity, which caused the meeting of the Dissenting ministers at Salter's Hall, in the year following, Dr. C—— did not espouse the cause of either party, on account of their mutual intemperance; though in his judgment he was decidedly opposed to the Arian heresy, and published a work on that subject, which procured for him the thanks of several dignitaries and bishops of the Establishment, and a gratuity of fifty pounds from George the First, to whom it was dedicated and presented by the author.

He died June 3, 1732, in the sixtieth year of his age, having been twice married, and leaving six children. Mr. Daniel Mayo preached his funeral sermon on 2 Cor. iv. 7, from which the following character of Dr. Calamy is extracted. "Though in his childhood he was apprehended to be of a weakly constitution of body, being subject to frequent returns of fevers and agues, yet that was (by the blessing of God) afterwards firm and strong, otherwise he could not have gone through so much study, which is a weariness

to the flesh, and so much other labour and service as he performed, nor have endured so much and so long those indispositions which at length removed him out of this world.

"He had a clear head, a strong memory, and sound judgment, and by hard study arrived to a considerable degree in the most useful learning; he was all his days indefatigable in study and labour; God had blessed him with a pious disposition from his childhood, and he was thankful for the benefit of a religious education; at the age of sixteen, by the advice of his tutor, he received the Lord's Supper.

"He had a regard to *piety* towards God, and a great value for revealed religion, believing in and being thankful for the way of life and salvation by Jesus Christ, declared in the Gospel; at the same time many moral virtues shined brightly in him before those who knew him; in him we might see a good example of filial duty in the constant respect and kindness he showed to his mother as long as she lived, (his father dying when he was young,) and of conjugal love and parental tenderness and care. He was candid and generous in his temper, of a public spirit, a great lover and promoter of peace, and of universal benevolence.

"He thought truth and peace to appear best when joined together; and though a dissenter from the Established Church in judgment, and upon principle, after the most mutual deliberation, yet he was of a catholic spirit, without narrowness, bitterness, wrath, clamour, and evil speaking, and other such like fruits of the flesh; he was a kind and faithful friend, ready to do all good offices, and in particular would give mild and seasonable reproofs as there was occasion. He was glad of any opportunity to help the poor

and the distressed, and was by many assisted to do this in a degree, which otherwise he would not have been able; he was sensibly touched with the great hardships of many of his brethren in the country, and their widows and orphans; and no man showed a greater regard and kindness to young ministers and students in divinity.

"He was a judicious and well-studied divine, a very serious, practical, and acceptable preacher. He had the art of managing a controversy well, but would never engage in disputes of a trivial nature, or of mere speculation: his first care was about that part of Christ's flock over which the Holy Ghost had made him an overseer, but had the concerns of many other churches often upon his heart and hands.

"God blessed his labours with good success in several remarkable instances.

"Though his last illness was of long continuance, attended with threatening circumstances, yet (as is very common in such cases) he did not apprehend his death to be so near as indeed it was; however (as he told me), God had given him considerable time to prepare for death, and he trusted he was ready. There was a constant calmness and easiness on his mind with respect to another world, a firm faith in the gospel method of salvation, and good hope through grace; he was ever inclined to thankfulness, without distrust or complaint, and comforted several in distress, that came to visit him in his confinement. A few days before his death he plainly apprehended that his end was near, and did in a particular manner pray for a blessing on his wife and children that were about him, and then took his leave of them, and hardly ever had the use of his reason afterwards."

There was something remark-

able in the last sermon he had ever permission to preach in his Master's cause, for being on the eve of a departure for Bath on the renewing of his health, having taken notes, that "for nigh twenty-nine years, he had been preaching the Gospel here at Westminster, and could with safety take up St. Paul's words, and say as he, Acts xx. 27, 'I have not shunned to declare unto you all the counsel of God;' he added, "Were I assured that this was the last sermon I should ever preach to you, I know not any better subject I could fasten on, than Romans xvi. 24. 'The grace of our Lord Jesus Christ be with you all. Amen.'"

In his doctrinal opinions, Dr. Calamy appears to have been a moderate Calvinist, equally distant from Arminian pride and Antinomian licentiousness; and sided on the controverted points with Howe, Dr. Williams, Bates, Alsop, Quick, and the greater part of his contemporaneous dissenting brethren.

Dr. Calamy's style may be considered a model of chasteness; it is at once easy and elegant: strength of diction, without a superfluity of epithet, an accurate medium between the terseness and quaint figure of the puritan age, and the cold and insipid diction of the succeeding times. There is occasionally a vein of irony that diverts the imagination; but in pathos and unaffected simplicity he is almost unrivalled. His account of the ejected ministers has merited for him the triumph of literary renown, whether we consider the labour of gathering the materials, or the beauty and majesty of the structure he has reared with them. With a happy art he has so accurately displayed his subject, that we even cease for a moment to think we are *reading* of those worthies, but consider them as *embodied* to our view, and while

we are tracing in our imaginations the sufferings of these confessors, that counted not their lives dear to them, so that they might finish their course with joy, we are constrained to exclaim, "May I die the death of the righteous, and may my last end be like his."

#### DR. CALAMY'S WORKS.

1. Funeral Sermon for Mr. Stevens. 4to. 1694.
2. Discourse on Vows. 8vo. 1694, reprinted 1704.
3. Funeral Sermon on Mrs. Williams, wife of Rev. Dr. Williams. 1698.
4. Sermon to the Reformation of Manners Society. 12mo. 1699.
5. Divine Mercy Exalted. 1702.
6. Defence of Nonconformity. Part I. 8vo. 1703.
7. Ditto, Part II. 8vo. 1704.
8. Ditto, Part III. 8vo. 1705.
9. Caveat against New Prophets. 1707-8.
10. Funeral Sermon on Mr. Sylvester. 1707-8.
11. Funeral Sermon on Mrs. Lewis. 1707-8.
12. Funeral Sermon on Mr. Watts. 1707-8.
13. Sermon at Salter's Hall. 1708.
14. Inspiration of the Old and New Testaments. 1710.
15. Comfort and Counsel to Protestant Dissenters. 1712.
16. Prudence of the Serpent and Innocence of the Dove. Sermon. 1713.
17. Obadiah's Character. 1713.
18. An Abridgment of Mr. Baxter's History. Second Edition. 1713. With,
19. Account of the Ejected and Silenced Ministers. 1713.
20. Seasonableness of Religious Societies. Sermon. 1714.
21. God's Concern for his Glory in the British Isles. 3 Sermons. 1715.
22. Principles and Practice of Moderate Nonconformists with respect to Ordination exemplified. Sermon and Charge. 8vo. 1716.
23. Sober Mindedness recommended. Sermon. 1717.
24. Repeal of the Act against occasional Conformity considered. 8vo. 1717.
25. Letter to M. A. Deacon Echard. 8vo. 1718.
26. Church and Dissenters compared in Persecution. 8vo. 1719.
27. Discontented Complaints proved unreasonable. 1720.
28. Charge at Ordination. 1720-21.
29. Thirteen Sermons on the Trinity. 1722.
30. Ministry of Dissenters vindicated.



1724. And in 2d edition, a Letter to the Author of a Pamphlet, &c. &c. &c.  
 31. Memoirs of Rev. John Howe. 8vo. 1724.  
 32. Word of God the Young Man's Best Directory. Sermon. 1725.  
 33. Charge to Mr. William Hunt. 1725.  
 34. Funeral Sermon for Mr. Sheffield. 1725-6.  
 35. Funeral Sermon for Mr. Bennett. 1725-6.  
 36. Continuation of Ejected and Silenced Ministers. 2 vols. 8vo. 1727.  
 37. Funeral Sermon for Mr. John Mottershed. 1728.

## ORIGINAL ESSAYS, COMMUNICATIONS, &amp;c.

## ON MOTIVES IN RELIGIOUS PROFESSION.

THE human mind, when exerted rationally and accountably, is impelled by motives, which, determining the will, excite to action. Motives alone, it is true, can never decide the quality of actions, as good or bad, independently of divine authority; yet they are of the highest moral importance, as they may turn to man's destruction what would otherwise promote his welfare and felicity; and certainly they determine the grand question of sincerity or hypocrisy in those who bear the name of Jesus Christ.

In our day and nation, religious profession is so increasingly common, as in a manner to have become *fashionable*. This is not altogether a new scene, notwithstanding the surprise it occasions to many; the same appeared, probably, on an equal, if not superior scale, allowing for the difference in population, in the days of Charles I., and his successor Cromwell, who each gave a moral impulse to the realm. NEALE says, "Religion was the *fashion* of the age; the assembly was often turned into a house of prayer, and hardly a week passed without solemn fasting and humiliation in several of the churches of London and Westminster; the laws against profaneness were carefully executed. Most of the *common soldiers* were religious and orderly, and when released from duty, spent their time in prayer and

religious conferences." At one period, in the reign of Charles II. says the same historian, in answer to those who branded the general religion of that day with the name of hypocrisy, "one may venture to challenge these declaimers to produce any period of time since the Reformation, wherein there was less open profaneness and impiety, and more of the *spirit* as well as appearance of religion. The lusts of men were laid under a visible restraint. Better laws were never made against vice, or more vigorously executed. Drunkenness, fornication, profane swearing, and every kind of debauchery, were justly deemed infamous, and *universally* discountenanced—a *bankrupt* had a mark of infamy upon him that he could never wipe off."\*

Though such a *fashion* as the above be in the highest degree laudable, when the work is really in the heart, and though any thing of the Gospel infinitely surpasses the utmost pretensions of infidelity; surely we should not become professors, for fashion's sake through the mere power of general example. "Have any of the rulers or of the Pharisees believed on him?" was long since a question with such as dared not to follow Christ on principles unshackled by human influence. Supposing Great Britain suddenly and unexpectedly metamorphosed into a Popish, or

\* History of the Puritans, edited by Mr. Parsons. Vol. 2d. p. 114, 153, 476.

an infidel kingdom, such religionists would run great hazard of being carried away with the stream, to perish in the deluge. It is the unavoidable tendency and consequence of all established religions, to lead by example, or by power, rather than principle, when they have gradually acquired such an ascendancy, as to give a moral character and aspect to whole empires.

If national example be thus operative, much more may religious profession be expected to result sometimes from the delightful associations of private friendship, and the allurements of social connexions at large. Courtesy, and the laws of highly cultivated society, forbid that a man should not go with his friend "to the house of God in company," especially if, at the time, there be some unusual attraction; and a wish to oblige, or to avoid offence, has brought many within the visible church. Literary characters, mechanics, commercial-men, and persons in common life, often think and act alike in religion, through the mere power of association; and it is owing to this, among many more important causes, that in great manufacturing districts, the Gospel meets with general acceptance, for amidst a large intimate connexion, following the same worldly pursuits, it is difficult to stand alone, even in the cause of iniquity, and a disbelief of the truth.

The ties of filial affection bind many to a religious profession. Where parents have long laboured and prayed for their unconverted offspring; where their exhortations have been forcible and incessant; where they have "*travailed in birth till Christ was formed in them*," children must feel this influence, and if vice have not awfully hardened their heart, they must act accordingly. Many yield implicit obedience, and from

a desire to please, as also from filial reverence, will not dare to vex a religious parent by open neglect of duty. This should greatly encourage the work of family religion; at the same time, let parents carefully watch the early profession of their children, lest it should result from mere moral suasion, combined with a parental authority, exerted without suspicion of its becoming an exclusive or ruling motive.

"The form of godliness" has frequently, I fear, been assumed from a love for distinction, and the impulse of vain ambition. These were the Alpha and Omega of the Scribes and Pharisees, and of Simon Magus; and in more modern ages, the founders of many ephemeral religions have been stimulated by an expectation of public notice and applause. From whatever cause arising, it is not now as in "days of yore," that a profession of religion meets with the general scorn of mankind, rejecting it as "the off-scouring of all things." It places persons on an eminence, pointing them out to the eye of observation, and as ambition often becomes a master-passion, no wonder that many should feel "the burning fever of renown," and assume, from a love of distinction, that which, above all things, should promote humility and self-abasement.

In all commercial nations, a man's self-interest and worldly prosperity have ever been considered, by unsanctified minds, as their *summum bonum*. Their influence is incalculable, nothing being left untried to accomplish these sordid ends. The power of commercial maxims, manners, policy, and management in religion is too glaring not to be seen and felt. Owing to these, and similar influences, many conduct their Christianity on the very principles of commerce, exhibiting the acute-

ness, craft, and mystery of a kingdom of this world.

There is some reason to suspect that, in the present age, the frequent sacrifice of principle to inferior considerations, is the natural effect of a well-intended, but injudicious excitement of mental feeling, by means which threaten to become a substitute for divine operations upon the conscience. From our Lord's prayer for his disciples,—*"Sanctify them through thy truth, thy word is truth,"* we learn with precision, what are the grand springs of "pure and undefiled religion," viz. the agency of the Holy Spirit by the influence of truth. Without mental illumination, productive of holy principles, no religion can be genuine, profitable, and permanent; and such is the force of divine truth, that, in its simplest form, when blessed by God, its energies are omnipotent. No artificial stimulants, whatever excitement they may produce, can really increase its native power, though their effects are often mistaken for those of the truth itself. God forbid that we should discourage any justifiable means of alluring souls to Christ; but let it be remembered that truth, when properly exhibited, and blessed of God, can and will make its own way, and that, without its influence, religion is only "as the sounding brass, and tinkling cymbal." Let us beware then of sacrificing principle to interest, fame, or any other consideration, lest we become accomplices in substituting the form of religion for its power. How weak, inconsistent, and impious is the attempt, to render a cause in which all the glorious perfections of Deity are combined, displayed, and exerted, subservient to the low designs of mercenary selfishness! Thus legislators have made religion a state engine to accomplish political purposes; and it is

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this which has produced such boundless mischiefs in national hierarchies, and exposed all establishments to the ridicule and opposition of infidels, which even the strong arm of power cannot suppress. To follow, though at a distance, such examples, is to forsake the pure principles of dissent, and the grand basis of the Reformation. Religion is a concern of such infinite moment, that to profess it on any other principles than those of conscience and disinterested regard to divine authority, is to degrade and vilify what is most holy, by opening the mouths of its enemies to blasphemy;—such conduct is the surest way to encourage and swell the ranks of infidelity. Those who prostitute religion to selfish ends, can never become ornaments to the Gospel of Christ, but are "clouds without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars." The flimsy veil, which covers their dark and unhallowed designs, though woven with consummate dexterity, cannot long hide the guilty secrets of their breast; which, when once known, will expose them to the disesteem of good men, and finally sink their religious names in oblivion.

W. M.

#### PLAGIARISMS.

(To the Editors.)

IN my last, I pointed your readers to a few instances of plagiarism, which, however flagrant in themselves, yet, being of common occurrence, and amounting only to the transfer of a few gems from the recesses in which their lustre may have been unheeded, to situations where, doubtless, according to the wearer's anticipation, they would sparkle and command the admira-

tion of posterity, may seem to be pardonable at least, if not to aspire to a higher claim. Two of the facts I shall now bring forward are of a bolder and more adventurous flight, though the renown of complete originality can scarcely be awarded them; for GWYLM, of heraldic notoriety, and GRAUNT, of political economy fame, had practised the same *manœuvre* before, the first by substituting his name for that of Dean BARKHAM, in the title page to the work on "*Heraldry*;" the second, by omitting to mention, that Sir WILLIAM PETTY was the real author of the "Observations on the Bills of Mortality." The facts I have now to mention have all the dishonesty, though none of the adroitness, of those to which I have alluded. Among the publications of 1684, was an octavo volume, entitled "*Anglorum Speculum*," professedly written by G. S.; in the preface to which volume the pretended author very modestly informs the public, that "Dr. FULLER, in his large history in folio, (alluding to his "*Worthies*,"") did go a great way in this matter." Perhaps we are to understand by this acknowledgment, though no such information is conveyed, that G. S. is in some degree indebted to Dr. FULLER for the contents of his publication. We certainly ought to feel exceedingly obliged to G. S. for the valuable information, that Dr. Fuller did write a book entitled "*The Worthies*," &c., and that he *did go a great way in this matter*; G. S. has, however, omitted to tell us, that all his volume, with a very few trifling exceptions, is taken *verbatim* from that work. Nor is this all; G. S. has executed his task in so bungling a manner, that he has left untouched those remarks of FULLER, which, being facts of private history, and related in the first person, are only applicable to him, and which show at once the unskilfulness, as well as the dis-

honesty of this purloiner. We shall subjoin, by way of specimen, some part of his account of SALT-MARSH, the supralapsarian divine. "Jo. SALT-MARSH, of an ancient but decayed family. He wrote against my sermon of *Reformation*, tasking me for many points of popery therein. I defended myself in a book called *Truth Maintained*, to which he answered not, being informed I was dead at *Exeter*." p. 903. It is evident, that these words can only be applicable to FULLER, and his known controversy with SALT-MARSH. It would be useless to particularize, where the whole volume is an instance. Any one acquainted with Fuller's style, particularly with his unceasing puns, will immediately detect the imposture, and know the offspring by its likeness to its father. This volume is considered a great rarity among the London booksellers, and is marked at a high price in their catalogues. It is quoted as authority by some respectable biographies.

During the period of the Commonwealth, there was published a small piece, entitled, "*The whole Duty of a Christian*," &c. &c. The copy which I possess is the third edition, 8vo. 1661, and professes to be written by R. Y. of *Roxwell*, in *Essex*. From other copies I learn, that this person was RICHARD YOUNGE, and that under that name, with the additional cognomen *Florilegus*, he published many practical and polemical pieces in that age. He appears from his writings, for I know of no particular account of him, to have been a layman of puritan principles, and after the ejection to have identified himself with the nonconformists. Though the little work to which I have made a particular reference cannot boast of any very original thoughts, or of a style of writing peculiarly polished, yet it certainly possesses beauties far above the average rate

of books of practical divinity, and may be justly considered as an excellent compendium of Christian duties. A similar opinion seems to have existed in the commencement of the next century to that in which RICHARD YOUNGE lived; a layman, and above all a lay Dissenter, must not be supposed the author of so good a treatise. In 1703, came forth under the pompous initials of A. H.— D.D., a piece, entitled "The whole Concern of a Christian," &c. 12mo. which, if your readers will compare with the work I have mentioned, they will find to be the same, word for word, with the addition only of a new preface; and the above-mentioned initials. A. H. I suppose, are intended for ANTHONY HORNECK, a celebrated Episcopalian divine of that day, and author of several religious pieces. D. D. sufficiently denotes the intention to rescue the piece from the pale of dissent, as there was no ejected Doctor of Divinity of those initials, and none of the new race of dissenting divines, had at that time received diplomas from Scotland. Anthony Horneck was besides a *selling name*. I am far from thinking that Dr. Horneck himself was engaged in this nefarious business, if, indeed, the initials were really intended to signify his name, and have only brought the fact forward, that the work may henceforth be restored to its real author.

I have in my possession a manuscript copy of a work, entitled "The Character of a Christian, in Paradoxes and seeming Contradictions," by HERBERT PALMER, a celebrated puritan divine. In the preface to the work are the following words. "Some few years since these paradoxes were republished by a dissenting minister, who very piously imposed them upon the world for the great Lord Bacon's. This same good man kept his flock watching and pray-

ing all night, expecting the third earthquake, which a poor fanatic Life-guard-man foretold would happen." I once saw HERBERT PALMER'S "Paradoxes" in print, but neglected to compare them with this manuscript. Can any of your correspondents inform me, whether the circumstance alleged above be true, and if so, to whom it refers? I possess a copy of RALPH JENNING'S "Orthodox Paradoxes," 8vo. 1657, which, though they bear a very striking resemblance to HERBERT PALMER'S, and in fact, in many instances, are the same, yet, as they make no profession of being written by Lord Bacon, I am induced to believe are not those to which the manuscript refers.

Perhaps you will allow me here to ask your intelligent readers one or two queries. Did the author of Robinson Crusoe, "ever subscribe himself, in any of his productions, DANIEL DE FOE? It is well known that his real name was DANIEL FOE, and under the initials D. F., are most or all of his earlier productions published. I know several very ingenious persons have endeavoured to account for his taking the prefix DE to his name, from his hatred to the English nation; they assert that he ever endeavoured to copy the French manners, rather than those of his native country, and they have supposed that his "True-born Englishman" is a sufficient proof of this predilection for foreigners. It is certain that in many contemporary publications he was satirized as a French Huguenot. I am almost inclined to doubt that he ever did sign his name with the prefix, or if he did, I should think it did not originate with him, but that his contemporaries, observing his pieces generally signed with the initials D. F. as his "Essay on Projects," and most of his smaller tracts, and they being ignorant of his first name, were so accustomed.

to write and call him D. Foe, that eventually what was at first intended only as the initial of his first name, became to be understood as the prefix of his family name, and that if he ever did actually use the prefix, it was because he became generally known by it. In many of his opponents' tracts he is styled D. F. or D. Foe. I only propose this as a conjecture, and should be happy to see my opinion confuted, if it be groundless.

I should be much obliged by being informed of the name of the author of "*Reflexions on Marriage, and the Poetick Discipline*," 12mo. 1673. It is asserted in the preface to be by the author of "*The Remarques on the Town*."

*Ovinia Insula.*

MILES.

#### ON SPIRITUAL INTERCOURSE. WITH GOD.

PERHAPS there is not, in the whole range of religious truth, a topic which, when contemplated, excites more widely different feelings in the minds of two distinct and opposite classes of individuals, than that which now presents itself for our discussion. To the one class there is no subject to which the judicious instructor of religion could more readily, or more acceptably lead the attention, and to the other there is none which would be more uninviting.

Nor are we at any loss to account for this fact. The reason is found in the nature of the subject itself. Many of the doctrines of Scripture involve in them much of speculative interest. As intellectual truth they commend themselves to the attention of the curious and inquisitive mind. But this subject is an experimental one, and it supplies interest only as it is feelingly studied and understood. As a speculative topic it is both difficult and barren, and by the merely in-

tellectual inquirer after truth, it is speedily dismissed as void of interest.

In pursuing our inquiries on a subject thus oppositely contemplated, we think it important to keep in view the two classes of characters rendered so distinct by the diversity of their sentiments and feelings in reference to the subject; and while, to the one class, we shall be concerned to present it as a scriptural truth, and to press its paramount interest, whether they regard it as such or not; to the other class we shall study to offer such remarks as may be calculated to render more clear their conceptions, and to strengthen their regards in reference to a doctrine which they already know, and feel, and love.

It is very evident that the writers of inspired truth felt, in all its force, the difficulty which necessarily belongs to the nature of their communication, namely, that of bringing down to the comprehension of the human mind the peculiar, and often sublime, doctrines of inspiration; every thing connected with the nature and attributes of the Divine Being, and the relation in which he stands to mankind, must necessarily involve in it much that is "hard to be understood." The terms which are employed, are likely, unless some care is taken, to lead us to misconceptions of the truth, from the disposition which there is in us to apply those terms, in their ordinary form, to the subject which they are intended to explain, when it is obvious that the purpose to which they are applied, demands of them a refined and spiritual modification. The terms "communion and fellowship," as generally employed, are easily understood. They signify common possession. The tradesman has communion or fellowship with his partner in the trade, inasmuch as he shares with him the engage-

ments and result of his calling. An individual has fellowship with his friend when he enjoys the interchanges of thought, and has a sympathy with his sentiments and feelings.

Now this last definition may be legitimately applied to the subject under consideration. By fellowship with God, we understand a sympathy with the moral attributes of the Deity, a participation in the moral qualities of the divine mind. It is the prerogative of the Holy Spirit to restore to the soul, by his own peculiar workmanship, the lost image of its Maker. Those moral characteristics which belong to the divine nature, are communicated, a sympathy is produced, a complacency and delight in his moral attributes is felt, a willing and delightful surrender of all the faculties of the soul is experienced, and in return, a consciousness of reciprocal approbation is enjoyed. Hence arises, naturally and instinctively, the exercise of prayer, as the best medium of intercourse. The sentiments and feelings of the pious mind, which are strictly in harmony with those of the divine mind, are poured forth in fervent aspiration; and in proportion to the strength and prosperity of the holy principle implanted, in proportion to the degree of conformity to the divine image, will be the warmth of its prayers, and the closeness of its intercourse.

To the unsanctified heart, to those whose minds have never been under the discipline of sacred truth, and the transforming influences of the Holy Spirit, we do not wonder that a state of mind like this appears novel, mystical, and fanciful; but we can successfully appeal to the history of every renewed mind, for proofs of its existence and its value. Here, under the purifying influences of the sacred Spirit, the soul has been roused to the best exercise of its moral faculties; sensible

objects and earthly associations have sunk to their legitimate level; the great object of supreme regard, and the eternal source of exalted felicity, has fixed its contemplations, and a holy reverence, a rapturous admiration, and an ardent love, have raised the soul to heaven, and have supplied a large measure of that exalted felicity for which it was created, to which it ardently aspires, and towards which it is rapidly advancing.

Every view which we take of man, either of his nature or circumstances, abundantly proves that a state and character of mind like this, involves in it his highest interests. In the enjoyment of communion with his God, is found his most exalted felicity, and in the loss of that privilege he finds the consummation of his misery.

This proposition is proved from the natural constitution of the human mind. When God created man he made him in the likeness of his own image, that is, he invested him with the moral attributes of his own nature; and in the possession of these moral qualities, he was fitted to realize the same moral enjoyments. He was made like to God, and was thus formed for constant intercourse with him; and in that intercourse to experience felicity, different only in *degree* from that which was inherent in the divine nature. Man, however, by his fall has deranged his moral constitution, induced different tendencies of mind and of heart, and consequently has defeated the great designs of his existence, failed of the ends for which his moral constitution was adapted, and the result must necessarily be that which exists in fact; that in proportion to the extent of his apostacy, will be his distance from happiness. The present connexion of his immaterial substance with that which is material, the sympathy it feels with its animal passions, and the

participation it has with sensible pleasures, will, while that connexion lasts, afford it a circumscribed and inferior range for its activity, and supply it with unsatisfactory and debasing enjoyment; but that connexion has only to terminate in order to suspend for ever its gratifications, and to consummate its misery. An utter separation from all its earthly and grovelling delights, a conscious unfitness for moral enjoyment, a distinct recognition of its original destiny, an appalling view of its present degradation, and a certain conviction of eternal obnoxiousness to its God, will all conspire to fix it in the unfathomable depths of darkness and despair.

The statement which we have advanced, receives additional proof from the history of man, under every circumstance of his existence.

*Oh that I knew where I might find him*—is not more the afflicting language of the enlightened, but disconsolately penitent mind, than it is that of conscious ignorance and baffled inquiry. Some of the most persevering and painful efforts, which have been made by the human mind, in order to gain some knowledge of its moral condition, have received their impetus from its restless desire to secure superior intercourse. Every fresh discovery which was made of the nature and attributes of the human soul, convinced the intelligent heathen that it was originally formed for nobler employments, and more elevated intercourse than it already enjoyed. Those who were the most virtuously inclined, whose standard of moral excellence has been the most elevated, and who have most revered the dictates of conscience, have ever been the most sensible of the void, and the most anxious to supply it.

The character, as well as the number of heathen deities, most clearly proves that a more elevated

intercourse than that which existed among themselves was desired. Their gods were creatures of their own imaginations; and what were they, and why were they thus formed? Immortality and Omnipotence excepted, they were beings "*altogether like unto themselves*;" invested with the same moral attributes, possessing the same passions, liable to the same changes, and chargeable with the same imperfections. Sympathy with their deities was necessary, in order to meet their desires for intercourse.

And if we turn from the heathen to the Christian world, we shall still recognise, in the history of man, the same truth. "*Without God, and without hope in the world*" is the condition of thousands, and in every case, it is a condition of wretchedness; all the restlessness, and all the dissatisfaction, which the worldling knows has its origin here. It is absence from God, it is the lack of communion with his Maker, that forms the "aching void which the world can never fill." God never intended that man should be happy without Him; separated from Him, he must wander forlorn and unblest "*poor, and blind, and naked*."

But the fact is more strongly marked in the history of the Christian character. Here, under the gracious operations of the Holy Spirit, the moral character is raised to its highest standard. Here are found the most enlightened views of the Divine character. The loveliness of that character attracts a mind in which, by the workmanship of the divine agent, his moral image has been impressed, and awakens a delightful sympathy of complacency and joy; and, as the believer's best feelings will abundantly testify, the highest happiness he knows is "communion with his God, and fellowship with the Father of his Spirit."



To the piously enlightened mind we trust the view we have taken of the subject may appear correct and interesting. We have, however, hinted at another and opposite class of characters, who entertain different views respecting it, who consider it as involving a mystery which, in their opinion, identifies it rather with fanaticism than sound judgment or correct feeling. A careful view of the subject, as well as the express declarations of Scripture in reference to it, convinces *us*, and we would, if possible, convince *them*, that the incongeniality they feel with the subject, must be traced to something lamentably defective in their habits of thought and feeling in reference to it. We are led, therefore, to some remarks on the state and disposition of mind which are necessary to the enjoyment of this spiritual intercourse.

1st. A real complacency and delight in the Divine character is necessary.

*"They do not like to retain God in their knowledge,"* is a description of character which, we fear, applies to a very considerable portion of mankind. How many are there, whose conduct and whose professions prove, that a character far from congenial with the Divine character belongs to them. Dispositions and feelings, such as God cannot approve, are formed and cherished, and every thing that God *is not*, rather than what he *is*, appears in their lives. *"How can two walk together except they be agreed?"* is an interrogation which puts for ever to rest the inquiry, whether such individuals hold communion with God. We are not ignorant that in the creed of some of these very characters, we find many elevated sentiments in reference to the nature and character of the Deity, and that it abounds with lofty professions of love of his moral excellence; and loth as we

are to suspect, much less openly to impeach, the honesty of any man's sentiments, we cannot help fearing that there *is*, in these professions, much that is spurious if not disingenuous. When we see those very individuals uniformly worldly in their thoughts, unsanctified in their lives, among the first to cavil at the humbling doctrines of revelation, and among the last to give a cordial reception, and to yield a virtuous obedience to its precepts, we cannot, in the full exercise of charity, but doubt that their views are but speculative, their feelings but sentimental, and that, *in heart*, they are still "lovers of sin, rather than lovers of God." The sacred Scriptures declare, that the moral image of God, which was originally impressed on man, is lost—that nothing short of the immediate operation of his own Spirit is able to restore that likeness—that, in order to open a way for the legitimate exercise of this power, a mighty and expensive scheme has been devised and executed—and that it is only through the medium of this scheme, that the blessing can be secured. 2. In order to communion with God, there must be a distinct recognition, and a cordial reception of the terms on which this privilege is granted.

*"Wherewith shall I come before the Lord?"* This is an inquiry which a contemplation of the character of God, as contrasted with that of sinful man, presses painfully on the mind, and to which no satisfactory answer has ever been given, save in the scheme of pardon by Christ Jesus. The costly rites, the sanguinary offerings, and the cruel self-inflicted penalties of human systems of religion, all tell, that there was a fearful consciousness of separation, and that the way to reconciliation was deemed laborious and painful. How can God sustain, at the same

time, the character of a moral Governor, and that of an indulgent Father? How can he be at once the Holy and the merciful God? This is a difficulty for which no human scheme has ever satisfactorily provided. But revelation meets the question at once, God *"hath set forth his Son to be the propitiation for the remission of sins that are passed, through the forbearance of God; to declare his righteousness, that he might be just, and the justifier of him which believeth in Jesus. God so loved the world, that he gave his only begotten Son, that whomsoever believeth on him should not perish, but have everlasting life."* Now the first impression, we should imagine, that an unprejudiced mind would receive from such language as this would be, that this, the revealed medium of pardon, must be distinctly recognized and cordially approved by the sinner, before any thing like communion with God could be enjoyed. It will be admitted, that in order to intercourse with God there must be a confidence of Divine acceptance. Now, how can this confidence be felt, unless there be a recognition of the terms on which this acceptance is granted? We appeal to the feelings of the pious mind for the justness of this inquiry. Are there not times when the mind is disposed to despond and mistrust—when a consciousness of its numerous departures from Christian virtue overwhelms it with shame and remorse—when it takes a distinct and appalling view of its own defectiveness—when it feels its pollution, and dreads to meet, even at a throne of grace, a spotless God? At these seasons, whence, we ask, are to be derived the motives to the hope and confidence, which are necessary to communion with God, if that pledge of divine pardon, and acceptance, which is given in the sacrifice of Christ, is not re-

cognized? if this consideration is not present to the mind, that the mighty cost at which our pardon was secured affords a pledge of the Divine mercy, too unequivocal to be mistaken, and too expressive to be mistrusted?

If these statements be deemed correct, how painfully must the inquiry press itself on the feeling mind, in what way can those who reject the doctrine of the atonement have intercourse with God? Where is the scheme which harmonizes in their view the attributes of the Deity—which enables them to see how the Divine Being, consistently with the perfections of his nature, and the character which he sustains as the moral Governor of the world, can admit the sinner to his favour and presence, and consequently supply him with motives to confidence in his approach to the throne of his mercy? Remove this doctrine, and, we confess, there is not an article in our creed that attempts to meet that question, which in every age has perplexed the mind and oppressed the conscience, *"how can man be just with God?"* If the doctrine of vicarious sacrifice be not admitted, all that Scripture does is to throw a stronger light on the character of God and his sinful creatures—to exhibit more frightfully the contrast—and thus to multiply the obstacles in the way of reconciliation.

COMMUNION  
COMMEMORATION OF THE MINISTERS EJECTED AND SILENCED  
ON AUGUST 24, 1662.

BY THE REV. JOB ORTON.

(Concluded from page 237.)

BUT I will not dwell upon the melancholy subject, but proceed to mention,

IV. Some consequences that followed their ejection.

And here let it be observed, that God took care of them and their families in a wonderful man-

ner. Some of them went abroad, others betook themselves to trade or farming; some of them practised physic; many of them were very poor, having no estates and large families; but they met with great kindness from some who approved their principles, and from others who pitied their sufferings. Some persons of rank and fortune patronized them. A very critical inquirer into their case, declares, that after the most diligent search, he could never hear of one that died for want, or was in prison for debt. And Mr. Talent, who was one of the longest lived of them, used often to declare, that the richest of them were brought low, and the rest into great want and straits; and yet, that amidst the fewness and poverty of their friends, he who feeds the ravens provided for them and theirs in a wonderful manner. Though they were cut off by men, providences were instead of benefices to them. They lived comfortably, being content with a little, and died respected and lamented. Most of them went on preaching, and thought it their duty to do so. They had abilities for their work, had devoted themselves to it, and at their ordination, solemnly promised to continue in it amidst tribulations; they saw no authority the civil magistrate had to silence them, while they were loyal subjects, and did nothing inconsistent with the public peace. Their services were much needed and desired; they thought they could not in conscience desert their work; and therefore they went on in it, as far as the violence of the times would permit, and God remarkably owned their faithful zealous labours.

Farther, Many of their people adhered to them, and chose to suffer with them, rather than not enjoy the benefit of their ministry; they saw they were wrongfully

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rejected; they had reaped advantages by their labours; they thought it inhuman to desert them; they looked upon it as a duty they owed to Christ and to them, to bear an open testimony to the injustice of excluding them, and to support and countenance them all they could. They themselves could not submit to the terms of worship and communion which were imposed upon the laity, and chose rather to follow their ejected ministers, that they might do honour to them, and especially to Christ and his institutions. Farther,

These noble confessors had great esteem in the sight of all impartial candid men. Their zeal and courage were applauded by their Protestant brethren abroad. The great Mr. Locke, who was an admirable judge of men and principles, calls them worthy, learned, pious, orthodox divines, and says, that the day when they were cast out was fatal to our church and Christian religion; and many others, since the times have been changed, have defended their principles and applauded their conduct.

Farther, Their behaviour was upon the whole very honourable and serviceable to religion; they made a noble stand against impositions upon conscience; and were a convincing proof to atheists and infidels of the truth and power of religion. Had they turned with the times, as most of the clergy did in former reigns, many would have said, there was nothing in religion; it was only a thing to be talked of in the pulpit, or to serve a state design; but as so many chose to expose themselves and their families to many temporal evils, rather than conform to things imposed, and not agreeable to the gospel, it convinced men that there was a reality in religion, and gave a check to Atheism; the controversy between them and

their brethren of the establishment, contributed to show the absurdity and iniquity of popery, and to prevent its increase. And once more, they established an interest, in opposition to church tyranny and unscriptural impositions, which subsists to this day. Bishop Burnet told Mr. Howe, that he thought there would be no Dissenters after the ejected ministers were dead. Mr. Howe thought otherwise, as the separation did not depend upon men, but upon principles; and he judged right. These conscientious men have been called the founders of the dissenting interest; and in some measure they were so. But the Puritans were Dissenters before them; there were separate societies in some places before they were ejected, consisting of men who were for a farther reformation; and as they continued to preach in troublesome times in private, so when a toleration was granted, they thought themselves warranted to set up separate societies; and as most of their own and their followers' objections against conformity still continue in full force, and there appears no disposition in our governors to remove them, there are many yet left who think it their duty not to conform, but to use the liberty government grants.

Thus have I considered, in as short a compass as I could, the case of the ejected ministers.

Let us then resolutely support and adorn that interest for which our fathers so bravely suffered. It is the *cause* that makes the martyr. We are not to adhere to their principles because *they suffered* for them, though that is a presumption in their favour; but, because we have examined and proved them, and found them to be scriptural and right. Their principles did not die with them; for they are founded on the Word

of God; on the sufficiency of Scripture, as a rule of faith, worship and practice; the supreme authority of Christ as sole law-giver and king in his church, and the unalienable right of private judgment. These will stand the test of an impartial inquiry, and (as Mr. Locke told Dr. Calamy,) while the Dissenters keep close to these principles, they will justify their separation from any established national church, which shall assume an authority to impose things which ought to be left indifferent. Let us then stand fast in the liberty with which Christ by his gospel and providence has made us free. The fashions, the honours, and the riches of the world, are, indeed, on the other side, and this makes so many forsake us; but these ought to be left out of the question, where truth, liberty, and conscience are concerned. How mean and scandalous will it be for us to be moved from our steadfastness by banter or slight discouragements, when the ejected ministers endured such a fight of affliction for 26 years together. "Remember, O my friends, the laws, the rights, the generous plan of power delivered down from age to age, by your renowned forefathers; so dearly bought, the price of so much blood. O let it never perish in your hands, but piously transmit it to your children."

But let it be our care not only to be possess of their principles, but of their temper and spirit; their fidelity, patience, meekness, courage, zeal, self-denial, contempt of the world, and concern for the truth and power of religion. If we want these, we are only the shadows of what they were; if the spirit of serious strict piety be lost amongst us, the spirit of prayer, of liberty, and of zeal will all go after it; when men lose the *power* of godliness, they will give themselves very little trouble about the

form; it is much the same to them whether they worship *here* or *there*, or *nowhere*; if we forsake the assembling of ourselves together on slight occasions, when they would meet at the hazard of their substance, their liberty, and their lives, what a wretched declension will this show; they will look down, as it were, from their celestial abodes, and blush for their degenerate sons. In a word, let our piety, our strict observation of the Sabbath, our integrity, meekness, candour, and benevolence, recommend our principles, and preserve our characters; may it be said of our churches as it was of the primitive churches—then had the churches rest, and were edified, and walking in the fear of the Lord, and in the comforts of the Holy Ghost, were multiplied. Amen.

#### ON ELOQUENCE.

GENTLEMEN,—Among the many advantages of the epistolary form of communication, is to be reckoned the licence—a very important one to a desultory man—which it concedes, of neglecting the regular and compact modes of dissertation and composition, and of bringing forward our facts, corollaries, and conclusions, without subjecting ourselves to the annoyance of form and system. If I were under the necessity of parading all the pomp, pride, and circumstance of Essay writing on the present occasion, I should feel myself miserably at a loss; but if a few plain, straight forward suggestions on a subject which has, at intervals, employed some of my thoughts, and much of my reading, should be deemed suitable to the purposes of your Magazine, they are very much at your service.

A vast deal has been written on the subject of eloquence, and very little to the purpose. Defi-

nitions—an article of literary merchandise in which, by the way, I seldom deal—have been proposed, and explanations multiplied, and, like most attempts of the same kind, have, probably, left the matter nearly as it was taken up. A definition well conceived and expressed, contains a world of illustration, but, in nine cases out of ten, it does nothing more than perplex the inquiry, shift the ground of discussion, and raise a host of cavils, to the entire confusion of all substantial argument, I shall, therefore, refrain from every thing of this kind in the present instance, and, after pointing out a necessary distinction or two, pass on to the general considerations connected with the subject.

It presents itself, if I mistake not, for consideration, in a twofold view, 1st. As it is connected with the state and processes of the speaker's mind. 2. As connected with the habits, prejudices, and present feelings of those whom he addresses. To the neglect of the first point, I attribute much of the false taste which is so prevalent in the present day. Men destitute of imagination, too frequently, seem to have a spell upon them; if they would consult the peculiar construction of their intellect, they might do well, they might interest by simplicity, convince by argument or clear statement, controul by strength and power, or bear down by energy. But nothing of this will satisfy them; a gilded insect sports before them, a painted bubble sports in the sunbeam, a dazzling meteor glitters in the distance, and away they go in wild and unsuccessful chase. If those who are given to these aberrations, would recollect that there is a distinct line of separation between poetry and eloquence; that they range in different domains; that while the first reigns

over the world of fancy, the latter is conversant with business and with actual life;—if, too, they would reflect that the legitimate sources of impressive appeal lie deep in human nature and the human heart, as well as in higher laws, and sanctions more awful and sublime—they would soon quit this attractive but dubious field, for a larger course and a nobler aim. Burke, that man of magic power, in whom the poet, the philosopher, and the statesman, were so mixed up as to form a strange and heterogeneous, but most enchanting compound, introduced this false taste. Dr. Chalmers, with all his unquestionable talent, has much to answer for in this respect. Charles Phillips is the oracle of a lower form. The productions of this school remind me of those antique gems which represent, in whimsical combination, the faces of a bearded man, of a beautiful woman, of an eagle or a griffin, of a sheep or a goat: the thing is fantastical, and attracts attention for a moment, but we glance at it only as a toy, and turn aside to the contemplation of art in its higher moods.

“Consult the genius of the place in all.”

—If, *mutatis mutandis*, the aspirants to popular fame—alas! that in the exercise of *one* species of oratory, there should be any room to suspect the influence of so base a motive—would bear in mind this poetical precept, we should soon be well rid of this spurious mixture. If the first investigation were directed to the “potential range” of the faculties, and a fair estimate formed of the mind’s peculiar bent, there would be an end to all this empty flourishing, and a more severe and manly style of eloquence would become popular among us. How refreshing is it—limiting ourselves for a moment

to the consideration of sacred oratory—to hear the plain man in his simplicity, the strong-minded preacher in his vigour, the warm-hearted pleader in the intensity of his feeling, each with his various gift, but all in their piety and grace, holding forth the word of life, and enforcing the message of salvation. When men of this stamp address an audience, they command an attention proportioned to the magnitude of the truths which they are delivering, and unbroken by the intrusion of an awkward suspicion that the speaker is more occupied with himself than with his subject. I have known men of an inferior order of mind produce a strong and permanent impression, by a prudent estimate of their own powers, and a humble reliance on divine assistance; while I have seen men of a far higher intellectual order, by a fatal miscalculation of their own peculiar faculty, aiming at that which was beyond their reach, and neglecting the effective means which were within their grasp. In intellectuals, as well as in spirituals, wisdom and humility teach the same lessons, and one of the most important is *to know ourselves*. An attention to this simple rule would spare us much confusion, and save us many a fall.

I am interrupted, but much matter yet lies before me, and I intend speedily to resume the subject.

‘O Aśiva.

#### ON THE COMMON USE OF THE WORD CHURCH.

DR. CAMPBELL, in his instructive lectures on Ecclesiastical History, somewhere observes, that the world is governed by names. This remark applies to the general use of the word *church*. How many individuals and communi-

ties are "governed" by this one word in the most absolute and arbitrary manner. One, in his simplicity or his guile, cries aloud—"The church is in danger!—The church is in danger!" Immediately the sound is re-echoed by ten thousand voices, with as much enthusiasm as the men of Ephesus displayed, when the multitude, with one voice, about the space of two hours, cried out: "Great is Diana of the Ephesians!"—While "the more part knew not wherefore they were come together." However, this ignorant zeal served the purpose of Demetrius, and "the craftsmen" who had instigated it.

In the same manner, what that church is, which is in danger, or what danger it is in, many of those who join the cry, are as uninformed; for did they know that it most usually means, that certain great revenues accruing to lordly persons, are in danger of being diminished, and certain corrupt practices, passing under the name of religion, are likely to be exposed, for consistency's sake they would probably be silent; being themselves in the habit of speaking in private against these things. But how serviceable are ignorance and bigotry! What wonders can they not effect! Of what use have they been, in aiding the wishes of the more *enlightened* part of mankind! Who but *simple folk* could ever wish that such useful auxiliaries should ever be put to flight?

But to our point. Whether Episcopalians, Presbyterians, or Congregationalists, we indiscriminately speak of "the church of England"—"The church of Rome"—"The Greek church," &c. &c. This use of the word is certainly not consistent with the ideas of those who profess to think, that "a national church" is un-

scriptural. If we contend that the New Testament, in the use of the word *ecclesia*—rendered "church"—speaks only of particular assemblies and societies of Christians, gathered together by a voluntary act of the individuals composing them; which societies severally met at stated times and places; and that the use of the term, in the general sense, applies only to the aggregate number of the faithful in Christ Jesus throughout the world, or those already admitted into his blissful presence above; we are giving others who contend for "a national church" a great advantage, in perpetuating and promoting their sentiments, so long as we persist in using their phraseology. We in fact submit to be "governed by their words and names, and may be insensibly drawn into a sort of belief in the things for which they stand."

To be consistent, we should abide by the *scriptural* use of the term; and when we have occasion to speak of those bodies of professing Christians, which are denominated according to their ideas of ecclesiastical polity, would it not be better to use such a phrase as "The Roman Catholic communion"—"The English Episcopal communion"—"The Greek communion"—"The Scottish Presbyterian communion?" &c.—These terms are already in such use, that they would not easily be misunderstood. I commit the hint to the consideration of all who love accuracy of language and consistency of sentiment; and who, instead of slavishly submitting to be "governed" by human names and words, are rather disposed to assist in establishing the sovereignty of those "words, which the Holy Ghost teacheth."

THEOLOGUS.

## POETRY.

## SLAVERY.

*(From a Liverpool Paper.)*

From western India's fertile soil,  
Before the eternal throne,  
Sighed out by thousands as they toil,  
Ascends the negro's groan.

Beyond the Andes' snowy bound,  
In rich Potosi's mines,  
Immured beneath the cavern'd ground,  
The wretched bondsman pines.

And where the dark Levantine wave  
Assails the Libyan shore,  
In bitter toil the galley slave  
Still labours at the oar.

From every clime beneath the skies,  
Profan'd by slavery's chain,  
The prayers of captive millions rise,  
And shall they plead in vain?

Shall man, of little power possess'd,  
His fellow worm enthrall?  
And rudely from his brother wrest  
A blessing—given to all?

Yes! thus it is; yet not unpaid  
His tyranny prevails;  
And all his barbarous deeds are weighed  
In Heaven's unerring scales.

And when the dark and silent grave  
Its gloomy jaws shall close,  
And the stern master and his slave  
Alike in dust repose;

Each bursting sigh, each bitter tear,  
Each bosom's tortured beat,  
Shall then in black array appear  
Before the judgment seat.

Then tremble, tyrant of the day,  
And shudder at thy doom;  
For know, vain man, thy little sway  
Is ended in the tomb.

That home, the wretched slave implores,  
A tenement of rest,  
That leads him to those smiling shores—  
The islands of the blest!

*(To the Editors.)*

## "GOD IS A SPIRIT."

*(Written after a Conversation on the Subject of Supernatural Appearances.)*

Many deny that spirits come,  
Some tremble while they sneer;  
There is one Spirit, all must own,  
And one day own him near.

Spirit of this mundane earth!  
Worms consider while ye crawl;  
He who gave you sudden birth,  
With a breath could blast you all.

Spirit of the vasty deep!  
Ye who cross it—fear him,—  
The billows he can harmless keep,  
The winds and waves must hear him.

Spirit of the lucid air!  
Calm or storm waits his command;  
The breezes form his travelling car,  
He reins the whirlwinds with his hand.

Spirit of the spangled sky!  
Where numerous worlds revolve,  
All in their shining orbits high,  
Each he could quick dissolve.

Spirit of the silent grave!  
Man's dust shall hear his voice,  
Rise from the "sad sepulchral" cave,  
To await his righteous choice.

Spirit!—ruling shades of Hell—  
Even Demons own his might,  
"Believe and tremble," since they fell  
Into the gloom of night.

Spirit of the Heaven above!  
There enthroned as King,  
Where, midst the beamings of his love,  
Spirits of glory sing.

Holiest Spirit—All in all!  
Deign to hear thy mortals cry,  
Through the Saviour hear our call,  
Blame us through eternity.

JUVENIS.



## REVIEW OF BOOKS.

*An Appeal to the Religion, Justice, and Humanity of the Inhabitants of the British Empire, in behalf of the Negro Slaves in the West Indies.* By Wm. Wilberforce, Esq., M. P.—London: Hatchard, 1823.

*Negro Slavery: or a View of some of the more prominent Features of that State of Society, as it exists in the United States of America, and in the Colonies of the West Indies, especially in Jamaica.* 3s. — London: Hatchard, 1823.

*East and West India Sugar; or, a Refutation of the Claims of the West India Colonists to a Protecting Duty on East India Sugar.*—London: Relfe, 1823.

SIGNAL as was the triumph over selfishness and inhuman prejudice, when the British Senate finally closed the avenues through which the sugar colonies of England supplied the enormous waste of life occasioned by labour, neglect, and cruelty, among their slave population, yet it was, unhappily, incomplete. Circumstances prevented the abolitionists from following up their success to the only point where it would have been secured. Aware that their work was unfinished while no provision had been made for the obliteration of the last vestige of slavery in the dependencies of Great Britain, they felt it right to yield to considerations of expediency, and to defer until some more favourable season the putting forward of their claims on the "religion, justice, and humanity," of their countrymen, for the emancipation of the negro slave. For our own parts we regret this forbearance. The cause advocated by those distinguished individuals

was too sacred and too elevated, to admit of inferior considerations. Its opponents must have felt a secret consciousness that they were violating the immunities of men and the law of God; that they were not only rejecting the abstract principles of morality, but outraging the best feelings of mankind; and, however furious an opposition of such a kind might be, it was obvious that it could not long withstand the steady pressure of reason and right. In vindication of the conduct of the abolitionists, Mr. Wilberforce, we admit, makes out a strong case, and we shall presently give it in his own words, but we confess that it does not by any means remove our objection to a temporizing system in matters of justice and conscience. Where the distinction between the righteous and the unlawful is so strongly marked, it does appear to us that there is delinquency in concession; we may, if we please, barter or surrender our own privileges, but when we are entrusted with the guardianship of the temporal and immortal interests of others, it is at our peril if we allow them to be impaired. The slave is crushed, his body is overlaboured, fettered, and lacerated; the cultivation of his intellect is imperiously forbidden; and the salvation of his soul is not likely to be a matter of solicitude to those who are sacrificing their own to gain and to the foulest sensuality. In circumstances like these, there can be but one course,—that of perseverance in the clear path of duty, leaving the event to God. But we shall now give place to the reasons assigned by Mr. Wilberforce for the adoption of a different system.

"We would gladly have brought forward a plan for ameliorating the condition of the Negroes, but that the effort was beyond our strength. We found the adversaries of the abolition far too numerous and too powerful for us, and we were perfectly sure that we should greatly add to their number and vehemence by striking also at the system of slavery. But farther I will frankly confess, that we greatly deceived ourselves by expecting much more benefit to the plantation Negroes from the abolition of the Slave Trade than has actually resulted from that measure. We always relied much on its efficiency in preparing the way for a general emancipation of the slaves: for let it be remembered, that, from the very first, Mr. Pitt, Mr. Fox, Lord Grenville, Lord Lansdowne, Lord Grey, and all the rest of the earliest abolitionists, declared that the extinction of slavery was our great and ultimate object; and we trusted, that by compelling the planters to depend wholly on native increase for the supply of their gangs, they would be forced to improve the condition of their slaves, to increase their food, to lessen their labour, to introduce task-work, to abolish the driving system, together with degrading and indecent punishments, to attach the slaves to the soil, and, with proper qualifications, to admit their testimony as witnesses—a necessary step to all protection by law; above all, to attend to their religious and moral improvement, and to one of the grand peculiarities of Christianity, the marriage institution. By the salutary operation of these various improvements, the slaves would have become qualified for the enjoyment of liberty; and preparation would have been made for that happy day, when the yoke should be taken off for ever, when the blessed transmutation should take place of a degraded slave population into a free and industrious peasantry.

"We were too sanguine in our hopes as to the effects of the abolition in our colonies; we judged too favourably of human nature; we thought too well of the colonial assemblies; we did not allow weight enough to the effects of rooted prejudice and inveterate habits—to absenteeism, a vice which, taken in its whole extent, is perhaps one of the most injurious of the whole system; to the distressed finances of the planters; and, above all, to the effects of the extreme degradation of the Negro slaves, and to the long and entire neglect of Christianity among them, with all its attendant blessings."—pp. 34—36.

At length, however, this ill-judged, and ill-requested forbear-

ance has ceased, and a series of vigorous assaults has commenced, which will, we trust, at no distant period, give freedom to the slave, and throw off from our country a heavy load of guilt and shame. Several publications, displaying great knowledge and talent, have recently appeared; the question has been formally brought forward in Parliament, and we are assured that it will not be allowed to rest until its satisfactory adjustment. In the mean time, it is of the greatest importance that the public attention should be called, in every possible way, to the consideration of this paramount subject, and that every proper measure should be adopted for making known the general feeling.

We suspect that to no inconsiderable portion of our countrymen, it may be almost a matter of surprise when they are told, that the system of slavery in the West Indies, has undergone no real abatement of its rigour. They have been in the habit of nearly identifying abolition with emancipation, and of supposing that the enhanced value of the slave must have led to a mode of treatment so mitigated, as to amount to a virtual repeal of the law of bondage. They have heard of certain humane enactments, decreed by the colonial assemblies themselves, in alleviation of negro suffering, and they have inferred, that measures were in progress, tending to the enfranchisement, corporeal, mental, and moral, of the kidnapped and maltreated African. But they will learn, that little of this was true—that the 800,000 head of human cattle in the British Colonies are still the absolute, uncontrolled, property of their respective masters, liable to sale, separation, transfer, like the beast that grazes the pasture—that they labour in teams under the stimulus of the cart-whip—that they are liable, both male and female, to cruel

and indecent punishment, at the will of the overseer—that marriage among slaves being destitute of any legal sanction, they live with few exceptions, in a state of degrading licentiousness—that they have few means of access to religious, and none to intellectual, instruction—that, their evidence not being admitted, in the Colonial Courts, against free people, no outrage committed upon them in the presence of slaves only, is cognizable by law—that their infants are, like themselves, slaves. Is not this enough? Does not the existence of a state of things like this, call for the prompt, eager, unremitting exertion of every friend to man, of every cherisher of his country's honour, to erase this deep and darkening blot on England's fame? But we have not yet done.

The Sabbath is given to the slaves—for what? for the proper rest of the day, for the opportunity of hearing the Word of Life, and receiving religious instruction?—No. They are compelled to employ it in bringing from their provision-grounds, the food of the week—in conducting their transactions in the market, often at a distance of three, five, or ten miles from their residence—and, during a considerable portion of the year, in cultivating their provision-grounds, from which they derive nearly their sole means of subsistence. Crop-time, as it is called, occupies about five months of the year, and during that season, the labours of the slave are most severe; but for the remaining interval of seven months, it has been provided by the tender mercies of the amended Slave Act of Jamaica, that one day in every fortnight, beside the Sabbath, shall be given him for his own personal use, and this is all on which he can depend for the cultivation of the little plot of ground allotted him for his subsistence.

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On the state of morals among the black and white population of the islands, we dare not touch. We must refer our readers to the details of the second pamphlet, for a faint and mitigated description of a state of things too disgusting for unveiled exhibition.

We have stated above, that the Colonial Assemblies had passed laws, having for their avowed object the amelioration of the condition of the slaves. Of one of these acts, Sir George Prevost, then Governor of Dominica, stated expressly, in an official letter to Earl Camden, that it appeared to have been considered as nothing more than “*a political measure to avert the interference of the mother-country in the management of slaves.*” In another instance;

“To obviate the complaint that had been made in England of the want of Christian instruction for the slaves, an act was passed instituting a curacy in each parish, expressly for their benefit. The act states, that the curates shall appropriate two days in every week to go to some one or other of the estates in rotation, and there to perform the duties of his office, and to instruct all slaves willing to be instructed, *provided the consent of the person in possession of the estate be first obtained.* In consequence of the necessity of obtaining this consent, Mr. Cooper was informed, by the curate of Hanover parish, that he might apply to ten estates before he got leave to preach on one. These applications had a reference only to week-days; for it would have been obviously the greatest cruelty to compel the attendance of the slaves at worship on Sunday. Both the rector and curate of Hanover parish said, (and the same was true of the adjoining parishes,) that they were of no use to the slaves as instructors, and that, under existing circumstances, it was impossible they should. And as for the curate's act, it was generally held there to have been passed for the satisfaction of England, and not for any good it was likely to produce.”—*Negro Slavery*, pp. 55, 56.

It might have been supposed that, at least, if no active measures had been adopted in furtherance of the great object of emancipation, nothing would have been done in opposition to it. Our readers will judge.

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"In May, 1801, an act was passed in Barbadoes to increase the fines on manumissions from £50. to £300. on each female manumitted, and to £200. on each male. In July, 1802, the legislature of St. Kitts imposed a fine of £500. currency on the manumission of slaves born in the island, to be increased to £1000. in the case of slaves not born in the island. In some of the other islands fines of inferior amount were imposed; and in the Bermudas an act was passed to prohibit emancipation altogether, and to prevent persons of colour being seised of real estates :—and all these acts received the royal assent! Such has been the spirit of colonial legislature even at a recent period!"—*Negro Slavery*, p. 111.

What a noble contrast does the Spanish policy in this respect present to ours.

"In the Spanish American possessions it has always been the established practice to encourage manumissions. A slave had a right by law to his freedom, as soon as he could repay to his master the sum he had cost. In order to enable the slave to do this, he was not only allowed the undisturbed enjoyment of the Sabbath, either for rest or for religious purposes, or for his own emolument, as he might like best, but he was allowed also one day in the week for the cultivation of his provision-grounds; his master being entitled to the labour of the other five. As soon, however, as the slave, by his industry and frugality, had accumulated the fifth part of his value, it was usual for the master, on being paid that amount, to relinquish to the slave another day of the week, and so on until he had repaid the whole of his original cost, and thus became altogether free. He continued, however, in some cases, during the days which were his own, and even after his complete emancipation, to labour for hire in his master's service. By this process, not only was the master's capital replaced without loss, but a peasantry was formed around him, which had learned by experience the happy effects of industry and frugality, and were therefore industrious and provident. Notwithstanding this liberal policy, the enfranchised slaves have never been known in the Spanish possessions to rise against their former masters, or to excite those who were still slaves to seek any other method of deliverance than they themselves had pursued; whilst they formed, by their number and hardihood, a valuable means of defence from foreign aggression. In consequence of this admirable system, the whole Negro population of the Spanish possessions were so rapidly approximating to emancipation, that about

the year 1790, the number of free Blacks and people of Colour somewhat exceeded, in all of them, the number of slaves. Since that time, in Cuba alone, in consequence of the immense importations from Africa into that island, has this proportion been diminished; but even there the free Black and Coloured population amounts to from a third to a half of the number of the slaves. In the other trans-Atlantic possessions of Spain their number has gone on progressively increasing, until now slavery can hardly be said to have an existence there. And this happy consummation has been effected without any commotion, and with the ready concurrence of the master, who has not only not been a loser, but a gainer, by the change. How opprobrious to Great Britain is the contrast which this system exhibits to that of our colonies!—*Negro Slavery*, p. 109.

We have thus touched on the general character of the odious and destructive system pursued in our West India Colonies, declining for the present, the consideration of that part of the subject which relates to the toleration of slavery in the United States. Lieutenant Hall, in his "*Travels in Canada and the United States*," and Mr. Fearon, in his "*Sketches of America*," have furnished some most interesting details, large extracts from which are given in the last-cited pamphlet; and we cannot but deeply lament, that our transatlantic brethren, themselves so highly, and so justly, sensible of the value of freedom, should not be unanimous in their determination to purify their national character from this foul stain. But we rejoice in the knowledge that there is a large portion of the community opposed with heart and voice to this hateful system. The wise and good of the American Union are energetic in their efforts and remonstrances, and we have confidence that their exertions will not be in vain.

Before we close we must call the attention of our readers to another part of the subject. "With what propriety," asks the Rev. Mr. Cooper, "can a consumer of rum or sugar, cast a stone

at the cultivator of the sweet cane?" If the West Indians are determined to persevere in their slave system, with all its horrors, we would most earnestly enforce the propriety of giving the preference to East India sugar. This forms the subject of the very able pamphlet which stands third on our list, and which demonstrates the policy and propriety of taking off the protecting duty, and giving East India sugars at least an equal chance in the market with those of our Western Colonies. We cannot follow the author through his statements and reasonings, but we recommend his work as a powerful auxiliary in the great cause.

There is one fact which we have not yet stated, but which puts in too strong a light the iniquity of the present system, to allow of its omission. In 1817, Mr. Hibbert, the proprietor of a large sugar plantation in Jamaica, sent out; at his own entire expense, a most respectable clergyman, the Rev. Thomas Cooper, for the express purpose of promoting the moral improvement of his slaves; and that no obstacle might interfere with his benevolent designs, he ordered that, instead of 400 hogsheads of sugar, which had been the average annual produce, 300 only should be made. Mr. Cooper went, remained there three years, and with every effort on his part, could only obtain opportunity for preaching to the slaves "about eleven or twelve times in the year." Disheartened at his want of success, and evidently defeated in his plans, if not by the insidious opposition, at least, by the imperfect co-operation of the resident managers, Mr. Cooper returned to England.

*Lectures on Scripture Comparison,  
or Christianity compared with  
Hindooism, Mohammedanism, the*

*Ancient Philosophy, and Deism.  
By Wm. Bengo Collyer, D. D.  
8vo. price 14s. London: Kings-  
bury and Co. 1823.*

It is a marvellous thing, and strikingly illustrative of the credulity of unbelief, that while the clear and unanswerable evidences of Christianity are contemned and rejected by a crooked and perverse generation, every species of absurdity finds favour and a ready welcome. Every pretender to inspiration can marshal his sect; every flatterer of the pride or the lusts of man's carnal heart, is permitted to lead him hoodwinked to destruction. Were it not that the way of error is darkened and made awful by the frown of God, it might move our irrepressible mirth to mark the unaccountable obliquities, the voluntary absurdities, the deliberate insanities of the human mind, while engaged in clearing its own path to knowledge and happiness. It would be a mournful, but an instructive exercise to trace out the progress of self-dependent infirmity, but it would require a singular mixture of knowledge and discretion to execute the task well and wisely. There is much of mystery in this state of things, and were it not that the solution is given to us by an unerring mind, we might vainly seek it through the usual processes of investigation. It is man's interest to think rightly; how is it then that he seems to take a fantastic delight in the opposite to rectitude in every form? Every object that surrounds him, and all that is within him, seem to invite him to right conclusions, and yet an inveterate love of wrong warps him from right, both in thought and act. *Light is come into the world, and men loved darkness rather than light, because their deeds were evil.* This then is the explanation, the depravity of man's heart is the origin of his intellectual aberrations; his mental ob-

scurity is to be ascribed to his moral delinquency; and all his wanderings, his follies, and his prevarications, are referrible to alienation from God, as their fatal source. The great primeval traditions; the Law written on the heart; the signs of the invisible Godhead clearly distinguishable in the things that are made; the various dispensations of the Divine will and government, the covenant of grace;—all these have been discoloured and distorted, and adapted to the passions and the pride of man. *When they knew God they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened: professing themselves to be wise, they became fools.* Poets in their reveries have described the purity and innocency which man imbibes from the contemplation of the works of nature; and the fiction of the Golden Age was designed to pourtray him, surrounded by all the ripeness and luxuriance of earth's fertility, and receiving from the fruits of the soil, and the glowing richness of the landscape, health and activity to his frame, vigour to his mind, and to his spirit delightful and unbroken tranquillity. Such was the picture, what was the reality? Take it from the volume before us, in the description, as accurate as it is beautiful, of one of those regions where these day-dreams are said to have been realized.

“When Tahete was first discovered, we were charmed with the accounts transmitted to us of the Island and of its inhabitants. The one was represented as the garden of Eden, and the others as almost in a state of primeval innocence. The dreams of philosophy seemed to be realized; and the imaginations of poets to be embodied. The golden age returned upon the world in these far-distant retreats; and they appeared to be cut off from continents to escape the vices of society. Mild, benevolent, pure—their temperature seemed to participate the charms of the climate, and of

the luxuriant and beautiful scenery around them. Such was the discovery of fancy—but what did the fact prove?—That the estimate of the soil was far more accurate than that of the mind—that while the earth spontaneously pours forth the riches of Divine liberality—the spirit of the inheritors of that delightful country was a moral wilderness. The rose and the myrtle were upon the ground, but the thorn and the brier were in the bosom. It was soon discovered that those overshadowing and majestic groves were devoted to nameless crimes—that these eulogized Islanders were enslaved by the most corrupt and brutal passions—that parental feeling was extinguished even in the heart of the mother—that the most cruel animosities amongst them burned with the most inextinguishable fury, and that nothing could assuage them but blood—blood shed under circumstances of ingenious cruelty, invented and executed by the most deadly revenge—and that between infanticide and war, the population of this boasted Elysium was fast hastening to utter extinction. All this is but the old and true history of human nature, under the dominion of its uncontrolled corruptions. And the successful remedy applied to it has been the renewing and healing influence of Christianity. The growth of this transforming principle was so slow, after its first plantation in this enchanting spot, that full time was given to the world to know and to shudder at the enormities which had been so carefully concealed, or so strangely overlooked, and which it was about to cure—so that the change which it has, at length, actually effected, cannot be deemed other than ‘the finger of God’—and furnishes an irresistible demonstration of the Divine origin of that system by the instrumentality of which it has been produced.”—pp. 181—183.

But we are entangling ourselves in a discussion, which, though strictly applicable to the subject before us, might lead us to an inconvenient distance from the work actually under review; and, however fashionable it may be in modern criticism, to run down a question without advertence to the book whose title serves as a motto to the article, we must confess that we have, as yet, but very imperfectly learned that part of our craft and mystery. *Ancora imparo.*

This is the seventh and con-

cluding volume of a series of lectures on the Evidences of Divine Revelation, comprizing an examination of its Facts, Prophecies, Miracles, Parables, Doctrines, and Duties, and summed up in the present Comparison of its claims, with those of the different leading systems of religious faith and practice, which have been, at various periods, offered to the ready acceptance of a wayward and misjudging world. Twenty years have elapsed since their commencement, and, whatever minor defects a minute criticism may have detected in the execution of so extensive a plan, it is impossible for captiousness itself not to admit, that Dr. Collyer has displayed singular industry, perseverance, and ability in the prosecution of this interesting course. The Lectures, "though not exclusively," were "especially" addressed to the young; and with this view, the eloquent preacher "endeavoured to make familiar, subjects which had been too often dismissed as abstruse; and to render attractive, evidences which had been considered formidable, because of the modes under which they were usually discussed." In this design he has fully succeeded; he has communicated instruction in a form admirably calculated for popularity; he has employed, in the execution of his task, the resources of an accomplished mind, and he has scattered the flowers of an eloquent fancy over a repulsive subject.

It would be at all times a matter of considerable importance that Christians should not only feel the *positive* value of their faith, but that they should be enabled to form a sufficiently accurate estimate of its *comparative* excellence. But in times like the present, when Christianity is engaged in such close and extensive conflict with the delusions of human or

diabolical invention, it seems more than commonly requisite that there should be some popular and comprehensive manual, which might put every one in ready possession of the precise state of the question. Information is reaching us daily, and from all quarters, referring, with more or less distinctness, to the systems and superstitions of the unbelieving world, and it is desirable that there should be a convenient and intelligible text-book to bring all to a point, and to explain many peculiarities which would otherwise be inexplicable. In this view the present volume is of high value. It gives a fair representation of the various systems which claim consideration in connexion with man's present condition, and eternal destinies; it analyses their materials, examines their pretensions, and with a happy mixture of argument, illustration, and appeal, proves the inexcusableness of those who reject the evidences, the restraints, the incitements, and the prospects of the Gospel. We shall not be expected to enter on a detailed exposition of the systems of the Hindoo, the Mahomedan, and the Deist, nor to follow Dr. Collyer through the path which he has cleared amid the thorns and broken ground of this moral and mythological wilderness. We have referred with sufficient distinctness to the nature of his work, we have given our attestation to its value and seasonableness, and it now only remains that we give a specimen or two in justification of our praise.

Our first shall be the close of the very excellent preliminary discourse, which opens the volume, on the unity of principle in Christianity and Judaism.

"Upon the whole, Judaism and Christianity must be one in principle—or Judaism would be the religion of a day—a religion of expedients—a body

without a spirit—every thing but what the New Testament describes it. Still more—without such a connexion as is here supposed, and which amounts to identity of principle, it will be impossible to assign any reason for the majority of the institutions of the former dispensation, to understand their import, to discover what object they had, or whether they had any, to conjecture what end they could possibly answer—or to find any issue to which they led. We are also as much in the dark respecting their termination, as their institution: since, if they are not consummated in Christianity, in order to which they must have been virtually a part of it, there is as little reason apparent for the time and the manner of their abolition, or cessation, as there is for their original enactment, and long observance. Without such an unity as that for which we contend, the whole of the ancient economy, and of the Jewish religion, is an enigma not to be solved. We are therefore prepared to maintain, that the dispensations have one Author, one Object, one Principle, one Testimony; and to abide by all the consequences of this conclusion, as the discussion proceeds through the remaining lectures.

"Before Moses a double vista opened—back through the events of more than two thousand years, rising before his inspired vision in succession to the beginning of time—and forward nearly two thousand more, through types, shadows, and ordinances, to the triumphs of Calvary—the first blended with facts transmitted from father to son, till they reached him—the second with great and precious promises given immediately to him from a faithful and unchanging God.

What though the former dispensation was a day in which the light was 'neither clear nor dark'—still it was 'one day known to the Lord.'—What though it be 'neither day nor night,' expressly—it was the morning twilight—the parting clouds gave way to the day-break. Faith soared high, in the Patriarchal ages, and, like the lark, showed the slumbering world the gleams of the unrisen sun upon her wings. Prophets caught the signal—and ascended the mountains, whose summits, already illuminated, lifted their points of light amidst the darkness, and appeared as day-stars to the valleys, still overshadowed with night. The nations looked, and beholding the Messenger of salvation enshrined in glory, like the Angel in the Sun, exclaimed, 'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!'

"To one object all eyes are directed. Amidst the twilight of breaking day, Moses looks from his tables of stone and the Covenant of works to Him 'who was made under the law, to redeem them that were under the law, that we might receive the adoption of sons.' Aaron glances from the altar and its mysterious and multiplied sacrifices, to the cross of Calvary, and to Him 'who by one offering hath perfected for ever them that are sanctified.' David strikes his harp with a bolder hand, as he gazes upon the ascending sun, which pours upon its strings a flood of celestial fire—even Him, 'the sun of righteousness arising upon those that fear his name, with healing in his wings.' Solomon sees the magnificence of his temple absorbed and lost in Him, whom the heaven, and heaven of heavens, cannot contain.' And even the poor Gentile priest drops the knife which he was about to plunge into the heart of a human victim—himself to find an atonement in His death who 'gave his life a ransom for many.'—The authors of all this misery, our first parents, exult to behold the whole mischief of their fatal apostasy repaired. The serpent, bruised, and crushed, is banished the new Paradise, and hides himself in the shades of everlasting night—While death lies prostrate, pierced with his own dart, and expiring under the triumphant feet of the Redeemer, as he is seated upon his eternal throne."—pp. 34—37.

Our next shall be the last paragraph of the concluding lecture.

"In fine, we shall do well to consider the limitation of human wisdom, whenever we touch Revelation, whether as friends, or as enemies. The adversaries of the Bible might learn modesty from experience. Man presumes too much that he has reached the summit of science; and often argues against Revelation from present attainments: a little further information [may prove relative to existing difficulties, what has been often shown in reference to obsolete doubts—that the Bible is right, and may demonstrate on the principles of science itself, that the objector is wrong. A similar important lesson of humility might be advantageously learned by the friends of revealed religion, who but too often contend too earnestly for system. Principles may be right, when conclusions are false. Before we give to human inferences from Revelation, the credit due to Revelation itself, we should be quite certain that there is no error in the steps which lead to the demonstration: and as it is impossible we should be certain of this, unless we were omni-



scient, it will follow, that no inferences from revealed principles, can, or ought to, have the force; assent, and confidence, due to the principles themselves. When Deists object to the truth of revealed religion, because of the different sects into which it branches, they ought to recollect, that the laws of nature, perfect as they are in themselves, and represented by visible effects, are not so well understood as to preclude difference of opinion respecting them: yet, who would therefore deny the reality of these laws? or refuse his assent to the demonstrations of material existence? I repeat, it appears to me that the concession of Deism to the being of God, is conclusive to establish the claims of the Bible: for if there be a God, it does not comport with an all-wise and all-good intelligence, such as he must be, to leave man in ignorance of his will; and if there be a revelation, from a fair comparison with all the systems of religion which ever existed, the Scriptures must be that revelation. Upon the whole, these alternatives present themselves. Jesus must have been a senseless enthusiast—and this the wisdom and consistency of his instructions disprove; or a corrupt and designing impostor—and this the sanctity of his character, and the purity of his system render impossible;—or he must have been what he professes to be—a teacher sent from God, and the Saviour of mankind—which establishes the Bible as a divine revelation, and eternally fixes upon it the stamp of CERTAINTY.—Upon these simple and intelligible principles we rest the argument—fearless of consequences!"—pp. 648—650.

It is but right to observe that we have not chosen these sections from their superiority to other parts of the volume, for we could have chosen other passages of even a higher order; but we found so much difficulty in separating from the deductive and argumentative portions, a fragment which should be at once complete, a fair specimen, and of suitable dimensions, that we have been compelled to adopt a less discriminating plan of selection than we should otherwise have preferred.

*Essays, Descriptive and Moral, on Scenes in Italy, Switzerland, and France. By an American.* 12mo.—London: Hurst and Co. 1823.

ESSAYS on Italy, by an American! Impressions produced by the representative of the Ancient World, on a native of the New! Rome described by the inhabitant of regions scarcely yet redeemed from the wilderness! With some such mental interjections as these did we take up the present volume, and glance hastily over the preface and the running titles, preparatory to our regular perusal of the book itself. Whatever may be the quality of the contents, at least he has a good taste in the selection of his subjects—was our inference from this casual inspection. And when we had made ourselves masters of the contents and qualities of the work, we came to the final conclusion, that whatever might have been the author's *habitat*, and with what region soever his early associations may have been connected, he knows how to put together a sensible, entertaining, and instructive book.

It is something rather new, so far at least as our present recollection extends, to find a traveller of seriousness and piety journeying through Italy, contemplating, with the eye of a man of taste and judgment, the majestic though shattered memorials of her early glory, casting a shrewd and searching glance on her actual condition, and mingling with all his observations and inferences, the calm and serious reflections of a Christian philanthropist. Tourists of all kinds and casts have crossed the Alps, and traversed the Valdarno, the Pontine marshes, and the Applan way. Dupatys have sentimentalized; Winkelmans and Forsyths have ransacked the repositories of art; and Eustaces have given full effect to the gorgeous heathenism of the Romish ceremonial; but we cannot refer to any who have given to the world their Italian reminiscences in the decided spirit of a

follower of Jesus, until the present publication. We are aware that most Protestant travellers have thought it expedient to express a decent contempt for the memory of the papal hierarchy, and that Romanists, in their way, have talked about religion; but here we have a man of *evangelical* principles, applying them to all that he encounters, as the only sure test, and taking a firm stand on *the truth as it is in Jesus*, while he describes the withering superstitions of this beautiful, though blasted land. And the effect of this is exceedingly impressive; there is something at once elevating and affecting in this prostration of human devices before the simplicity of the Gospel—in this just comparison of the deceitful brilliancy of human genius, and the transient magnificence of human rituals, with the pure and everlasting glory of Divine truth. In connexion with a visit to the little chapel of San Paolo, “at the three fountains,” which is supposed to mark the spot where the great Apostle of the Gentiles was beheaded, the “American” introduces the following suitable reflections.

“It brings our fancy as well as our reason into contact with some of the most glorious realities of our faith, to consider the Apostle Paul, a man of like passions with ourselves, meeting a population not very unlike that which now inhabits the Bay of Baie and the Roman territory, and proclaiming, as he went forward to Cæsar’s judgment-seat that the altars which were raised were to unknown Gods.

“When the temple of Jupiter Capitolinus stood in all its splendour; when the power of the great, the prejudices of the ignorant, and the interests of the priests, formed a threefold alliance in favour of idolatry, a single man, bound in chains, alone lifted up his voice in this region, filled with immortal beings, against the worst of all slavery. The minister of true religion appeared in a garb which did not unfitly represent the outward show of his crucified Lord; while the ministers of sin, and panders for lust, and provokers to crime, stood

bedecked in all that is most flattering to human pride, arrayed in the richest robes, and their ceremonies set forth with the accumulated wealth of ages.

“Nor was the outward vision alone addressed: the infamous Venus had her Anacreon, the Jupiter dyed with a thousand crimes had found poets, from Homer downwards, to sing the praises of the Father of the Gods; and Paul landed within three miles of the school of Virgil and his tomb, to uncover the most finished of human fables, and shew them to be blasphemous and vile imaginations.

“Who then that sees how little reason weighs against passion, how little arguments drawn from a future world arrest the present flow of crime, how repulsive the Christian’s theory and practice are to the spirit of a world that lieth in wickedness, can believe that any thing short of divine power could give victory to him who fought apparently at such fearful odds; or make this single champion for truth, the leader of a corps, who in a few years after trampled upon the altar of Jupiter, and upon Cæsar’s throne? It brings us into the midst of the realities, and makes us almost converse with the men and women of ancient times, and enables us to measure the height and breadth of the obstacles to be overleaped, and to know all the obtrusive difficulties which hung upon his course, more heavily than the chains on his feet, when we visit the Campagna of Rome, now relapsed into superstition. We come off from the ground of a remote and undefined antiquity, and enter upon the *terra firma* where the battle was truly held; and our very senses give proof that victory came ‘not by might nor by power, but by the spirit of the Lord.’”—pp. 78—80.

Occasionally there is much novelty and piquancy given to this writer’s descriptions by his familiar converse with the scenery of his native land. Passing from a country without any other antiquity than the vicissitudes of nature in its various changes, its growth, and its decay, or the casual vestiges and obscure traditions of nomadic savages,—to a region which, if not the birth-place of civilization, was the home of its maturity, and the scene of its decline; and where the majestic footsteps of ancient genius are still impressed on a soil, glowing with the richest luxuriance of a southern climate; he sometimes brings them with great felicity into contact with each

other, as in the description of the cascade at Terni.

“There is a rare union of beauty and grandeur in the Falls of Terni. Though the quantity of water be much less than the Rhine discharges at Schaffhausen, yet the scene is much more imposing, from the greater height of the precipice. Niagara alone more completely absorbs the imagination. The American cataract has an overwhelming majesty that belongs to its flood of waters, and which at first stupifies the faculties of every observer; but Terni has an attractive grandeur, which induces you to advance deliberately to examine a wonder which nature and art have united to produce.

“The rapids in the American river, before you reach the edge of the precipice, combined with the distant roar of the falls, form a more sublime spectacle than the full view of Schaffhausen, while the prospect from the Table Rock is like a glance into eternity. We are obliged to call up the force of our minds to keep us from recoiling with dread. But at the Cascata del Marmore, as this Italian waterfall is styled, the eye rests upon the scene with a pleasing astonishment, in which there is more of delight than terror.

“It is situated at a few miles distance from Terni. The country is beautifully romantic. The road lies for the most part through fields of olive trees. At Papinia, you are obliged to leave the carriage; and after descending and crossing the Nera, and traversing a garden, and beautiful line of orange trees, you approach the celebrated fall. When I saw it, the melting of the snow, and the late rains, had swollen the river to nearly double its ordinary size. This outlet for the Lake Velinus has been most happily chosen; for there are few situations where an artificial cataract could be more than beautiful, but this is exquisite. An ancient castle crowns the summit of the lofty mountain near you; and numberless rills run down near the main sheet of water. But one of the most beautiful objects is occasioned by the quantity of foam, produced by the fall, which ascends in clouds, and, being collected by a projecting ridge, runs down in innumerable little cascades; and as you cannot at first divine the cause, the rock seems bursting with the waters it holds in its bosom. Besides its other attributes, this fall has the beat of all charms—association. It is in Italy, it is a work of the Romans,—these foaming waters wash the walls of the Eternal City!

“When the admirer of Nature’s wonders visits Niagara, he travels through distant forests, just beginning to be the

residence of civilized men; and he reflects upon the generations of aboriginal inhabitants that vanished from these woods during many centuries, as the foam of the cataract has risen daily to fall again, and to be swept away. But they have passed, and have left no memorial: the traveller is forced inward for topics of meditation; the scene wants drapery; it is too much like the summit of Chimborazo, of unequalled loftiness, but freezing cold.

“On the contrary, the Fall of Velino has been approached in a course from the Vale of Clitumnus towards the banks of the Tiber; the ruin of Augustus’ Bridge at Narni is to be the picture of to-morrow; Agrippa’s Pantheon is soon to be seen. We have not the feeling of sadness that we are at the end of an enjoyment when we have beheld this wonder, a sentiment which forces itself upon the traveller who stands between Erie and Ontario. Such causes give a richness and mellowness to the scene, which cannot operate upon the transatlantic cataract.”—pp. 89—93.

Under the head of “Papal Ceremonies,” there will be found some interesting matter, and we shall venture on an extract from this portion of the volume. The author is describing the public benediction annually pronounced from the gallery of St. Peter’s, on the multitude assembled on the grand esplanade before that superb Cathedral. The Pope appears under a state canopy, borne by prelates of rank, and, amid the ringing of bells, military music, and the salvos of artillery, gives his triple blessing.

“The spectacle is ever prodigiously imposing, to behold such an immense multitude assembled in so wide a place, surrounded with a semicircular colonnade, and adorned with an obelisk and fountains in front of this majestic edifice, upon the Vatican Mount, in the act of receiving a blessing, which they conceive to be an authoritative dispensation of kindness from the Lord of earth and heaven. The following is the formula of benediction:—

“‘The Holy Apostles, Peter and Paul, in whose power and authority we confide, themselves intercede for us with the Lord. Amen.

“‘Through the prayers and merits of the blessed Mary, always a virgin, the blessed Archangel Michael, the blessed John the Baptist, and the Holy Apostles,

Peter and Paul; and all the Saints, may the Almighty God pity you; and all your sins being remitted, may Jesus Christ bring you to eternal life. Amen.

“ May the Almighty and Merciful Lord grant you indulgence, absolution, and remission of all your sins, during your true and fruitful penitence, a heart always penitent, and amendment of life—the grace and consolation of the Holy Spirit, and final perseverance in good works. Amen.

“ And may the blessing of Almighty God, the Father, the Son, and the Holy Ghost, descend upon you, and ever remain. Amen.”

“ We perceive in this form of blessing, whose merits are principally regarded in this system of corrupt Christianity, which seizes exclusively upon its honourable titles. The intercessions of Apostles, the merits of the Virgin, of an Archangel, and all the Saints, are to be the ground upon which God is to exercise compassion, and Jesus Christ to give eternal life. How many mediators and saviours has this depraved religion substituted in its calendar, for the ‘only name under Heaven whereby we can be saved.’ An idolatry of human beings, deified in some unaccountable manner, is made to intervene between the knowledge of the true God, and Jesus Christ whom He has sent. The Apostle himself, who rent his garment when they would sacrifice to him as Mercury, is now made the eloquent medium by which our prayers are to be prepared to reach the ears of the Lord of Heaven. There is a consistency in this heresy, an openness in the avowal of its monstrous doctrines, which could never have been attained, if the Holy Scriptures had not been hidden under the decrees of councils, and histories of Popes; and it needs but slender knowledge of the authoritative canons of God, to disperse this cloudiness, as mist before the sun. A transient comparison of this church with her oldest statutes, will prove her fallibility, and strip the Holy Roman Catholic Apostolic Church of all pretence of apostolical direction.”—pp. 57—60.

“ The Catholic, with that versatility which so often shocks our most serious feelings, hastens from this, which he esteems a most holy scene, with the fantastic lightness of a thoughtless worshipper.

“ But the Protestant cannot so readily leave such a spot, and must rather lean against a column of the portico, and look at the retreating crowd, and reflect how each one of them retires with a flattering reaction laid upon his soul, which may be deadly as the serpent’s fang,—that the delusion, which is cherished by such

vain-glorious pomp, is like the poisoned fountain which sends its streams into every family; that religion, instead of being the vigorous plant which bears the fruit that nourishes, and the leaf that heals, is here the source of ignorance and mother of imposture, which has gendered miracles and lying wonders, and set up human authority in a mortal man, in the place of Him whom God commands his angels to honour.”—pp. 64, 65.

In the construction of his book, the writer has, we think, adopted a very judicious plan. Instead of giving a regular itinerary, and indulging his readers with the customary anecdotes of *vetturini*, robbers, custom-house officers, and *tables d’hôte*, he has devoted distinct chapters to the most important points of his journey. His route lay, at least he has so arranged it in the volume; from Pæstum, through Naples, Rome, Carrara, Pavia, Milan, Peschiera, Venice, the Tyrol, Constance, Geneva, Flanders, Paris. Though we have already been liberal of extract, we must give place to the following striking circumstances, connected with the field of Waterloo.

“ It struck my imagination much that the battle of Waterloo should have been fought upon a Sunday. What a different scene for the Scotch Greys and English Infantry; from that which at that very hour was exhibited by their relatives; when over England and Scotland each church bell had drawn together its worshippers! While many a mother’s heart was sending upward a prayer for her son’s preservation, perhaps that son was gasping in agony.”

“ As I looked over this field, now green with growing corn, I could mark with my eye spots where the most desperate carnage had been, marked out by the verdure of the wheat. The bodies had been heaped together, and scarcely more than covered it. And so enriched is the soil, that in these spots the grain never ripens; it grows rank and green to the end of the harvest. This touching memorial, which endures when the thousand groans have expired, and when the stain of human blood has faded from the ground, still seems to cry to Heaven that there is awful guilt somewhere, and a terrific reckoning for those who had caused destruction which the earth would

not conceal. These hillocks of superabundant vegetation, as the wind rustled through the corn, seemed the most affecting monuments which nature could devise, and gave a melancholy animation to this plain of death."—pp. 252—254.

We infer from a few instances of unscientific expression, that the "American" is no artist. He tells us, for example, that the columns at Pæstum rest "without pediment upon the floor of the temple;" we presume he means pedestal, and even then the obser-

vation was unnecessary, as the Greeks never made use of that awkward and heterogeneous member. The base of their columns rested on a *plinth*; and the pediment rested on the entablature of the Portico. If we recollect rightly, the Doric columns of the hypæthral temple at Pæstum have neither base nor plinth, and this may possibly be the meaning of the present writer. The volume is beautifully printed by Ballantyne.

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## ANALYTICAL AND CRITICAL NOTICES OF NEW PUBLICATIONS.

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*Five Lectures on the Gospel of St. John, as bearing Testimony to the Divinity of our Saviour; delivered on the Fridays during Lent, 1823. By C. J. Blomfield, D. D. 12mo. pp. 90.—London: Mawman, 1823.*

We are always gratified when we find able men, of different views on inferior points, meeting on one common ground, to maintain and enforce the cardinal doctrines of the Gospel. Among these none can claim a higher rank, none can lie more completely at the foundation of our faith, than the assertion of the proper divinity of our Lord and Saviour Jesus Christ; and as none have been more fiercely assailed, so have none been more resolutely or more successfully defended. The opponents of this tenet have been, of late, unusually active; they have put in exercise the various engines of dissemination, with a zeal, which when manifested by us they call fanaticism, but to which we shall not permit ourselves to apply any offensive term. In whatever motives this opposition to divine truth may originate, or however restlessly it may be urged, we have not the smallest apprehension for the result, but, lamenting deeply the propagation of destructive error, we feel intense anxiety for its immediate counteraction, and for the rescue of immortal souls from its fatal delusion. With these senti-

ments, we cannot but rejoice to witness the promptness and decision with which men of learning and talent, from all orthodox associations, come forward in defence of the common salvation. Churchmen and Dissenters meet in amity on this ground; Magee and Pye Smith, Lawrence and Wardlaw, are in harmony and alliance here; and their joint efforts have placed in a strong light, and established by irrefutable argument, the divine character and the vicarious sacrifice, of the Son of God.

Dr. Blomfield have been long known to the world as an able and learned man, nor will the publication before us diminish his reputation. It contains five lectures on the Gospel of St. John, "not so much in a historical point of view, as with reference to the great and sublime doctrines which it inculcates, of the divine nature, and mediatorial office of Jesus Christ," and in the execution of his task, the author has succeeded in compressing much ingenious illustration and powerful argument, into a small space. In a few instances he seems to have been cramped by the limits which he had imposed on himself, and we should hope that in another edition, he will take a little more room for the development of several important suggestions which are now too rapidly passed over. Dr. B. commences with the following observations.

"There is scarcely any part of the Sacred Volume, especially of the New Testament, how often soever he may have read it, which will not, upon a careful re-perusal, furnish a Christian with new matter of instruction and reflection. If those persons, who have leisure and ability for the pursuit, would frequently read the Gospel History, each time with a view to some particular point of inquiry, they would find their labour amply repaid, by a clearer insight into the force and consistency of all its parts. For instance, I would at one time study the narratives of the Evangelists, with a view to the peculiar opinions which the Jews entertained concerning their expected Messiah. I would read them again, with reference to the personal character and conduct of our Saviour; at another time, for the purpose of comparing all the parables which speak of the kingdom of heaven; at another, with an eye to the fulfilment, or abrogation, of the Mosaic law: and lastly, with a particular attention to that important and capital feature of the Gospel dispensation, the office and nature of our blessed Saviour.

"The Gospel of St. John was written several years after those of the other Evangelists; and evidently with a different object. They relate the principal incidents of our Saviour's life; St. John is more diligent in recording his discourses. The other Evangelists enumerate a great variety of miracles; St. John describes only a few of the most remarkable, which had a more immediate reference to the particular object of his Gospel. They repeat the discourses which Jesus held with the people, mostly in Galilee, in the form of parables and short moral sentences: John has preserved the longer and more argumentative conversations of our Saviour with the learned Jews, on the subject of the Messiah; and those in which he explained to his disciples the nature of his mission and office.

"Now it is very plain, that whatever other objects St. John may have had in view, this was one; to convey to the Christian world just and adequate notions of the real nature, character, and office of that great Teacher, who came to instruct and redeem mankind. For this purpose, he studiously selected, for his narrative, those passages of our Saviour's life, which most clearly displayed his divine power and authority; and those of his discourses, in which he spoke most plainly of his own nature, and of the efficacy of his death, as an atonement for the sins of the world. The object, which this Evangelist had in view, is very clearly stated in the words of the text. It was not to accumulate as many instances as possible of the miraculous power exerted

by Jesus; but only those, which most distinctly illustrated his peculiar office and nature: 'Many other signs truly did Jesus, in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name.' This expression seems to prove, that those persons are wrong, who suppose that St. John wrote his Gospel, merely to supply the defects and omissions of the other Evangelists. The real difference between them is, that they wrote a history of our Saviour's life; but St. John, of his person and office.

"St. Matthew and St. Luke begin by relating the circumstances attending the birth of Jesus; and trace his genealogy from David, whose descendant the promised Messiah was to be. But John introduces him at once in his divine character, as having existed before the world began, himself the Creator of the world. And having thus, in the very opening of his Gospel, announced the transcendent dignity of his subject, he takes occasion to inculcate the same truth throughout the whole of his subsequent history. With this notion of the scope and purpose of the Evangelist, his Gospel is clear, consistent, and intelligible: upon any other supposition, it is obscure and inexplicable."—pp. 1—6.

These passages may be considered as the explanatory exordium of the discourses, and will give a more adequate notion of their character than we could have communicated by a dry analysis. We shall farther extract a pithy note on

"Colossians i. 16. 'By Him were all things created, that are in heaven, and that are in earth, visible and invisible. He is before all things, and by Him all things consist.' The Unitarians would explain this to mean, 'that all things were done by Christ which relate to the Christian dispensation!' 'Let not such interpreters,' says Dr. Balguy, 'complain of the hardship of subscribing to human articles. To all appearance they will never be at a loss, to accommodate any article to any doctrine.'"—pp. 8, 9.

When there is so much that is excellent, we shall not be minute in pointing out defects. We should, otherwise, be disposed to censure the unnecessary introduction of one or two minor points of controversy. In a work of this kind, we should have thought that Dr. B. would have found little temptation to step

out of his path for the sake of a hit at Calvinism, or a reproof to the presumption of those who would separate "the regenerating process" from "the outward sign of water," in the ordinance of baptism. Neither will we complain that in a controversial work a fair opportunity of introducing a few sentences of *evangelical* exhortation is sometimes missed. Dr. B. explains in his brief Preface that he uses the distinguishing epithet *Unitarian* by courtesy; we agree with him that "the term *Humanitarian* is more proper," and we wish divines would always use it.

*The Difficulties and Encouragements peculiar to the Christian Ministry. A Sermon preached before the Friends and Supporters of Homerton College. By John Boutet Innes. To which is added, an Address, delivered on occasion of laying the first Stone of the New Building, by Robert Winter, D. D. 8vo. 2s.—London: Holdsworth.*

WE have been more than usually gratified by the perusal of this Sermon and Address. Every thing connected with our educational institutions is, to us, a subject of deep anxiety; we rejoice in their prosperity, and are depressed by every cloud that may pass over them in the vicissitudes of all human affairs. There are many points of importance, suggested to us by this pamphlet, which press upon us for consideration, but we are compelled to dismiss them, for the present, and to confine ourselves to a brief notice of the very interesting publication before us. From Philipians ii. 16. Mr. Innes infers the *laborious character, the important design, the joyful anticipations, of the Christian ministry.* His sermon is of peculiar excellence, and it is with regret that we are obliged to confine ourselves to a brief specimen.

"In the Dissenting Ministry, we are under no temptation from worldly policy to undervalue the Puritans. These shall be our examples. Men on whom the world may sneer, but 'of whom the world was not worthy.' Men whom bigotry may malign, but whose worth the bigot can never appreciate. Men to whom Britain owes many of her dearest liberties, and the Church, which receives 'not the spirit of the world, but the

spirit which is of God,' will reckon among her brightest ornaments. Men whom the impartial page of history shall effectually vindicate from all the false charges brought against them, whether by well-informed but slanderous polemicists, or by ill-informed and drivelling novelists. Take these men as your examples—in the scripturalness of their creed, in the holiness of their conduct, in the spirituality of their temper, in their superiority to the frowns and fascinations of the world. Nor forget the worth, nor cease to emulate the zeal, of those whose ministry, in the day which immediately preceded our own, was the means of awaking the Christian Church from the torpor into which they were sunk, and who gave the impulse to those noble and united efforts which are now directed to the salvation of 'the whole world' which 'lieth in wickedness.'"—pp. 45, 46.

Dr. Winter's Address is a brief but well-constructed historical account of the Institution. His allusion to the death of the Rev. Samuel Newton of Witham is exceedingly impressive.

"The circumstance of his having presided on this occasion in the last year, unavoidably places him before our minds. The ability with which he conducted the examination in the languages will not be forgotten by my young friends, who were the subjects of that scrutiny. The acumen and good taste of his observations, the extended information on topics of literature and science which he manifested, and the affability and kindness of his manner, have left traces on the recollection of the Students, and indeed on that of the company who attended the examination, not to be obliterated. Neither can any of us who were present on that occasion lose the impression produced by his manly, dignified, but truly affectionate address to our young friends at the close of the examination, and by the prayer with which he dismissed the meeting.

"It had been planned—O how limited is human foresight!—that he should have closed this solemnity, by committing the important work now commencing to the blessing of Almighty God. Ah! we think of his departure, his almost sudden departure, with feelings of deep regret. But they are not, blessed be God, feelings of despondency. He who raised up that excellent man, can raise up others in his room. And when we think of the high gratification which this day has awakened; when we look on these promising, well-instructed, and pious young men; and when we anticipate in them the future pastors of our churches, can we doubt that 'He who has been mindful of us, will bless us?'"—pp. 63, 64.

## RELIGIOUS INTELLIGENCE.

WE have, as in former instances, devoted a large portion of our present number to the proceedings of the different religious and benevolent Societies, which have held their meetings during the month of May. In the preparation of our abstract, we have directed our attention chiefly to facts, and we believe that in this respect, our report will be found as satisfactory as some which profess to give larger details. It would be unfair not to mention, that we have derived considerable assistance in this compilation, from materials supplied by the *Philanthropic Gazette*.

In our last year's intelligence, we gave the precedence to the PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY, and we shall proceed on the same plan at present, excepting that we shall give the whole of what has been pointed out to us as the authorised report of Mr. Wilks's impressive address. We cannot, however, but express our regret that the speech seems to be very negligently reported.

The twelfth Anniversary of this important Society, was held on Saturday, May 17, at the City of London Tavern, Lord Dacre in the Chair.

Mr. John Wilks, the Honorary Secretary, rose to address the meeting. The worthy gentleman began by adverting to the spring time in which they were assembled. It was a season which inspired every lover of nature with gladness. But in leaving the soothing quiet of rural loveliness for the metropolis, he felt still more glad at the spring time that brought him to lovelier objects and a better home. At that meeting he saw flowers equally fair and less fading. There he saw venerable men more noble than the aged oaks of the forest. There he saw youths, who would long flourish and adorn that association and the land to which they belonged. In the country, with all its beauties, silence reigned, broken only by monotonous echoes. In that meeting sympathy and life warmed and dignified the scene. Such had been the spring times past, and the return of the season made him glad again. He wished in the course of his address to avoid any political allusions. He sought to inform rather than to excite—to be a professor rather than an advocate. His duty appertained more to the grove or the porch, than the amphitheatre of conflict, or the forum of debate. Nor did he intend to raise hostility to the church. Such a course would be an ill return for the noble patronage they had received,

They might disapprove the establishment, though they might respect its members. Among the established clergy had shone many names of the brightest lustre. He need only mention Palmer, Ridley, Taylor, Hall, and Leighton; nor could the names of Tillotson or Hoadley be forgotten, and more recently Porteus, Horne, and Bathurst. If their Christian spirits had survived in their successors, many of the complaints of the Dissenters would cease, and that society, like the ancient Romans, or brave Americans, who had achieved the triumphs of their country, might retire well lauded, but not unmindful to enjoy no inglorious peace. He thanked them for their attention to his former hints at preceding Anniversaries, and after alluding to some congregate disputes at Amersham and Guildford, related the results of some proceedings which were pending at the last meeting. He then entered upon the circumstances for the present year; and first, according to custom, he would advert to the subject of pecuniary demands. As to turnpike tolls, a new act had been passed since their last Anniversary, introduced by Mr. Frankland Lewis. By this act, 3d G. IV. chap. 126. sect. 32. it was enacted, that no tolls should be taken "of or from any person or persons going to or returning from his, her, or their proper parochial church or chapel, or of or from any other person or persons going to, or returning from his, her, or their usual place of religious worship tolerated by law, on Sundays, or on any day on which divine service is by authority ordered to be celebrated." By sect 53. a penalty, not exceeding £5. is enacted for demanding a toll from persons exempt; no appeal is allowed, unless the penalty exceed 40 shillings. On this subject the Committee had had several applications, and in several instances the imposition of tolls had been successfully resisted. Success was of importance not as a mere pecuniary relief. There was nothing small or narrow connected with the principle on which they contended for exemption. The object was to preserve the rights and equality of the Dissenters, and prove that in that respect they were not unworthy of the honoured men whose names they bore, and whose glory they should emulate. As to the next branch of pecuniary demands, those for assessed taxes, the Committee had had applications from the Rev. Mr. Smith, of Hartland, in Devonshire, respecting a claim (or land tax) on his chapel.



There were also complaints from Mr. Joseph Freaser, of Beckington, in Somersetshire, Mr. Nathaniel Higgins, of Whitchurch, in Shropshire, and the Rev. George Humphreys, of Tremerechion, in Wales. The Rev. Mr. Churchill, of Thames Ditton, had been threatened with an assessment of his chapel for the poor's rates; and on Mr. John Walton, of Wigton, a demand of rate had been actually made. The Rev. J. Matheson, of Durham, stated that threats had been held out to him to rate his independent chapel, and summonses had been issued against the Rev. R. H. Shepherd, of Ranelagh Chapel, Chelsea. The Rev. A. S. Smith, of Uttoxeter, in Staffordshire, had been threatened with an assessment of a school-room. On this subject, he (Mr. W.) repeated that neither chapels nor school-rooms could be rendered liable if no payment proceeded from them. A demand of poor and highway-rates had been made upon Mr. Hallett, of Caple, near Ross. In some cases the Committee had advised the parties how to conduct their appeal against these impositions. After advertising to the case of the Rev. W. Roby, of Manchester, the worthy Secretary proceeded to the subject of Easter Offerings. The most prominent and important case of this nature, was that of Mr. Peter Watson, shoemaker, of Newcastle-upon-Tyne, who had been imprisoned for contempt of the Ecclesiastical Court, arising out of a demand for Easter Offerings. That was a case of striking and singular oppression. As to demands, partly pecuniary, the first he should notice was that communicated by the Rev. J. Fletcher, relative to the students at the Academy at Blackburn, who had been drawn for the militia. The opinions of the Attorney and Solicitor General had been taken as to that case. There were instances in which parochial relief had been withdrawn because its unhappy objects had dared to dissent in opinion from the church. A pauper named Mary Stovell, who, with her three children had received 7s. 6d. weekly from her parish, had had her allowance discontinued; though, after some trouble, it had been again granted. An application had been made by Mr. J. G. Pike, of Derby, respecting the validity of the registry of baptisms. That was a subject of the highest importance. From the Rev. Mason Anderson, of Sandwich, they learned that restrictive orders had been given by the governors of hospitals as to the admission of dissenters. It was, however, expected that these orders would soon be withdrawn. The Rev. J. Paice, of Horncastle, stated that refusal had been given to admit the children of dissenters to the grammar school. After

speaking of the Bethel Union, and the restrictions on the attendance of soldiers at divine worship, the worthy Secretary proceeded to narrative a case which had occurred at Sydenham, near Thame, in Oxfordshire, which displayed the meanness and malice by which Dissenting ministers were not unfrequently annoyed. After some unsuccessful endeavours to drive away a minister who was preaching there, the friends of the rector had had recourse to their dernier resort. They went to the publican at whose house the preacher was remaining, and threatened him that if he did not "reject the methodist," they would refuse to sign for his license at the next sessions. Another person, at whose house the preacher was allowed to speak, was promised a pound note, if he would turn him out of his house. The preaching was accordingly discontinued there, but the man never received his one pound note. In some places, it seemed, by the Rev. Mr. Dagley, of Chapel-end, that clauses were introduced, by which Dissenters were excluded from becoming members of benefit societies. He was sure it was only necessary to mention this circumstance, considering the general intelligence of the magistrates of quarter sessions, to have the odious restrictions removed. He would now allude to the riots and disturbances by which Dissenting places of worship had been annoyed. He would first call their attention to the case of Mr. Elias Jackson, of Ickford, in Oxfordshire, whose life had been put in danger; but in consequence of a prosecution against the offender, which had been settled, he now worshipped in peace. At Corfe Mullen, near Poole, a disturbance had taken place in the meeting-house of the Rev. J. Sheveller; and in this case it was his (Mr. W.'s) duty to say, that Mr. Bankes, the member for Corfe Castle, had not acted in the manner in which it was to have been hoped a man would have acted who made such professions of liberality. Though the disturbance took place while the congregation were assembled in the place of meeting, yet, because the preacher had not actually commenced preaching, Mr. Bankes, before whom the case was heard, dismissed the complaint, and refused the redress which the law provided. While our county members were supposed to speak the sense of all classes of their constituents, to whatever religious denomination they might belong, he (Mr. W.) had no hesitation in avowing that he felt glad that Mr. Bankes was not elected for Dorsetshire; and he hoped if that Hon. Gentleman presented himself again as a candidate, that the Protestant Dissenters would not forget to be true to themselves and to

their country, in rejecting his pretensions. At Bradford, near Bury, and at Canterbury, some circumstances had occurred extremely important. At Bradfield a disturbance was made in the chapel of the Rev. Mr. Sloper Beccles. A prosecution was commenced and tried at the quarter sessions. There was no doubt either as to the offender or the offence, but the Chairman took a legal objection by which the prosecution was defeated. Though the place of meeting was duly certified in the ecclesiastical courts, yet it was held by the Chairman that it was also necessary that a copy of the certificate should have been transmitted to the clerk of the peace at the county sessions. According to the opinions of this Chairman, the law implied that the place of meeting should be certified not only by the ecclesiastical but also by the civil tribunal. If this doctrine were established, it would completely nullify the Act of Toleration. It was, however, fortunately not in the power of this Chairman to establish his doctrine. He addressed a jury; he told them that in the absence of legal proof of the registration of the chapel, it was impossible that the defendant could be convicted. The jury was composed of honest yeomen. They exercised their own judgment as to the guilt or innocence of the defendant, and they found him guilty. Three times the Chairman sent them back, each time addressing them in the language of reproof. Three times the jury returned firmly into Court, and repeated their verdict. At last a friendly magistrate interposed. He said he had no doubt the Chairman would agree to the verdict, if the Dissenters would not insist upon punishment. The prosecutor yielded to the suggestion, which doubtless was kindly meant, and no penalty was inflicted, though the verdict was recorded against the defendant. In the great, ancient, and populous city of Canterbury there had been some transactions which even in these marvellous times partook of unusual marvel. A place had there been registered by a new sect, denominating themselves "Arminian Bible Christians." He (Mr. W.) cared not what were the peculiar tenets of this sect. It was not necessary to offer either justification or apology for them in that society. They were disturbed while assembled for purposes of divine worship, and the females grossly insulted. They were determined to appeal to the protection of the law. They applied to a magistrate, who told them they must attend before a bench of justices; they attended accordingly before the divan, when the first thing done was to call for the production of their license. It appeared that these justices had seen,

in some Suffolk paper, the decision of the Bury Sessions, and on the authority of that decision, they required proof that the license had been recorded at the sessions, as well as registered in the ecclesiastical tribunal. On failure of this proof, one of these justices told the complainants, "You have no right to redress. You were illegally assembled; and if you assemble again I will interfere myself, and commit you to prison." What were the consequences of this determination? That 500 or 600 persons inoffensively, if not laudably assembled, were to be exposed to the outrages of a disorderly multitude. If the doctrine of the Bury Sessions were correct, there was not a place of meeting in England duly licensed. They were required by law to register their places of meeting, and to hold their meetings open, that under pretence of religion they might not carry on factious designs. It was not in their power to control the registrar or clerk of the peace; and if the law required them to exchange annually, the consequence must be, that for eleven months and three weeks in every year they must be not legally registered. In the opinion of the Solicitor-General, who had been consulted, the Dissenters had fulfilled all the law required of them, when they certified their places of meeting in the Ecclesiastical Court, and it followed that the power exercised in the cases at Bury and Canterbury, was illegal and unjust. The opinion of the Solicitor-General had also been taken as to the outrage at Canterbury. He said, "upon the facts as stated in the case, I strongly recommend a prosecution. Outrages of this nature ought not to be allowed to pass unpunished." At Canterbury, however, a jury was returned pretty much to the mind of those who were against the prosecution. The prosecutors attended at the hazard of their lives. Stones were thrown at them, and it was evident that the fury of their enemies was such, that if martyrdom had been necessary, it would have been resorted to in support of their right to persecute their fellow Christians for worshipping God after the dictates of their own conscience. A bill of indictment was found against seven of the rioters under circumstances similar to those which have excited the attention of the legislature to our sister island. At Southam in Warwickshire, there had been another case of disturbance, and there also redress had been refused, but on another pretext; a good woman there thought she could best learn her religious duties by attending a meeting-house; her husband went after her, violently assaulted her, and dragged her away. In consequence of this disturbance to the congregation, an

application was made to a neighbouring magistrate. The man was summoned, but, on hearing the case, the magistrate dismissed the complaint, on the ground that he had only incidentally disturbed the congregation, and that he had an unquestionable right to prevent his wife from attending the meeting. At Anglesea this doctrine had been carried to a greater extent: a man was indignant that his wife should attend a place of worship of which he did not approve. He declared therefore, that if she went any more, he would break all the windows of the meeting-house, and would besides do some act that should astonish and surprise them. He did not mind going to prison so as he had his revenge on the Methodists. At the next meeting the wife attended, and her feelings being excited by the enthusiasm of the preacher, she was led to exclaim, "Praised be the Lord!" The husband seized upon her, and began to drag her out; the woman fainted, and the whole assembly was thrown into a state of alarm and agitation. The man meanwhile persevered in his brutal attempt to drag his wife away. Her neckerchief was loosened in the struggle, and she was almost strangled in the face of the congregation. This man was brought before the quarter sessions, and there also the question occurred, what was the proof of registration? On this occasion the certificate had been left with the Bishop of Bangor, and it happened that no book was kept in the diocese. Though the original certificate was produced, it was held by the Chairman that a book must be produced, and in the absence of a book, the place, in his judgment, was illegal, and the indictment could not be sustained. The Chairman added, that it was "an unlawful act against the law of God and of his country, to allow a man's wife to become a member of a society against the will of her husband, and that he had a right to prevent his wife from attending it." The jury, however, felt as men, and as Welshmen too. They acted on their own judgments of right and wrong, and returned a verdict of guilty. The Chairman refused to pass sentence upon the offender. He was persuaded the verdict was contrary to law, and he discharged the defendant on finding bail to appear hereafter. In consequence of this decision, a panic pervaded all the cottages in that neighbourhood. They had intreated to know what was the law. They had begged for some message to cheer their drooping spirits, and fortify their sinking resolution. The Committee had prepared a case, and taken the opinion of eminent counsel, who stated distinctly that the verdict was correct, and that on

a *mandamus* the Chairman would be compelled to do his duty of passing sentence on the defendant. He (Mr. W.) confessed he did not know whether this Chairman was a bachelor or not. If he was, however fair his form, or ample his fortune, it would surely, after his recorded opinion of the rights of a husband, be in vain for him to attempt to woo or win a wife. He now came to the subject of refusal to bury and marry. At Swansea, Mr. Philip Richard, a Baptist minister, complained of the Rev. Henry Williams, curate of Llangerlach, for refusing to bury his child. Such was the law. Lay baptism was not sufficient to enable its receivers to burial in the parochial ground. It was a foul blot on the law, and he trusted it would soon be removed, and Baptists and Dissenters put in possession of the right of being buried in the general place of sepulture. At Beaminster the clergyman had refused to admit the corpses of his parishioners into the church-yard. At Merthyr Tydvil, in Wales, the children of Baptists were refused marriage unless they submitted again to go through the ceremony of baptism. While Dissenters were bound to be married at church, which he trusted would not be long, how needful was it that marriage should be encouraged. How improper was it that additional obstacles should thus be raised. From Neath, in Glamorgenshire, the Rev. John Thomas, a Baptist minister, had written to the Committee to express his apprehensions as to the refusal of marriage there to Baptists, unless they submitted to baptism at the hands of the established clergy. One man who had been twice baptised was refused to be married unless he would submit to a third baptism. This man had been sprinkled in his infancy. When an adult, he was baptised afresh by immersion. It was in vain that he told the Welch clergyman of his double baptism. The clergyman was inexorable. He replied, "I cannot look upon you as a Christian, unless I baptise you again. And so, for the third time, rather than delay the blessings of matrimony, he again submitted and was sprinkled afresh. He now approached a subject attended with some difficulty—that of out-door preaching. At Burnham, in Norfolk, the magistrates had been troubled by a great number of itinerant preachers. These persons contended they had a right to preach wherever they pleased. Archdeacon Bathurst, the worthy son of a worthy father, had been in particular annoyed by some of these itinerant preachers. They preached opposite to his parsonage-house, and at the door of his church while service was going on,

as if they could exercise their duties no where else. As a magistrate, the Archdeacon committed them to prison, but at the Quarter Sessions he interfered on their behalf, and obtained their discharge. He (Mr. W.) would not say it was proper always to abstain from out-door preaching, but preaching in a street or highway was certainly improper. If a right could exist which could be exerted without any regard to propriety, it must follow that there was a right to gather round every door in Cheapside a multitude engaged in discussing every variety of topics. Such was not the law. Such could not be the law. If above 20 persons were collected in any uncertified place, they were liable to a certain penalty. If any person chose to certify a field, which was not a highway or thoroughfare, the question of the legality of the certification was not settled. The Committee would endeavour to ascertain how the law applied to that kind of certification. If in any instance persons had offended against the law by out-door preaching, it should be remembered that they had offended indiscreetly, enthusiastically, somewhat intemperately perhaps, but beyond doubt holily. At Peterborough, a prebendary of the cathedral, who was a magistrate also, directed Mr. Charles Thorpe, of that town, to be taken into custody for exhorting a few persons at the threshold of a friend. At the village of Benefield, near Oundle, James Horner, an itinerant preacher, was taken into custody by order of the vicar and magistrate there; when Horner was brought before this Reverend Gentleman, he asked, "Is this the fellow? Come, I want none of your talk about souls." Horner was then committed under the new Vagrant Act. He was sent to gaol without a warrant, though bail was offered to the amount of £500. Afterwards he was released and suffered to depart without molestation. This was a subject of considerable delicacy. While he (Mr. W.) was prepared to censure any indiscreet indulgence in the practice, he was not prepared to give up the right altogether, and especially when he found it strenuously maintained by some of the best and wisest champions of popular rights. He referred particularly to the well-known case of William Penn, the distinguished member of that excellent, benevolent, and pious sect, the Society of Friends, who, in all works of utility and philanthropy, were ever active and foremost. Penn was tried in 1670, for preaching in Gracechurch-street, and he published his trial under the title of "The People's Ancient and Just Liberties Asserted." On this trial the Recorder, and the Chaplain

of the Archbishop of Canterbury, expressed sentiments which singularly accorded with some now entertained by persons whom he would not name. The Recorder said, "the Spanish Inquisition was excellent, as a good way to prevent schism." And the Chaplain said, "that it would be less injurious to the government to dispense with profane and loose persons than to allow a toleration to Protestant Dissenters." On looking abroad at the condition of Dissenters, he saw the same scenes acting elsewhere. At Montreal, in Lower Canada, the Dissenters suffered from precisely the same measures of which that society complained. The majority of the inhabitants were Catholics; but though Catholics, Episcopalians, and Presbyterians, legally exercised the rights of baptising, marrying, and burying, yet Dissenters of all denominations were denied them. Lord Dalhousie, the Governor, though friendly inclined towards the Dissenters, had no power against the Court of Appeal, of which the Bishop of Quebec was the head. Of the Protestant inhabitants only 2-15ths were Episcopalians, so that 13-15ths were degraded and oppressed. He now came to review the general state of religious freedom in the British dominions. That morning his honoured father had asked him, whether, on the whole, things were better than they had been? He would answer the Society in the same words he had addressed to his father. The alteration or improvement, if there was any, was scarcely to be perceived, and brought with it little consolation. The clergy were active, as the Society saw by the proceedings at Durham and in Ireland. Never had been so many pamphlets issued by that body, all breathing defiance and distrust of the Protestant Dissenters. The bishops were consolidating the power of the church. Articles were multiplied, and codes accumulated. The power of the clergy was increasing, and crossed their path in every direction. It was decided that no bells could be tolled, no monuments erected, no vestries held, without the consent of the clergyman. They were entitled to preside, if they thought proper to assume the chair. With these facts before them, it behoved the Dissenters to be careful, while they paid all due respect to the clergy, that they slumbered not. On the magisterial bench, the number of clergymen was considerable; and he would say that when they predominated at the quarter sessions, the evil was great to Protestant Dissenters, and the good not great to any body else. Some of the Judges had not treated them with the kindness they had a right to expect. He

alluded to the celebrated charge of Mr. Baron Garrow, at Gloucester—an attack on the rights and interests of the Dissenters which had been so well repelled by Mr. Bishop. It was next his (Mr. W.'s) duty to state what, in the opinion of the Committee, was needful for the protection of religious freedom. In the first place there was much wanted some more explicit declaration of the Toleration Act. That was of pre-eminent and universal importance. In the next place, it was necessary that their Baptist friends should be protected. There was great propriety in requiring that Dissenting ministers should have authority to celebrate marriage. This power was possessed by the Quakers, than whom a more domestic, pious, or happy people did not exist. It was also enjoyed by the Jews; that long persecuted, but, he hoped, now reviving people. In Ireland Dissenting ministers generally had the right; and in Scotland also; why then should it be denied to them in England, where indeed it was once possessed? During the commonwealth, marriages were rendered, legally, only a civil contract. Upon the Catholics of England the evil pressed with peculiar hardship. With them marriage was a sacrament, and could be celebrated only by their priests. The consequence was, that all their marriages were unlawful, and their children illegitimate. By law they were as separate and disinherited as the most perfect strangers. No tie of kindred, no bond of blood could unite them. If this object—the celebration of marriage by Dissenting ministers—were sought with temper and firmness, he did not believe it would be refused. The next object was to validate the registration of baptisms. The Court of Chancery had decided lately, that a registration of baptism, on Dr. Williams's plan, was not a matter of record. Their places of meeting ought to be exempted from assessment, whether in parochial rates or king's taxes; and lastly, the repeal of the Test and Corporation Acts was an object of all others to be desired. They were not to be satisfied with an annual Indemnity Act, by which they were pardoned for offences they had never committed. No. they claimed to stand with all their fellow-subjects on the broad and equal basis of the law. He knew the imputations cast upon the Dissenters as their motive for aspiring to freedom. He knew they would be accused of desiring to effect the downfall of the church, in order that, according to the adage, when the oak fell all men might scuffle for a fagot. But they knew little of the Dissenter who imagined he

could look with envy on the lofty edifices and pompous structures of Episcopal pride. The Protestant Dissenter looked not to those fabrics as a fit temple for his God; he looked within. Adverting to the state of the world, in France the Protestants had awakened from their lethargy. They were quiet and submissive to authority, but active and zealous in their holy labours. They had established a Bible Society, and another Society on the basis of practical Christianity, which embraced the improvement of souls and the abolition of the slave trade. There was also a Missionary Society in Paris. They were not actually under oppression; but they feared the rod of the oppressor. Papal power threatened the extinction of their liberties, though they were yet not formally attacked. In Germany and Italy, the Society had not equal consolation. Knowledge and liberty were twin sisters; and the present rulers of those countries were equally averse to either. They had, therefore, ordered the suppression of the schools for elementary instruction. He next turned to a country, respecting which hope and fear alternately vibrated in his breast. He alluded to Greece, now struggling for liberty with the terrible and lawless power of the Turk. Never was there a cause rendered more sacred by its intimate and holy connexion with religious liberty than that of Greece. Devoutly did he pray for its triumph, and Spain too. Spain was contending for religious liberty. On the banners of the invading army were the inscriptions, "The Inquisition for ever, and the absolute King." He had actually seen at Paris the cockades for the army of the faith with those inscriptions upon them. The triumph of Spain could not, therefore, be indifferent to the lovers of religious liberty. In America, religious liberty permanently, usefully, benignly flourished. Looking at the whole state of the world, then, he would not despond, but hope. When he surveyed the course of public opinion, he saw the surface only affected; the deep current beneath flowed on, and would flow on for ever. The shocks of tyranny assailed the great cause of freedom, only as a storm shook the mountain tree to make it strike deeper root than ever, and fix it more firmly against future hurricanes. The friends of liberty looked forward with confidence to the issue of their war with ignorance and oppression, because they had knowledge with them, and error could not withstand it. Truth, freedom, and piety, shall finally, and gloriously, and universally, and soon prevail.

The meeting was afterwards addressed

by Dr. Newman, J. Townsend, Esq. Dr. Brown, the Rev. Messrs. J. Townsend, Stewart (of Dublin), Adkins, G. Townsend, Smith, Young, Dyer, and M. Wilks.

Lord Dacre closed the meeting with a most eloquent expression of his entire accordance in the plan and proceedings of the Society.

#### ABOLITION OF SLAVERY.

We have felt it expedient, with a view of completing our general view of the present state of the question, to give the following details from the Parliamentary reports, and the proceedings of the African Institution.

On the evening of Thursday, the 16th May, this important subject was discussed in the House of Commons, upon the motion of THOMAS FOWEL BUXTON, Esq., "that the state of Slavery is repugnant to the principles of the British Constitution, and of the Christian religion, and that it ought to be abolished gradually throughout the British colonies, with as much expedition as may be found consistent with a due regard to the well-being of the parties concerned.

Mr. Buxton supported his motion, by an able, eloquent, and argumentative speech of considerable length, of which it is impossible for us to give even an abstract. He introduced the subject by explaining to the House, that it had been devolved upon him by Mr. WILBERFORCE, the well known and tried friend of Africa, and the original agitator and champion of the long contested question respecting the Abolition of the Slave Trade. The points for which Mr. Buxton contends are,

1st. That slaves shall be attached to the island, and, under modifications, to the soil.

2d. That they shall cease to be chattels in the eye of the law.

3d. That their testimony shall be received *quantum valent*.

4th. That when any one lays in a claim for the services of a Negro, the onus should rest on the claimant.

5th. That obstructions to manumissions should be removed.

6th. That the provisions of the Spanish law (that the value of a slave shall be fixed by competent authority, and that he should be allowed to purchase his liberty a day at a time) should be introduced.

7th. That no Governor, Judge, or Attorney, should be a slave-owner.

8th. That an effectual provision should be made for the religious instruction of slaves.

9th. That marriage should be enforced and sanctioned among them.

10th. That the Sunday should be devoted by the slaves to repose and religious instruction; and that other times should be allotted to them for the cultivation of their provision grounds.

11th. That some measures should be taken to restrain the authority of the master in punishing his untried slave, and that some substitute should be found for the driving system.

In addition to these important modifications of the system, it is proposed, as a sure but silent mode of undermining the system of slavery, that all the children of slaves should be declared free, who are born after a certain day.

This plan was introduced into the Island of Ceylon in 1816, where it has been in operation to the present time, and promises the most beneficial results. It has also been introduced into Bencoolen, St. Helena, and other places, and has been extensively adopted in South America.

Mr. Canning, who on this occasion may be considered as representing the sentiments of Government, did not altogether oppose the object of the motion, but submitted, as an amendment, the following propositions, which were adopted by the House.

1st. That it is expedient to adopt effectual and decisive measures for ameliorating the condition of the slave population in his Majesty's dominions.

2d. That through a determined and persevering, but at the same time judicious and temperate enforcement of such measures, this House looks forward to a progressive improvement in the character of the slave population, such as may prepare them for a participation in those civil rights and privileges which are enjoyed by other classes of his Majesty's subjects.

3d. That this House is anxious for the accomplishment of that purpose, at the earliest period which shall be compatible with the well-being of the slaves themselves, with the safety of the colonies, and with a fair and equitable consideration of the interests of private property.

4th. That these resolutions be laid before his Majesty.

Mr. Wilberforce addressed the House upon the subject, generally, expressing deep regret that the plan of emancipating the children of slaves had not been adopted when first proposed by Mr. Dundas upwards of 30 years since, as in that case there would scarcely be at the present time one slave in the West India Islands.

## AFRICAN INSTITUTION.

On Thursday, the 16th May, the annual meeting of this Institution took place in Freemasons' Tavern, H. R. H. the Duke of Gloucester in the Chair.

The Report was read by J. Harrison, Esq. It began by alluding to the proceedings upon the subject at the Congress of Verona. France had refused to enforce any new laws for the suppression of the odious traffic, and had showed great repugnance and unwillingness to enter at all into the question. It was evident that there was no feeling on the part of France respondent to that in England, to which they would give no credit, ascribing the endeavours of this country to put an end to the trade to interested motives. France was the only power which had refused to subscribe to laws for the prevention of the practice which was carried on under her flag, and during the last year alone 38,000 human beings had been carried into utter and irretrievable slavery. The horrors of the trade had been much more increased in consequence of its being in some measure contraband; but, though it was contraband, the penalties inflicted by the French law were so inadequate and so uncertain as scarcely to be of any avail against the trade, which returned a profit of more than 300 per cent. Few vessels would venture to search a ship protected by the French flag, unless under circumstances of extreme suspicion. The Report expressed great disappointment at the result of the discussion at Verona upon the subject, and expressed the belief of the Committee, that the prospect of the ultimate suppression of the practice was still more distant than ever. Portugal had refused to make additional laws for the suppression of the trade. The Report detailed the circumstances of the capture of four slave vessels by a squadron of British vessels. Measures had been taken for preventing the extension of slavery to the Cape of Good Hope, as it was probable that a large market would have been established there. In Ceylon, and in other islands, the inhabitants themselves had taken measures for the amelioration of the condition of their slaves. In several of the British Colonies, more regular registries of slaves had been kept, and the most efficient measures taken against the trade, and the introduction of new slaves. The Colony of Sierra Leone was continuing to improve in civilization, and was gaining in extent and strength. Agriculture and commerce were gaining ground there; many new plants had been introduced and successfully cultivated, and vaccination had been generally introduced throughout the Colony; a

small Colony had been established on the coast by the American Society; a regular town laid out, and the natives were very amicable, and their disposition was generally highly favourable to the operations of the philanthropist. Amongst the contributions which the Society had received was one from the niece of the late Granville Sharp, who had given to them the entire profits of her uncle's Memoirs, edited by Prince Hoare, Esq. amounting to upwards of five hundred pounds. Other eminent donations had been received from philanthropic individuals, and the funds had not fallen short of the receipts on former years.

The reception of the Report was moved by the Marquis of Lansdowne, who commended the free Government of Spain, for its conduct with respect to the slave trade, in which it differed from all the other continental nations.

This motion was seconded by Mr. Buxton in a speech of considerable length, in which he animadverted upon the conduct of France in continuing the traffic. But our own conduct was not matter of great congratulation. When our magnanimity was praised hereafter, with respect to this traffic, and when it was asked in what we had shown our magnanimity, it might be answered that we did not now steal slaves, but we magnanimously resolved to keep what we had stolen. The planters, it was said, had an undoubted right to the slaves which they possessed. Mr. Bowring, a person who had been engaged in the traffic, had related, in the course of a narrative, that having landed on the dominions of one of the African monarchs, he sent to inform his Majesty, that he had come to present to him three articles, namely, gunpowder, ball, and brandy, and hinted, that his Majesty would, for these articles, doubtless give a supply of three others in return—men, women, and children. His Majesty graciously received the intimation, but said, that having none of those articles by him disposable at present, he would go to war if an advance of ball and gunpowder were given to him, and in a few days put himself in a condition to return the liberality of Mr. Bowring. It was not long before he performed his promise. Mr. Bowring was invited to accompany his Majesty upon an expedition. He agreed. At the end of a long march they came at night to the banks of a river. His Majesty pointed out the situation of a town or flourishing village on the other side, which it was his intention to attack. At the dead of night he invited Mr. Bowring to accompany him; but the latter having visitings of fear, requested that he might be allowed to stay

behind, and the request was acceded to. The King and his warriors then crossed the river. It was not long before he saw flames burst out in the village, and then he heard the war-whoop, the cry of the inhabitants, starting from their houses, and the shrieks of the women. His Majesty returned with 25 fine slaves, which Mr. Bowring bought with ball and brandy: he sold them to the planters, who had therefore an undoubted right to them. There was another instance which was stated of the manner in which the right to slaves was often derived. One day there was a fine stout young negro came upon the deck with an open and smiling countenance. He was greatly disconcerted when a collar was put round his neck, and chains to his feet. When he was interrogated, he said, that he was a freeman. He had a plantation up the river, and had supplied the man who brought him on board with provisions; and on that day had come down for the purpose of obtaining payment for them. Having never seen a ship before, his seller said, he would give him a treat, and took him on board and disposed of him. The Captain said, he had nothing to do with this; he bought him, and sold him to the planters, who, of course, had therefore an undoubted right to him. On one occasion, when the King wanted ball and brandy, he went up the river with his attendants, and having found a man fishing, he asked the price of the fish he had caught, and charged him with selling it at an exorbitant price. The man was convicted, and sold to the Captain, who sold him to the planters, who, to be sure, had now an undoubted right to him. There was one black seller of slaves who had done us the honour, out of compliment, to assume the name of Ben Johnson. One day, Ben Johnson brought on board a girl of fifteen, whom he sold. It was not long before some people came on board, and requested to see the girl. Having seen her, they went away, and shortly after returned with Ben Johnson himself, whom they offered for sale to the Captain. Ben said, "master wont buy me; I be grand slave-seller myself." "Yes, but I will buy you," replied the Captain, to the amazement of Ben, who was chained up with the others whom he had disposed of, and was sold with them to a planter. Now this was a case with which he (Mr. Buxton) was perfectly satisfied, and he wished that every advocate or promoter of the Slave Trade throughout Europe might meet the fate of Ben Johnson; he wished with all his heart that the cabinet of France were sent off in a ship load from the world, which

would not suffer by their loss. The honourable gentleman, in very energetic language, contended, that the Government was guilty of a great second crime in perpetuating slavery, for those who were yet unborn had a right to be free. It had been held out on the night before as a monstrous and mischievous thing that negroes should read the debates in the English newspapers, in which they would discover what they had never dreamt of before,—that they were wretched and miserable, and be incited to free themselves by insurrection. It was, perhaps, conceived that the negroes could walk into a coffee-house, and read the newspapers after dinner as we could do. But the complaining gentleman should know that the negro had other engagements after dinner, and that there were several little difficulties which prevented the dreadful consequences which he apprehended. There were no coffee-houses, no newspapers, and there was hardly a negro to be found who could read. The idea which the negroes in general formed of a letter was, that it was a kind of speaking animal; and he would take the liberty of stating an anecdote, which would shew the state of the negroes' belief as to writing. A negro was sent with a letter to a gentleman at some distance, but in the way he met with a party of negroes dancing and making merry. He was exceedingly anxious to take a little sport with the rest, but he was very uneasy about the letter, which he was apprehensive would tell of him. At last, however, he hit upon an expedient to enjoy himself with safety. He made a deep hole in the ground, at the bottom of which he placed the letter, and covered it over in a manner, so as not only to prevent it from seeing, but to prevent it from hearing. The circumstance was discovered by an inquiry into the cause of the dirtied state of the letter, which he then thought had betrayed him, and he made a confession.

Mr. Buxton concluded his speech with an exhortation, in which we heartily concur, *that the persons present, and all others, would do justice to the character of the country, to the feelings of benevolence, and especially to the children who were yet unborn, by crowding the Table of the House of Commons with petitions against the continuance of slavery, PRAYING FOR ITS ABOLITION THROUGHOUT THE BRITISH COLONIES.*

The Count de Torreno, a Spanish nobleman, who had been introduced to the meeting by the Marquis of Lansdowne, addressed it in French, assuring them that a grand sentiment was spreading in Spain upon the subject—that they were



fully aware in the Cortes of the sacred right of all beings to be free, and that the friends of humanity there would contribute with their whole souls to the attainment of an object, the justice of which was so clear and evident.

LONDON MISSIONARY SOCIETY.—The general state of the Mission under the direction of this Institution is so well known through the authorized channels, that we shall refer to the Report for the minute details. The Twenty-ninth Anniversary of the Society was held on Thursday, May 15, at Queen Street Chapel. William Alers Hankey, Esq. in the chair. The Report was read by the Rev. Mr. Arundel, and the different motions were enforced by the Rev. Dr. Wardlaw, the Rev. Messrs. J. Julian, T. Smith, of Rotherham, H. Townley, D. Stewart, J. Morison, J. Fletcher, E. Irving, and Mark Wilks.

It is with regret that we pass over the excellent speeches which were delivered on this occasion, but as the address of the Rev. H. Townley, recently returned from India, contained a number of important facts, we shall give it nearly entire.

The Rev. H. Townley said, it had pleased God to enable him to meet the Society on his return from India. Should they inquire of him if he repented of going out, his answer would be, No.—Did he ever in his absence repent of it? No.—Did he never suffer depression from the inconveniences to which he had been subject? No.—Was he willing to go out a second time? Yes. Nor had he come to these resolutions without a due reference to circumstances, which were calculated, on ordinary occasions, to weigh heavily on the mind. He had grappled with death, who had no terrors for him, because they were all mitigated by the consideration of the service in which he had been engaged. Their Missionaries in India felt the loss of any of their brethren as much as it was felt in England. This was but natural; yet they must allow him to say, that those disasters might be too much counted upon. In the first place, there was a consoling reflection, that those who did die, died in the Lord, and their spirits were with “the just made perfect.” But there was another view which they were bound to take: the value of life must not be reckoned by the number of its years, but by the magnitude of the work which occupied it. He appealed to the lives and labours of such men as Martin and others, if they could settle the value of existence by the years? or whether they must not regard simply the labours of their administration to ascertain its re-

lative importance. Some of his own relations and friends had said to him, “Do not go to India, you will die soon.” This might have been very true. He did not expect at one time that he should ever see England again. But he reckoned that in the present state of Christianity in the world, five years spent in India would be equal to fifty spent in England. He had seen the condition of the Hindoo in various parts of Hindostan and the scenes of delusion and darkness which he was about briefly to recite to them were from the observation of his own eyes. The people of that continent were in an awful state. Ignorance and delusion almost incredibly held their minds in bondage. In travelling up the country from Bengal he had the most lamentable proofs of it. He would give them only an instance, trifling compared with the number of what he had seen. A brother was preaching to a congregation in the open air. A Brahmin came up, and took his stand on the verge of the assembly. A Hindoo broke from out of the ring, and precipitated himself at the feet of the Brahmin, whom he literally adored. He brought water and washed the feet of the priest, which water the disciple took up and drank of it, and so did his whole family, or as many of them as were present, deeming that the feet of the Brahmin had sanctified the water. They wanted the knowledge of the most ordinary operations of nature. They believed that when the sun was about to be eclipsed, it was the ill-will of a great giant, who was about to devour the sun. The figure represented in the eclipse bearing some resemblance to a pair of lips, favoured the gross superstition, and they took instruments, with which they made a noise and clangour, and performed incantations, in order to prevent the giant from devouring the sun. Their general theology was equally base and unworthy. They were divided into two sects, the chief of which held that there was no difference between the creature and the Creator. He had held a conversation with one of the priests of this sect, who maintained the propriety of believers worshipping their priests, for which he received a sufficient rebuke from the worthy Missionary. The other division of their theological kingdom had no less than 33 millions of gods. Their worship was confined to a few of the members, and consisted of the most abominable rites which the most depraved mind could conceive. The dreadful extent of cruelty practised in their ceremonies was another consideration. He had seen the worship of Juggernaut in almost every part of Bengal. He had on one occasion approached the car, and he found the paintings upon it to comprise every

species of monstrous and abominable indelicacy, and in these polluted rites even children and matrons joined. He would now touch upon the cruelties practised. They had heard of the burning of widows. He attended one of those shocking ceremonies. A Brahmin who knew him, said, "What, are you come to see the fun?" The worthy Missionary said, "You may call it fun, but God will account it to you for murder." The Brahmin replied, it was the custom of the country, and if any one were to blame, it would be the British Government, under the permission of whose magistrates it was done. The mention of the Government induced him to say a few words, lest it should be thought that it was his intention to reflect upon their conduct. It was quite the reverse. They had done whatever they thought practicable to prevent these burnings. But it did so happen, that their efforts had a contrary effect; and there was nothing effectual which they could do, unless they suppressed the practice by force altogether. As it was, there had been a regulation established to prevent the burning of widows, unless they were first visited by a magistrate, and he discovered that it was by their own will that the ceremony should take place. Now the Brahmin well observed upon this, that whereas before burning was frequently prevented by the odium and the execration of the Europeans, which were known to attach to those who assisted at those wicked ceremonies, now whenever they took place, they seemed in a measure to have the sanction of the local government, and the effect, upon the whole, was a considerable increase of these funerals. He had heard of a petition, which was under signature in Bedfordshire, praying the Government to take measures for stopping that practice altogether. His own Pundit, whom he had engaged to teach him the Bengal language, gave it as his opinion, that an order from Government to suppress the practice would cause no disturbance whatever. The drowning of children had been suppressed in a similar manner, and no attempt had been made to evade the law. A considerable portion of India was Mohammedan, and they abhorred the practice of burning as much as the English—nay, a very large sect of the Hindoo population abhorred it, and considered it in the light of murder. Those who worshipped Vishnoo, and who were about one in three of the whole continent, abhor the taking away the life of any thing. One of them had attacked him upon this principle on the ground of the atonement. He asked the Hindoo if they did not sacrifice widows; and the answer was, No—all those of his sect

considered every act of that kind murder. So that they had their own authority, together with the influence of the Mohammedan, European, and a considerable portion of the Hindoo population to oppose to the practice. He was once at the feast of Kalee, where they worship the Black Ram. The festivities were truly dreadful. A wretch had got a bamboo thrust through his arm, which he drew to and fro, that he might afterwards, by keeping the orifice open, practise upon the pious charity of his countrymen. There was an abundance of slitting of tongues in various modes. One man had a living snake coiled about his body—another fell backwards on flints, and knives, and glass, prepared for his fall—one had a hook through the flesh of his back, and was swung round an arc as wide as the chapel. There was a practice of burying widows alive as well as of burning them. The widow received the head of her dead husband in her lap. The grave was filled up as high as her lips, and then the children and relations suddenly filled up the remainder, making hideous cries. He stated these things to animate the Society to new endeavours, in order to save the hundreds of thousands who would else become the victims of these horrors from time to time. He intreated the Assembly to renew their energies in behalf of 600 millions of people. They must devote themselves and all that was theirs to God. He had done so, and had never regretted, though death had twice stared him in the face since he first left England.

The WESLEYAN ANNUAL MISSIONARY Meeting was held on Monday, May 5, at the City Road Chapel, Joseph Butterworth, Esq. M.P. in the Chair. It was peculiarly gratifying to witness the ready aid afforded by other denominations on this interesting occasion; the larger portion of the speakers, consisting, we believe, of individuals unconnected with the Methodist Society.

The Report was read by the Rev. Mr. Watson (one of the Secretaries), and contained, as usual, a circuit through all their Missionary Stations. Beginning with Europe, it remarked, that the Scriptures had been happily introduced into Spain from our garrison at Gibraltar, where a good work appears to be carrying on, as also in Malta. No recent intelligence had been received from Continental India, but the prospects in Ceylon are very encouraging. At New Zealand circumstances have been very unfavourable, owing to the late war; but letters up to November last, state,

that the Missionaries are in safety, and enjoy free access to the heathen natives. Van Dieman's land requires the greatest number of Missionaries, partly on account of the mass of wickedness exported from this country thither. The Report noticed the progress of Missions in West and Southern Africa, the latter groaning under slavery as well as the West India Islands, where the readiness of the poor Negroes to receive the Gospel, calls for more assistance. The Report proceeded to a statement of accounts, the total receipts being £31,748, and the balance remaining due to the Treasurers, £2702.

The different motions were supported by the Rev. Joseph Hughes, John Bacon, Esq. G. Rhodes, Esq. William Wilberforce, Esq. (M. P.) J. Steven, Esq. (Master in Chancery), — Williams, Esq. (M. P.) the Rev. Robert Newton, the Rev. J. Arundel (one of the Secretaries to the London Missionary Society), the Rev. Jabez Bunting, Dr. Adam Clarke, R. H. Marten, Esq. the Rev. T. Sqaunce, and Benj. Shaw, Esq.

On May 6th, the CHURCH MISSIONARY SOCIETY held its twenty-third Anniversary at Freemasons' Hall, Lord Gambier in the Chair.

The Report stated the income of the year at about £35,000.; being a little more than £1000. beyond last year. The first thirteen years had averaged an income of £1,700., their total value being £22,000. The last ten years averaged £24,000 a year! There were promising fields of labour opening in different countries, and not half enough husbandmen for the work. Some thousands of zealous clergymen might be advantageously employed. The Committee had not been able to appoint all who offered themselves, some wanting the necessary qualifications. Of 90 Europeans who had been accepted and sent out, 22 were Englishmen. Out of 57, who had offered themselves within the year, 18 were accepted, 27 declined, and the rest were under consideration. The Report then reviewed, seriatim, the condition of the several Missions. The first in order was that to the North West Americans, an object which seemed of great importance to the Committee, and which had been strongly recommended by an able navigator, Captain Franklyn, as the best means of fixing and civilizing the numerous tribes which rove the immense plains to the West of the United States. The next in consideration was the Mission to the South Sea Islands; and the Committee had to acknowledge, with pain and deep regret, the disappointment which the Society had encountered there. They especially pointed attention to the conduct of the chief

(Shungee) who had come over from New Zealand—was hospitably entertained and instructed by the Society, and furnished with ironmongery and other articles of convenience—all of which he exchanged on the way home for arms and ammunition to carry on his wars. The mission to New South Wales was more happy, and occupied 17 Missionaries. That to West Africa was now in a thriving state, though the difficulties were at one time so great as to induce the Society to fear that it must be given up. A letter was read from Mr. Johnson, which conveyed the most encouraging tidings of it. Captain Sabine visited the colony on his way home—remained there six weeks, and affirmed, that for the size of it, there was not so well ordered a community on the face of the earth as that of Sierra Leone. It is remarkable that the settlement was founded simply on the precepts contained in the word of God, and was governed almost without the aid of human laws. Superstition had taken its flight, and fraud and vice were almost unknown. An affecting instance was given by Mr. Johnson, of their primitive and simple manners. Two young men approached the Communion Table, and said, that they were afraid to receive the Sacrament, as they had quarrelled, until they had made it up again. This was soon effected, as each accused himself of having done the wrong. A letter was read from Mr. Jowett, who had obtained leave of the local Government to establish a printing press in Malta. The Report went on to the Asiatic Missions, and the state of the Syriac Church, which were afterwards touched on by Major Mackworth. One of the most affecting parts of the Report was the letter of Miss Cook. It will be recollected that this Lady, with great shrewdness, observing how much the conversion of the Hindoos was hindered by the want of female education among them, generously resolved on taking this task in hand herself. Neither the distance or fatigue of the voyage, neither the burning sky, nor the parching winds, nor the scruples of mere worldly prudence, nor the strong barrier of Brahminical superstition could repulse her. She seems actually to have conquered, or at least to have broken in upon their prejudices, which were considered so consecrated and secure by their age, that many English books have been written by philosophers to prove, that the attempt never could succeed.

After the Bishop of Gloucester and Lord Calthorpe had addressed the meeting,

Major Mackworth, a gentleman of youthful and interesting appearance, of peculiarly modest and intelligent deport-

ment, advanced to propose a resolution. Before doing it, he wished to say a few words, the result of actual observation, on the state of the Missions in Southern India; but he felt so inadequate to do justice to the task, that he must look up for a moment for assistance, to a higher power to give him strength and utterance. He would describe what he had seen, with as much brevity and simplicity as possible, and leave it with abler hands to make the impression on their minds. On taking leave of India two years ago, he paid a parting visit to the Missions in the South of India. The progress of the Gospel was evident—not great—more of a promise of what should happen, than what had really occurred. Acknowledging this, to which the cause of truth compelled him, he would have no reserve in stating other things, which went to show the great importance of their labours in that quarter of the world. He visited Tranquebar, as being the central scene of their establishments. He called upon a native Indian of the Soodra Caste, who kept a small school outside the town, which had been set up by Dr. D——, a Danish Missionary. He passed one evening and a night, with the master and his scholars, who knelt down of their own accord, and offered up a prayer of thanksgiving for the knowledge of the Gospel, and invoked the blessings of heaven on their British fellow subjects who had taught it to them. This, be it remembered, was the prayer of a native Christian Indian—one of the scholars had converted a part of his family. Another had, with eight shillings, which were furnished him to make a voyage, bought a Bible, depending upon two shillings, which he had of his own, for the expenses he should incur. He was reading his Bible as he travelled on, and met with a poor Indian; he drew the Indian into discourse, who listened attentively to the revelation of a crucified Redeemer. The Indian at last sighed, and said, he wished he had a Bible. The boy asked him if he could read, to which the Indian replied, No. The boy asked if his son could read, and the Indian said, Yes. The boy gave him the Bible, bought with his hard earned money.—He related the case of another youth, who, being duly educated, refused a profitable establishment, near Madras, because, he said, it was his duty first to go and preach the Gospel of truth, for their formation of his native village. The gallant and pious Officer had visited the interesting Syriac church at Travancore, and staid with them a whole fortnight. He visited all the churches, even the most remote. While he was upon this subject, he must rescue

the character of Dr. Buchanan, who had incurred odium and most unmerited reproach. The Doctor, so far from having stated any thing incorrectly, or in a tone of exaggeration, had contented himself with half of what he might justly have stated. He (Major M.) was present at the first Syriac sermon preached in the native tongue to the Syriac Christians. After it was over, the elders gathered round, and repeated many passages of the discourse with delight and thanksgiving. He visited the College, and was gratified with the progress of the students. He described the union and usefulness of the Missions as most excellent and exemplary. The Syriac Metropolitan Bishop acts under their instructions, which are delivered to him with secrecy and politeness, befitting the dignity of his station among his churches. The Missionaries are in the habit of praying together, and taking the sacrament before they depart on their various duties. He concluded by moving a resolution, recommendatory of prayer for India and Ceylon, in regard to their degraded state of morals, particularly in the burning of widows; and also for an increase of labourers in that vineyard.

Lord Gosford, Mr. Wilberforce, Sir George Rose, Lord Rocksavage, the Rev. W. Marsh, the Hon. and Rev. — Powys, the Rev. Robert Daly, and the Rev. Basil Woodd, successively addressed the assembly.

THE BRITISH AND FOREIGN BIBLE SOCIETY, held its Anniversary on the 7th of May, at Freemasons' Hall, Lord Teynmouth in the chair.

The proceedings of this noble Association are so extensively distributed, that we shall decline any abstract of the Report.

THE SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS held its Meeting on Friday, May 9, at Freemasons' Tavern. Sir T. Baring, Bt. in the chair.

The Rev. Mr. Hawtrey stated that the total amount of subscriptions, for the last year, was £10,924. (exceeding last year £230.) of which Ireland had contributed, notwithstanding the privations under which that country had recently laboured, no less than £1,150. Within the year, 8,824 copies of the Scriptures, in whole or part (including above 3000 Testaments in Hebrew, German, &c.) had been issued, and no fewer than 74,000 tracts. An additional number of Missionaries were going out to Poland, where the efforts of the Society were strongly felt. In Holland a steady progress was making, notwithstanding many and peculiar difficulties, which

arose from the great dissatisfaction the Jews there felt at the state of their own religion. The Report cited cases of infidelity cured by the means of the Society; and one case of a thief who had been condemned to imprisonment in the House of Correction at V. converted without any persuasion from the clergyman or prospect of advantage. The Jew was baptised—remained in prison until his offence was expiated, and was now in the service of a man who placed the most unbounded confidence in him.

The Bishop of Gloucester, Lords Calthorpe and Bexley, Dr. Pinkerton, and Sir George Rose, spoke in succession. Several other gentlemen addressed the Meeting, and a converted Jew, the son of a Rabbi, returned his thanks for the exertions of the Society, in the behalf of his nation. In the north of England he met with a man of talents who spoke very lightly of the object of the Society, and its effects. He did not suppose they would convert more than 100 altogether. "Be it so (said he), you are a skilful calculator—take your pen now and calculate the worth of 100 immortal souls."

On Monday the 12th of May, the Eighteenth Anniversary of the BRITISH AND FOREIGN SCHOOL SOCIETY was held at Freemasons' Hall, W. Williams, Esq. M. P. and afterwards the Duke of Sussex, in the chair. The Rev. G. Clayton read the Report.

It stated, that the receipts of the last year had just covered the expenditure, but that the operations of the Society had been impeded by the want of adequate resources. They acknowledged the assistance they had received from the Bristol Auxiliary Society, and also from the Corresponding Committees at Bath, Plymouth, &c., and they recommended, as one of the most efficient measures for the support of the Institution, the formation of Auxiliary Societies throughout the kingdom. Their object was not confined to place or party, but contemplated the welfare of all classes, and of all the nations of the earth. No pains had been spared to render the central schools as perfect as possible. They now received 500 boy and 300 girl scholars, and there were 150 waiting for admission. Since the first establishment of the boy's school in 1798, the number admitted was 14,606, and of girls 7,420, total 22,026. A public examination took place at the Central Schools on the 27th of March, and was numerously attended. Of the eight Madagascar youths, stated at the last anniversary to have been placed under the care of the Committee, one had since died. Four had left school to learn the different manufactures to which

they were destined by King Radama, leaving three still in the Society's house. The very great improvement of these youths supplied a striking proof of the facility by which instruction was communicated by the British system. During the last year they had assisted several schools with grants of slates and lessons. A second edition had been printed of the Scripture Lessons in 12mo. An edition in French has since been added, and a large edition was also printed some time ago in Russia. The Committee particularly recommended the formation of district school associations, the most effectual mode of supporting which was the demand, in addition to the aid of the benevolent, of a small weekly sum from each scholar. The schools in the metropolis had been recently visited, and in general were very satisfactorily conducted. These, 57 in number, contained upwards of 9,000 children. The Inverness Education Society was making considerable progress in the Highlands. Besides the model school under Mr. Cameron, there were 35 schools, containing 1,524 scholars. In one district, with a population of 600 persons, and in which a few years ago there were but eight individuals who could read, there were now 240 who could read with ease, and not a family was without its Bible. The progress of education in Ireland was highly gratifying. By the last report of "the Society for promoting the Education of the poor in Ireland," it appeared that the number of their schools was 727, containing 51,637 scholars. Of these schools 17 were formed in jails, and had produced the happiest results. More than 100,000 copies of their cheap and useful publications had been circulated. The London Hibernian Society, patronised 575 schools, in which 53,233 children were educated; 90 other schools were under the Baptist Irish Society, containing 7,000 scholars. The Irish poor eagerly embraced the opportunity of procuring education for their offspring, and the children usually evinced great ardour in the acquisition of knowledge.

The Committee then adverted to the progress of education in foreign parts. The last report of the Society for Elementary Instruction at Paris had not yet reached the Committee, and therefore they were unable to furnish exact particulars of the present number of schools in France. The communications during the past year were of a discouraging tendency. The aid hitherto granted by the Government had not been regularly supplied; and that cause, together with the efforts of individuals hostile to the diffusion of knowledge, had contributed to weaken the hands and depress the spirits of the promoters of education. The sys-

tem of mutual instruction was rapidly advancing in Spain, under the sanction and at the expense of Government. Besides the military school, there were three others at Madrid, and others had been established at many other principal cities and towns. In Italy the system was still enjoyed, notwithstanding the operation of that hostile interference which was adverted to in the last Report. The British system had been introduced into all the Ionian Islands under the sanction of Government. From the vicinity of those islands to Greece, the Committee hoped that at no distant period the system of mutual instruction would be introduced into that land of classic lore. Two Greek lads from Cyprus were now receiving instruction in the Borough Road. In Russia the system was prospering. A model school for 200 boys was lately established at Petersburg, to which the Emperor had given the sum of 7000 rubles per annum. In India the native schools educated above 20,000 children. At Calcutta Miss Cooke had organised 15 schools for girls. By the Benevolent Institution of Calcutta nearly 500 indigent Christian children were educated. After adverting to Ceylon, Malacca, and the Cape of Good Hope, the Report stated, that under the superintendence of the Missionaries in the West India islands, there were upwards of 6,000 children educated. In the United States of America, the cause of education was steadily advancing. The Oneida Indians were receiving instruction under the auspices of the American Baptist Society. In Nova Scotia there was an increasing desire for establishing Lancasterian schools. In Canada, the British and Canadian School Society had been formed, and the measure was sanctioned by the Catholic priests of Montreal. The progress of education in South America must afford heartfelt pleasure to every one concerned in the best interests of mankind. A school had been opened at Monte Video, in the presence of the Captain General and the Corporation of the city. The British system was also introduced into Colombia, under the sanction of the authorities of that state. At Santa Fé a large school had been established, containing 600 scholars; two more were in progress, in addition to about 40 others in the neighbourhood. At Lima a School Society had been formed under the express patronage and direction of the Government, and at its sole expense, by which it was contemplated to spread education throughout the province of Peru. A similar provision was made last year for the province of Chili.

S. Rice, Esq. M. P., — Evans, Esq. M. P., W. Smith, Esq. M. P., W. Whitmore, Esq. M. P., the Rev. H. Townley,

Professor Stapfer, W. Allen, Esq., — Lennard, Esq. M. P., the Rev. S. S. Wilson (of Malta), Joseph Hume, Esq. M. P., and Alderman Key, strongly recommended this admirable Society to public patronage.

MERCHANT SEAMEN'S AUXILIARY BIBLE SOCIETY. The Anniversary was held on May 8th, at the City of London Tavern. Lord Exmouth in the chair.

The Report was read by the Secretary, (Mr. Suter.) It stated, at great length, the progress the Society had made during the last year. A great change had been effected in the manners and morals of sailors, amongst whom the Scriptures had been circulated. Bibles and Testaments were now made part of the furniture of ships, and sailors were thereby instructed in the way of salvation, that they might be prepared, at any sudden call, to meet the face of their Maker. Such a change had been wrought in many sailors, that in their desire to obtain the Scriptures, they had actually purchased them out of their own wages. They were now neither so profane nor profligate as heretofore. In some instances they had declined breaking the Sabbath, though requested by their Captains to do so. A great change had been wrought in the Captains themselves, their commands were often unaccompanied by curses, and one of them had said he endeavoured never to work his men on Sundays, if it could be avoided. Another had acknowledged to the Society's Agent that he was one of the "greatest scamps imaginable," before he received the Scriptures from them. In fact, sailors were now becoming sober, steady men, to whom property might be entrusted with safety, and whose honesty and courage might be equally relied upon.

The number of Bibles sold by the Society last year at Gravesend, amounted to 730, and 79 Testaments; and the number left without payment (many of which have been since paid for) 90 Bibles, and 356 Testaments. The total distribution from the commencement of the Society in 1818, is 7,190 Bibles—9,279 Testaments.

THE LONDON HIBERNIAN SOCIETY met May 10, at Freemasons' Hall. H. R. H. the Duke of Gloucester in the chair.

The Secretary read the Report for the present year. It was of great length, and detailed the various and increased operations of the Society. From this it appeared that the number of schools in Ireland, under the patronage of this Society, are considerably on the increase. They are divided into three classes, as follows:

|                 |                 |
|-----------------|-----------------|
| Day Schools 553 | Scholars 51,889 |
| Sunday Do. 103  | ..... 6,824     |
| Adult Do... 128 | ..... 8,160     |

Total 784 66,873

Of these last nearly nine tenths are Roman Catholics, and of the whole, about five sixths. The increase within the last year, upon the whole, is 13,640 scholars.

The Society also has 22 Readers of the Scriptures, in daily employ, and 8 principal Inspectors in uniform circulation through the scenes of its labours.

The Society also distributes the Scriptures both in English and in Irish. The distribution of last year has been, Testaments, English 11,107 Irish 822 Bibles, Do. 1,015 Do. 100

These making 92,600 Bibles and Testaments since the commencement of the Society, and the Society's funds were, through recent legacies, &c., in a flourishing condition. Instead of being in debt, as formerly, they have £3000. in the hands of their Treasurer.

Lord Lorton, the Rev. J. W. Cunningham, the Hon. C. Shore, Lord Gambier, Dr. Wardlaw, and other able speakers, addressed the assembly; but the greatest impression seems to have been produced by Lieut. Gordon, who was introduced by the Secretary as "a gentleman to whose exertions the Society had been much indebted."

Mr. Gordon said, that his exertions had been greatly overrated by the gentleman who had introduced him to the meeting. He had spent twelve months in Ireland, and in the space of that time had devoted much attention to the affairs and proceedings of the Society, but he had never acted or been considered as an avowed agent; and he now made this statement, because it would show that his testimony, whatever it might be, would at least have the merit of being disinterested. Keeping in mind the difference between a plain detail of facts and a speech, he would state to the meeting the result of his own observations. During his residence in Ireland, he had examined the plan and practice of every benevolent institution in that country, and he had returned with the conviction that the Hibernian Society was more applicable to the state of that country than any other. The first thing that he should observe respecting the Society was, that without any Committee, and without general support in Ireland, it had already extended its operations over 24 counties. The system of the Society with regard to its schoolmasters was particularly worthy of attention; for by quarterly examinations a standard was fixed to judge of the efforts of each individual, and if any schoolmaster was

found to be beneath that standard, his salary was not paid. There was therefore a necessity not only that he should do his duty, but that he should do his duty well. The adult schools established in Ireland broke in on the evening confederations which were so general in that country; and he had no hesitation in saying, that thousands who attended the adult schools were by that employment prevented from attending illegal meetings. The Readers of the Society were found to be of service where it was impossible for ministerial activity to be of any service, and the Inspectors of the Society were men of tried zeal and prudence. Mr. G. then went on to state, as a proof of the eagerness with which the schools were attended, that he had in one instance found a school of only 12 feet square, in which 87 children were educated, 32 of whom could not only read the Testament, but understand what they read. Among the various modes of opposition which had been tried, those who were unfavourable to the Society had in some instances surrounded the Society's school with other schools. In one instance six schools had been set up in the neighbourhood of one of the schools of the Society. The consequence had been, that the number of scholars attending that school had, in the first instance, been reduced from 80 to 10. Still, however, the Society had persevered, and the first quarter's return after the establishment of the six schools had shown, that two of them had been discontinued. Two more had given way by the next quarter, and from the last return it appeared that only one of the rival schools was in existence, and that the master of that was anxious to be engaged in one of the Society's schools.

THE PORT OF LONDON SOCIETY met at the City of London Tavern, on Monday the 12th of May. Lord Gambier presided, supported by the Earl of Rocksavage and R. H. Marten, Esq. The Rev. Mr. Irving commenced with prayer. The Rev. John Innes moved the printing of the Report; Lord Rocksavage seconded the motion. The Rev. Messrs. Irving and J. Clayton, Dr. Andrews, J. Phillips, Esq., Lieut. Gordon, R. N., Alderman Key, and R. H. Marten, spoke on the occasion.

THE NAVAL AND MILITARY BIBLE SOCIETY held its Anniversary Meeting on the 13th of May, at the King's Concert Room, which was exceedingly crowded, and much interest was excited by the proceedings of the day. Viscount Lorton in the chair.

The Annual Sermons of the HOME MISSIONARY SOCIETY, were this year preached at Salters' Hall, on Monday evening, May the 19th, by the Rev. Thomas Adkins, of Southampton, from Jeremiah viii. 21, 22.; and on Tuesday morning, May 20th, at Craven Chapel, by the Rev. Dr. Wardlaw, from 1 Cor. i. 26—29. The attendance was respectable, and the collections were good.

The Annual Meeting of the Society was held at Spa-Fields Chapel, Thomas Walker, Esq. in the chair. The Rev. C. Hyatt gave out a hymn, which a crowded assembly devoutly joined in singing. The Rev. Wm. Roby prayed, and the Rev. F. Moore read the Report. After which the meeting was addressed by the Rev. Messrs. Irving and Henry, Dr. Wardlaw, H. Lacey, Mr. Stuart, of Dublin, T. Golding, Thomas Wilson, Esq., Rev. A. Douglas, J. Irons, W. Salt, Wm. Kilping, Mr. Kemp, Tutor of Cheshunt College; Mr. Miller, of Glasgow; Mr. Miller, Cash Secretary; Rev. E. A. Dunn, Mr. Kirwin, Mr. Snith, of Rotherham, and Mr. Cobbin.

The amount received at the meetings was £260. The Report states, that the Society has now 24 Stations, employs 22 Missionaries, who preach in 189 villages, and have nearly 3000 in their Sunday schools.

*Home Missionary Rooms, May 23, 1823.*

The CONTINENTAL SOCIETY for the diffusion of Religious Knowledge over the Continent of Europe, by native local preachers, established A. D. 1818, held its fifth Annual General Meeting, on Wednesday, May 21, 1823, at the Freemasons' Hall, and it was fully and most respectably attended. The President, Sir Thomas Baring, Bart. M. P. took the Chair, and opened the business of the day with some appropriate remarks. Indisposition, however, compelled him to retire before the conclusion of the meeting, when he was succeeded by General Neville, one of the Vice Presidents of the Society.

A very interesting Report was read by the Secretary, the Rev. Isaac Saunders, A. M. and suitable resolutions, founded on the proceedings of the Institution, were moved and seconded by the Right Hon. Lord Powerscourt, Spencer Percival, Esq. the Right Hon. the Earl of Rocksavage, the Rev. John Townsend, William Wilberforce, Esq. M. P., the Rev. Mark Wilks, the Rev. Edward Irving, Dr. Parker, W. Cunningham, Esq. Sir Claudius Stephen Hunter, Bart. the Rev. A. McNeil, and the Rev. Jabez Bunting. The number of agents employed on the Continent is twenty. The Gospel has been preached by them in

several hundred towns and villages. The expenditure of the last year amounted to £1450. A large number of New Testaments has been distributed. The speeches delivered were very excellent and animating. Great feeling was excited on behalf of the spiritual necessities of the nations on the Continent, and the sum of £62. was collected.

*Homerton Anniversary.*—The friends of the Academy are respectfully invited to the ensuing annual Meeting.

On Wednesday, June 25, at nine o'clock, the ministers educated in that Institution, or favourable to it, will breakfast together at the King's Head Tavern, in the Poultry.

The same day, at twelve at noon, will be held at the King's Head Tavern, the Annual Meeting of the Subscribers and other Friends.

On Wednesday evening, a Sermon will be preached at the Meeting-house, New Broad Street, by the Rev. Thomas Raffles, LL.D., service to begin at half past six.

And on Thursday, June 26, the Examination of the Students will be at the Academy, at Homerton, the chair to be taken at eleven precisely.

The ministers will please to observe, that no circular letters will be sent, this notice of the Anniversary being deemed sufficient.

*Abdon Rooms.*—On the 22d April, a numerous body of the friends of the above Institution met in Moorfields, for the purpose of commemorating the commencement of the building.

The principal room is 57 feet long, and 30 feet wide in the clear, the seats rise one above another, and there is a large platform or orchestra. The Rev. Alexander Fletcher, after a prayer and address, deposited what is called the first stone, with this inscription. "This stone was laid 22d April, 1823, by the Rev. Alexander Fletcher, James Edmeston, Archt." The stone was soon completely covered with silver and with gold, the favourite offerings of the friends present, and about 50 dined afterwards at Baker's Coffee House.

The design was set on foot by the Rev. Alexander Fletcher, than whom no one has been more usefully and honourably active in striking at the root of moral evil, by sacred and religious instruction. One principal end of the above building, is to afford a convenient place for a Sabbath school, it will accommodate 7 or 800 children, and the supporters of education in the neighbourhood have pledged themselves to spare no exertion to fill it, which so populous a neighbour-



hood will doubtless enable them to do. But another end proposed, and one from which much benefit is anticipated, is to form a place of rational amusement for young persons particularly, of higher station and superior education. It is proposed to form, on the evenings of the week, a Lecture-room, for Lectures upon Astronomy, Chemistry, Pneumatics, or any other subject which may offer; and further, the Cecilian Society, the religious character of which affords a guarantee against any thing improper, have agreed to hold their musical meetings and concerts there. It is also presumed, that benevolent Societies generally, will find these rooms much more convenient than any tavern for their periodical meetings.

A building of this description was much wanted, and it is hoped others will be erected in other places. It is ground neutral to all parties, and belonging to no sect, but that of Christianity and Philanthropy.

*A Sacrifice for Conscience Sake.*—In the Supreme Court at Calcutta, on the 7th January, 1822, a representation was made by a Juror to the Chief Judge, on the hardship of the duties of the Court falling upon a limited number of the inhabitants of that city, which his Lordship promised to redress. Soon afterwards, on the Petit Jury being put into the box, the crier of the Court proceeded to administer to them the usual oath; but David Mackay, a person whose religious opinions, we understand, bring him under that denomination of Christians called Independents, refused to take the oath, because contrary to his conscience and his religious belief.

The Honourable Chief Justice informed him, that he (his Lordship) did not sit there to make the law, but to see it duly executed; and he (Mr. Mackay) must conform to the established regulation of the Court.

Mr. Mackay then stated, that he could not comply with the form required. In taking the oath, persons were required to kiss a book which expressly forbade swearing altogether, as he was ready to show, if his Lordship had any doubt on the subject, by referring to the passages in the book itself.

The Hon. Chief Justice reminded him, that as it was not the office of the Judge to make the law, it was quite unnecessary to argue the point; and if he would not conform to those laws under the protection of which he lived, he must take the consequences.

Mr. Mackay.—“Although your Lordship were to hold up Bengal in the one

hand, and the Inquisition in the other, I would not be moved, by hope or fear, to take an oath contrary to my conscience. Although you were to tear me to atoms! I would not swerve from my religious principles. It has been well known for the last four years, that I had an objection to the oath in question. I have no objection whatever to serve on the Jury; but I can on no account take the prescribed oath.”

The Honourable Chief Justice informed him, that if he would not serve according to the regulations of the Court, he must be fined; and he was accordingly fined 200 Rupees, a sum equal to about £25. of English money.

On Thursday, April 24th, the Rev. Wm. Wright, late of the Old College, Homerton, was publicly recognised as pastor of the Independent Church at Witham, Essex, recently under the care of the late Rev. Samuel Newton. The Rev. J. Jennings, of Thaxted, commenced the service with reading the Scriptures and prayer. The Rev. Wm. Walford, of Homerton, stated the nature of a Christian church. W. H. Pattison, Esq. deacon of the church, then related the proceedings which had led to their election of Mr. Wright to the pastoral office amongst them. The Rev. H. W. Gardiner, of Barnstaple, Devon, offered up prayer for a blessing on the union thus ratified. The Rev. R. Alliot, of Nottingham, addressed the pastor from 1 Tim. iv. 16. The Rev. R. Frost, of Dunmow, offered up the general prayer; the Rev. J. Saville, of Colchester, addressed the church and congregation from Dent. i. 38.—“Encourage him.” And the Rev. T. Craig, of Bocking, concluded with prayer.

April 30, Mr. John Thorp, late of Blackburn Academy, was publicly set apart to the pastoral office over the church of Christ assembling at Queen Street Chapel, Chester. Mr. Wilson, of Northwich, introduced the service by reading select portions of Scripture accompanied with prayer; Mr. Turner, of Knutsford, offered up the ordination prayer; Mr. Thorp, of Bristol, delivered to his son an affectionate and impressive charge from 1 Tim. iv. 16; and Mr. Bennett, of Hatherlow, concluded the service with prayer. In the evening, the interesting services of the day were resumed, when Mr. Silvester, of Sandbach, prayed, and Mr. Parsons, of Leeds, addressed an appropriate sermon to the people from 1 Thess. v. 13.

## LITERARY NOTICES, &amp;c.

## WORKS PREPARING FOR THE PRESS.

Mr. J. B. Williams, of Shrewsbury, has been for some time past employing moments of leisure from professional avocations, in selecting and arranging the numerous MSS. in his possession, and within his reach, of the venerable Philip Henry, with a view to a new and greatly enlarged Edition of his Life, by his son Matthew. Mr. Williams is desirous, prior to committing the work to the press, that he may have an opportunity of inspecting every existing document which may at all bear upon the object, and, therefore, solicits, from the holders of such papers, the temporary loan of them—more particularly diaries, and letters in Mr. Philip Henry's hand-writing, under the assurance that, if forwarded to Mr. W. by coach, they shall be most carefully preserved, and returned free of expence.

Memoirs of William Hayley, Esq., the Friend and Biographer of Cowper. Written by Himself. In 2 vols. 4to.

Secret Memoirs of the Sufferings and Captivity of the Royal Family of France, in the Temple; together with an Account of the Flight to Varennes. By the Duchess of Angoulême.

## WORKS RECENTLY PUBLISHED.

The Paramount Importance of communicating the Gospel to the Heathen, considered: A Sermon preached at the Half-yearly Meeting of the Baptist Auxiliary Missionary Society for the Western District; held at Bridgewater, Somerset, April 2, 1823. By J. Baynes, of Wellington.

The Example of Departed Saints, recommended and enforced: A Sermon occasioned by the Death of the late J. Plaisto, Esq., delivered on Sabbath Evening, March 30, 1823, in the Independent Chapel, Chichester. By William Vowles, M. A.

A Letter to the Rev. H. H. Norris, A.M. Perpetual Curate of St. John's Chapel, Hackney, containing Animadversions on his "Respectful Letter to the Earl of Liverpool," on the subject of the Bible Society. By John Paterson, D. D. St. Petersburg.

Memoirs of a Captivity among the Indians of North America, from childhood to the age of nineteen, with Anecdotes descriptive of their Manners and Customs. By John D. Hunter. 8vo. 12s.

## ANSWERS TO CORRESPONDENTS, &amp;c.

COMMUNICATIONS have been received this month from the Rev. Messrs W. Vowles—J. Blackburn—C. N. Davies—H. Thomson—W. Moorhouse—J. Leifchild—J. Bass. Also from J. B. Williams—Gaius—A Sincere Friend—Juvenis—Vitorius Moveator.

The "Contradiction" which we were last month requested to insert, would have appeared, but for the manner in which it was required to be made. We could not undertake to assert—as from ourselves—that which was in direct opposition to our previous information—and no opportunity had presented itself of communicating with the individual from whom we received the statement.

The Communications received two or three months back from C. S. A., though creditable to his talents under all the circumstances of the case, do not quite meet our views.

Philodemus will be aware that the subject to which he has directed our attention is one of considerable delicacy and difficulty. Were it not for this, we should have adopted his communication; it shall not, however, be lost sight of, and if a favourable opportunity should present itself, we shall probably avail ourselves of it. We quite agree with Philodemus, that the state of things to which he refers is an evil, but whether it admits of public animadversion, is a doubtful question.

(To the Editors.)

Penrith, May 6, 1823.

GENTLEMEN,—I beg leave to inform you, that a paragraph in your number for October last, page 534, under the title "Penrith New Chapel," purporting to be extracted from the Third Report of the North Congregational Union, is altogether a fabrication, no such paragraph being to be found in the report to which it refers.

I am Sir, your obedient servant,

HENRY THOMSON,

Minister of the Old Protestant Dissenting Congregation, Penrith.

In our Literary Announcements of last month, there appeared the titles of two or three works, which in the hurry of the last days of the month escaped the Editor's eye. However extensively works of mere fiction may be read, and however highly some of them may rank in the literature of the day, we certainly do not feel inclined to sanction them either directly or indirectly.

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**London Christian Instructor,**  
OR  
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No. 67.]

JULY, 1823.

[Vol. VI.]

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MEMOIR OF THE LATE REV. MAURICE PHILLIPS,  
OF HARPENDEN, HERTS.

It is worthy of remark, that several of the most distinguished ornaments of the Christian church, have been the offspring of religious parents. Such, in early times, were Origen, Augustine, and many others, who enjoyed the parental discipline of those who lived in the fear of God. Such also were Matthew Henry, Watts, and Doddridge, together with a number of learned and useful men of the last century, "whose praise is in all the churches." The pious care, and the prayers of the righteous, for the spiritual interests of those whom God has given them, are seldom in vain. Being solicitous, by early instruction, and the example of a holy life, to train up their children "in the way they should go," they have generally witnessed the fulfilment of the promise, in finding that the objects of their care and affection did not "depart from it." Of this description were the ancestors of Mr. Phillips. His grand-father, after whom he was named, was long an honourable member of one of the largest Dissenting churches in South Wales. His father was also a consistent member of the same society upwards of sixty-four years, and died a witness to the truth and excellence of evangelical religion.

Mr. Phillips was born in the parish of Llangan, in the county of Carmarthen, January 1767. He was sent to school when very young, and began to learn the

Assembly's Shorter Catechism as soon as he was able to read. This he did with great assiduity, until he had committed the whole to memory, both in Welsh and English. He was also early accustomed to attend public worship with his parents at the Independent meeting, Henllan Amgoed, where they sat under the ministry of the late Rev. Richard Morgan. There he was publicly catechised every Lord's-day, according to the long established custom of the church, which has ever been celebrated for its attention to the instruction of youth. His catechist was Mr. John David, of Carvan, for whom Mr. Phillips entertained an affectionate regard to the close of his life. The good old man is still living, and has furnished the writer with several particulars respecting the early life of his catechumen. He represents him as having been carefully brought up by his pious father, Mr. Joseph Phillips, "in the doctrine and admonition of the Lord." He did not, however, discover any particular marks of seriousness, until about the fourteenth year of his age, when his mother died of typhus fever. In addition to this affliction, he caught the fever himself, and was brought to the very brink of the grave. In this state, the serious reflections which broke in upon his mind, enforced by the near prospect of eternity, were blessed to his conversion. He was convinced of the evil of sin,

and the necessity of personal religion, so that he now attended with increasing diligence to the appointed means of salvation. In the following year, therefore, he became a member of the church at Henllan, esteeming it his duty and privilege to make an open profession of his obedience to Christ. In doing this, he was actuated by the best principles, and the purest of motives; so that he remained steady and consistent in his deportment, enjoying the good opinion of all who knew him.

His father was in business, and intended that his son should follow the same occupation with himself, and in which he had now been employed for some time. This, however, was not congenial with the habits and wishes of Mr. Phillips. He felt a strong desire to devote himself to the Christian ministry, and to enter upon a course of preparatory study. With this his father very readily and tenderly complied. He was therefore placed, in October 1784, under the tuition of his pastor, by whom he was well grounded in the elements of the Latin and Greek languages. Other branches of classical learning also received some attention; and under the direction of Mr. Morgan, he read a few books on the subject of divinity.

After spending two years under the instruction of his pastor, Mr. Phillips entered the Dissenting Academy at Oswestry, in September 1786. Here, under the tuition of the late Dr. Edward Williams, he pursued the study of the Latin and Greek classics, learnt Hebrew, and attended to geography and astronomy. The students next went through a system of logic, rhetoric, and natural philosophy. They then read a compendium of ecclesiastical history, Godwin's Jewish Antiquities, Mark's Medulla, and part of Doddridge's

Lectures. These were followed by critical lectures on the Greek Testament; and during the latter part of their course of study, they were employed at different times, in the composition of skeletons and sermons. Among other means of improvement, the students at Oswestry had regular meetings for conversation, which were often attended by the tutor. At one time they went over the Apostle's Creed, clause after clause, and spent a part of the time, assigned to each meeting, in conversing on experimental religion. The Rev. John Roberts, of Llanbrynmair, observes, that he was "highly in favour with the tutor, and also with Mrs. Williams." When this gentleman first went to the academy, Mr. Phillips was sub-tutor.

In May, 1790, Mr. Phillips went to Brigstock, in Northamptonshire, having been recommended to the congregation there, as "a young man of more solidity than show, possessing a mind strongly bent on reading and improvement." In this situation he continued about six years, diligently pursuing the work to which he had devoted himself. On one part of the Lord's-day, he preached at Weldon, in connexion with Brigstock; and once a month he delivered an evening lecture at Corby. Both these places were four miles from his residence. The meeting houses at Weldon and Brigstock being in a very dilapidated state, and the number of hearers increasing, a new place of worship was erected at Weldon during the continuance of his labours there, and another at Brigstock immediately after his removal. "His blameless life and Christian temper," says the Rev. Robert Pickering, who succeeded him in this situation, "much endeared him to the people who attended on his ministry; and he was held in high estimation by many who never heard him. His

public and private labours, under the blessing of God, were rendered not only acceptable, but very useful to many. He was the honoured instrument of turning many "from darkness to light, and from the power of Satan to God." Several who were added to the church after his departure, owned him as their spiritual father."

While at Brigstock, Mr. Phillips was very attentive to the younger members of his congregation. These he would request to meet him frequently in his study, when he conversed with them about their spiritual interests. His method was, to propose to them some important questions on the leading doctrines of the Gospel; and then, according to their answers, gave them suitable instruction. Many expressed the real pleasure they found in these religious exercises. "His kind and affectionate visits to the poor and afflicted," says Mr. Pickering, "were rendered very beneficial. One pleasing instance is worthy of being recorded. A young woman had resided for a little time at Leicester, and having heard the late Rev. Mr. Robinson, her mind became deeply impressed with a sense of religion. Indisposition compelled her to return to Brigstock, her native village. At her request, Mr. Phillips went several times to converse with her, when it pleased God, in his sovereign mercy, to bless his visits to the conversion of her aged parents and two sisters. The whole family became his regular hearers, though, prior to this, they had never entered a Dissenting place of worship. These poor, but worthy people, showed by their holy and consistent walk, that they had not received the grace of God in vain."

This interesting scene of his labours, and the general state of religion while Mr. Phillips remained here, will be best described

in his own words. Writing to Dr. Williams, he gives the following account:—"The prospect here is very promising in regard to usefulness. The congregation at Brigstock, on the Sabbath afternoon and evening, consists of between two and three hundred people; that at Weldon is something less numerous, though the new place, (which has no galleries,) is generally full. There is another town, within less than two miles of Weldon, where I preach once a month, on the Sabbath evening. The inhabitants are numerous, and disposed to hear; so that the meeting, which is as large as either of the other two, is always well filled. The constant hearers belonging to each congregation, dwell upon the spot, which makes the attendance more regular. There are also a few who come from neighbouring villages. In these three places there is no other Dissenting interest. There are, indeed, a few persons who meet in a private house at Brigstock, who have conceived a dislike to my preaching; but they have wrought no wonders in the earth. The person who preaches to them has gained no new ground, nor is he likely to gain any; and some who went after him at first, have returned. He is a miller, who resides in the neighbourhood. He tells the few who attend him, that Christ has done every thing for them; talks about the privileges that belong to them, as good folks; and they sit under his shadow with great delight, sometimes awake, and sometimes asleep. Here we have no opposition from church people worth speaking of. Since my coming, prejudice has been considerably diminished, and the established clergy have not much influence. The people have an idea that they are at liberty to hear where they please. Hence, at Corby, we have the church singers

at our meeting, and at Weldon, I preach an annual sermon for what is called a Friendly Society, whose members, except two or three, are church people. It is the practice of ministers in these parts to preach a new year's sermon to young people, when they collect among themselves a sum of money, as a present for the minister, which amongst us, amounts to four or five pounds every year. The situation requires less salary than more public and genteel places; and as it respects a prospect of usefulness, I prefer it to any other that I know. The cast of the people is so far altered, that they will bear, without offence, a close, alarming, and pointed address,—a mode of preaching by far the most useful in its tendency; and we are surrounded by many congregations, at no great distance, with which we maintain a Christian intercourse, so that a minister may exchange services with his brethren as often as he finds it convenient."

In December, 1794, Dr. Williams was solicited to undertake the superintendence of the Independent College at Rotherham; and on accepting the invitation of the committee in the following year, was anxious to have Mr. Phillips engaged as his colleague. He therefore wrote in June, 1795, to know his mind on the subject. "I have always thought," said he, "that your present situation was but preparatory to another, and that Providence would, at some time, place you in a sphere of usefulness more congenial with the prevailing turn of your mind. In the course of last summer, application was made to me for information, when I mentioned you to my correspondent, as not immoveable, and one whom I considered suitable for a second tutor. I hope you will open your mind freely on the subject, and with as little reserve as possible." In re-

ply to this, it appears, that Mr. Phillips expressed no inclination to remove, as the Doctor says, in a letter of more than two months later date, "The committee have been requested, according to your wish, to make all the inquiry in their power for a suitable tutor, and are now engaged in that business." Speaking, however, of the Rev. Mr. Brewer, who then resided at Sheffield, and was about to succeed the Doctor at Birmingham, it was added, "He gives very little reason to expect, that the committee *can* succeed; and, therefore, it is probable they will be under the *necessity* of troubling you with an application, which, I hope, will be deemed a sufficient apology to yourself and your people, if it should be so." The event appears to have proved as Mr. Brewer expected, so that Dr. Williams was authorized to make an official application to Mr. Phillips.

In his correspondence with Dr. Williams relative to a successor at Brigstock, a passage occurs in one of his letters, which deserves to be here recorded, as showing how truly concerned he was for his people; and as being not less honourable to their piety and intelligence, than to his own character: "If some proper person do not come, and accept the pastoral charge, it will not be in my power to remove, for I have assured our people, again and again, that I will not, nor dare I, permit the seed, which I have sown with so much pains, to be picked up by birds of the air, and thus come to nothing. An incoherent preacher, a man of little or no application to study, will not do here. He will be a useless animal, the people will despise him, and the ministers around will have no connexion with him. Sometimes, when I think of leaving, I am almost wretched through fear of taking a wrong step, the conse-

quences of which I am not able to foresee. I have the clearest conviction, that I would not remove on any other principle than that of obedience to the will of God; and if it be not his will, I most sincerely wish that some-

thing, in the course of Providence, may effectually block up my way. To leave this retired situation, and many affectionate friends, will be a heavy trial."

(To be continued.)

## ORIGINAL ESSAYS, COMMUNICATIONS, &c.

### THE BRITISH MUSEUM.

I NEVER enter this national repository without a deep feeling, which I should find it extremely difficult to define. I some time since adverted to this in a paper,\* which was intended to have been followed up by a series, connected with the same general subject; but when I sat down to realise my plan, it so happened, whether from incapacity or indolence I cannot tell, that I was never in the writing vein. I have no intention of pursuing that topic; but I advert to the fact, in reference to the present paper, as a clue to certain sentiments and expressions which it *may* contain.—I use a doubtful phrase, because, as I have no definite arrangement in view, my thoughts may chance to marshal themselves—as they are at times rather apt to do—in a somewhat desultory way.

—It is impossible to find one's-self in presence of the genius of antiquity, without strong emotion. No man, I would fain believe, can contemplate the *mind* of far-off ages, visibly stamp on the wonders which surround him here, without a sensation of awe, as well as of admiration. In this court and vestibule, and in yonder ranges, are fragments which carry the intellect back to times when the Pharaohs swayed the sceptre of Egypt—to that precise period when the great Primæval Tradi-

tions had merged in the inventions of men, and a system of mysteries and symbols, with all that

—crew, who, under names of old renown, Osiris, Isis, Orus, and their train, With monstrous shapes, and sorceries abused

Fanatic Egypt and her priests, to seek Their wandering gods, disguised in brutish forms, Rather than human.

Here lie scattered the wrecks of those works of art which, at a period scarcely discernible in the distance of ages, adorned the palaces of the Egyptian kings, and the temples of their divinities. It would afford matter of curious discussion to investigate the reasons why, amid finished workmanship and exuberant invention, we can trace so little of the higher principles of imitation and adjustment. In their figures we may observe a general knowledge of proportion, none whatever of the laws of muscular action. The features of the countenance are frequently wrought out with considerable skill, but the expression of varying emotion, seems never to have occurred to the artist as an object to be attained. Labour and vague resemblance appear to have been the sole ideas which the Egyptian sculptor connected with his task; and he carried them resolutely through the most repelling enterprizes. However intractable the material, he fearlessly encountered it; he patiently worked down the hardest granite to the required shape, and when

\* "Nature and Art."

years of unwearied application had produced the desired effect, he turned to some equally unimpressible mass, with the same prospect before him of protracted exertion and unvarying results. Perhaps this peculiarity in the choice of his material, may assist in accounting both for the simplicity and the finish of his workmanship. The flexibility of muscle and the variation of surface, in the human body, could scarcely admit of adequate representation with so hard a texture as its medium. Marble will allow a freedom to the hand, which the granites of Thebes deny, and the powers of Phidias himself would have failed in communicating to the latter, that unrivalled pliability to which he modelled the first. It is not, however, meant to assign any thing more than a limited influence to this circumstance; the inferiority of the Egyptian artists is evident throughout the whole range of their professional exertions; the outline and the painting of their pictures, is as rude and inexpressive as their sculpture, and while we may trace in their statuary and their architecture, the naked elements of Grecian grandeur, we shall look in vain for the slightest hint of that pathos with which the latter was blended.

The architecture, indeed, of Egypt, was of a higher and more interesting character than its sculpture. Its varieties, both in design and combination are boundless. The artist revelled in the luxuriance of his imagination, and set no limit to the magnificence of his inventions. The hundred gates of Thebes seem to be removed out of the range of fiction, by the colossal grandeur, and the interminable perspective, of its massive and widely spread remains. The ornamental details of the structures of Memphis and the Memnonium, furnished the rich materials whence the Greeks se-

lected the elements of Achaean art, and, with exquisite discrimination and unerring taste, restrained the wild profusion of genius within the boundaries of faultless system and scientific rule. But specimens of Egyptian structure are too unweildy for exportation, and the huge fragments which surround us here are chiefly from a different class. This gigantic bust, with its mild and gentle aspect,—what changes has it not witnessed during the thousands of years which have passed since it was first set up amid the palaces and temples of the Thebaid. The Pharaohs—Shishak—Cambyses—Alexander—the Ptolemies—the Romans—Amrou and his Saracens—Saladin and the Crusaders—the Mamalukes—all the dynasties, the wars, the civil and domestic tragedies, the pride, the pomp, the misery, which connect themselves with these names, have passed away beneath the tranquil and complacent regard of this benignant countenance. Perhaps the Israelites assisted in its elevation—Sesostris may have reviewed his armies before its seat, and his harnessed monarchs may have drawn his car to the shrine which it adorned—Julius may have paused in admiration of its giant bulk—and the eye of Khaled glanced in contempt and indignation on a relic of idolatry.

These repositories of the dead, dark and funereal in their hue, have passed through strange vicissitudes, from the period when they enclosed the mortal remains of some high chieftain, to that in which one of them was made the ornament of a Turkish Mosque, and the other became a public cistern in Cairo, and the Sarcophagus—the devourer of the dead,—obtained the inappropriate distinction of the *Love's Fount*. It were tedious to reckon up these various remnants of laborious art, the uncouth deities,



and the enormous fragments of colossal limbs which surround us; but it is impossible to turn away from this impressive scene without one painful comment. All these evidences and illustrations of antique magnificence, bear the deep and indelible brand of BIGOTRY and SLAVERY. The stupendous colonnades, the statues of giant-bulk, the Cyclopean masonry of the Egyptian structures, were wrought and raised by the wretched victims of tyranny and superstition. The priests of Isis or Osiris, obtained from the fears of their votaries, either pecuniary or manual aid, while the despot urged forward the completion of his gorgeous edifices, by the scourge or the sword. The apparent work of enchantment—the structures which the fantastic excursions of an oriental imagination, may have fabled to spring up at the bidding of some African magician, were the slow elaborations of a feeble and miserable race, among whom the light of a brighter dispensation, and the blessings of a higher civilization, had been, partially at least, revealed during the sojourning of the sons of Israel. But their eyes were sealed, their hearts were darkened, and they preferred the iron bondage of a tyrant king and an oppressive hierarchy, to the superior knowledge, and the ultimate liberation, of the descendants of Abraham.

But we must quit this apartment with all the spirit-stirring recollections which it awakens, for yonder hall and vestibule, where the genius of ancient Greece yet lives and breathes in those forms of unrivalled grandeur, beauty, and truth. This noble work by which I stand, came forth from the block beneath the eye and hand of that very Phidias whose name is the representative of all that is glorious and consummate in art—these friezes, and metopes, and

capitals, once formed part of the unequalled structures of Ictinus—and these mere shreds and hints of what were once the types of heroes, nymphs, and demigods, with the surrounding shafts, bases, altars, and relievos, attest the skill of men claiming a scarcely inferior admiration. When we contemplate those recumbent figures, we are at a loss to comprehend the intellectual and manual power by which the form and attitude of nature seems to have been moulded rather than chiseled. So perfect is their repose, and with such simple fidelity is the character of existence expressed, that the living form itself might be supposed to have been consigned, by some instantaneous process, to everlasting marble. Examine the folds of this redundant drapery, accommodating itself to the varied attitudes of these majestic females, and they will appear more like the play of the artist, freely working with his hand the pliant substance of his clay model, than the severe, laborious work of the mallet and chisel. Yon groupes of moving figures engaged in the procession of the Panathenæa,—those marvellous representations of the battles of the Centaurs—those horses' heads, worthy to precede the car of Hyperion—in short, the most brilliant examples of inventive genius and executive skill, every where meet the eye and fill the mind.

One feeling, however, intrudes itself even in the presence of this magnificence of genius, and it weighs upon the mind with intense oppression. All these wonders were created under the influence of IDOLATRY, and these glorious inventions were realised by the slaves of demoralizing superstitions. Political liberty was possessed by the Athenians, even to licentiousness; but their perverted worship held them in degrading bondage. Not all the

exquisite decorations of the mythology of Greece, not the kindling fancy of her bards, nor the glowing creations of her artists, though instinct with beauty, splendor, life, can hide the deformity of a system essentially and incurably corrupt. Cruelty and sensuality defiled her temples; avarice and ambition dictated the oracles of her priests; fanaticism and intolerance possessed and inflamed her communities. When such are the associations connected with the noblest efforts of human intellect, we may well take refuge in a higher wisdom and an infinite benevolence, from the dark and dangerous aberrations of our own counsels—we may joyfully take up a song of thanksgiving to our God and Saviour, who has rescued us from Egyptian slavery, and from the destructive wanderings of the accomplished Greek.

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THE DUTY OF ESTEEMING OTHERS BETTER THAN OUR- SELVES.

THE morality of the New Testament is as sublime as its doctrines. The one rises as far above the level or the tendency of our grovelling dispositions, as the other above the comprehension of our feeble reason. The heathen moralists could no more teach the former in all its purity and elevation, than their philosophers could discover the latter. It is scarcely more offensive to the pride of intellect to be told, that in the unity of the Divine Essence, there are three persons,—that the Father, the Son, and the Spirit, are each of them God; than it is to the pride of selfishness and fancied superiority to be required to look, “not on our own things, but on the things of others;” “in lowliness of mind, for each to esteem others better than themselves.” Phil. ii. 3. What! cries the enlightened sagacious philosopher, can I

justly be expected to esteem better than myself that dull mechanic, who, without advancing a single step in the paths of knowledge, or ever forming a single original idea, eternally perambulates the beaten track, the well trodden circle of his rules and practice? What! demands the self-complacent poet, soaring to the skies on the wings of imagination, and rivalling, nay, as he thinks, exceeding, the beauty of the universe by the creations of his genius, can it be right in me to esteem better than myself, that plodding husbandman, who never once felt the inspiration of the muse, or the genuine impression of the Elysian scenes of nature? What! asks (and that with greater indignation and disdain than either of the former), the boasting Pharisee, the man of exact and specious social virtue, and religious observance, would it not be a gross offence against truth and reality, for me to esteem that *publican*, that egregious sinner, as better than myself? Hence, the enemies of the Gospel have repeatedly cavilled at this precept: they have affected to glory over it, as unreasonable in theory, and impracticable in real life. It is easy (or rather it is impossible,) to conceive with what contempt a Gibbon or a Hume, placing self-estimation, alias pride, among the virtues, must have contemplated such exhortations as these: and it is to be feared, that too many professing Christians pay no more regard to this injunction, than if it were not found in the Bible; and that others consider it a kind of bold hyperbole, containing very little meaning, and applicable in very few cases. No wonder that it is so lamentably disregarded. It is directly opposed to two of the most powerful principles of our fallen nature, selfishness and pride. It is easy, however, to prove, that the objections

of infidels against this requisition are groundless, and their glorying vain : that it is not only reasonable and practicable, but divinely excellent, and that the spirit which it breathes must be cultivated by all who would so humble themselves, as that they may afterwards be exalted.

It is certain that some are better than others, and may know that they are so. It is readily granted also, that it is the duty of every man to form correct ideas of his own character and state ; to view *these*, as well as other things, in the light of truth and reality. How then, it may be asked, is it possible for him who is evidently superior to others, and bound to estimate himself according to what he really is, to esteem those who are obviously inferior to him, better than himself?

Perhaps, it may be said, that the esteem here required, is rather practical than theoretic, that in order to manifest it, there is no necessity to investigate and determine the question, whether others really excel us or not ; but that whatever may be our possessions, attainments, or stations, we should study a modest, unassuming, disposition and deportment ; treat others with all proper deference and respect ; mortify every thing like vain-glory, and, as far as duty will permit, be ready to yield to others, and give them the most honourable place ; or, as the apostle elsewhere expresses it, we are to " be kindly affectioned one to another, in honour preferring one another. He who is greatest amongst the disciples of Jesus Christ, is to make himself the servant of all. Matt, xx. 26, 27. And, hence, in the verses which follow, that which we are illustrating, we are required to " look not every man on his own things, but every man also on the things of others ;" and then to let " this mind be in us which was also in

Christ Jesus." Though he was infinitely superior to men, and well knew his superiority, yet how did he humble himself, what sacrifices did he make for their benefit ? how did he resign his honours, his rights, that they might be exalted ? Ver. 6. " Who being in the form of God, thought it not robbery to be equal with God. But made himself of no reputation, and took on him the form of a servant." In imitation of him, we are to be ready to make sacrifices for the benefit of others, and thus practically, in lowliness of mind, to esteem others better than ourselves.

It may be observed, too, that this precept was given to a society of professing Christians, all of whom, in the judgment of charity, were possessed of true moral excellence. If we could answer them on no other ground, this consideration alone would enable us to repel some of the principal objections which may be urged against the Apostle's exhortation. How, it may be said, can the man of amiable dispositions account the churl—how can he who is eminent for his morality, reckon the profligate—and how the exemplary Christian esteem the blasphemer—better than himself ? The Apostle did not suppose that there were any profligates or blasphemers among those to whom he addressed the words which we are considering ; but that they were all enlightened and sanctified by the Spirit of God.

We might answer or avoid these objections on another ground. The verse may perhaps contain a general precept, capable of a very extensive application ; and the Apostle did not think it necessary to specify its exceptions, because men are far too anxious to find, too prone to urge them. The far greater part of men, if they judge impartially, will find multitudes who are superior to them in many

respects. This precept then requires us to be quick in discerning, and impartial and generous in acknowledging, the superiority of all who really excel us; to contemplate the gifts and graces of others with pleasure; never to claim respect to which we are not entitled, or to affect excellences which we do not possess; never to attempt to darken others, that we ourselves may shine, or to rejoice in their fall, because it gives us an opportunity of rising; to be on our guard against envy in all its forms, and to cultivate that benevolence which rejoiceth not in iniquity, but rejoiceth in the truth. Farther, if we judge impartially, we shall find but few persons who do not surpass us in something which is valuable; and, if we act in the spirit of this precept, we shall be always ready to esteem them better than ourselves in every thing in which they excel us, and so to give "honour to whom honour is due." But I apprehend, that none of these observations exhaust, or even reach, the full meaning of the precept. Perhaps those which follow may.

Every man knows, or at least may know, more of his own infirmities and secret sins, than he can know of those of others. We can observe only a part of the outward conduct of our fellow men. We are ignorant of their secret actions, of their motives, and the frames and workings of their mind. We are better acquainted then, or ought to be better acquainted, with our own weaknesses, and infirmities, and deficiencies, with our insensibility of mind, and hardness of heart, with our vain thoughts and wicked imaginations, than with the follies and vain thoughts, &c. of any other man. It is true, that we may "judge of the tree by its fruits," that, "as in water face answereth to face, so the heart of man to man." And, therefore, we

may infer, that the hearts of others are as vain, and as foolish, and wicked as our own. But still we cannot be certain that this is the case. There is a possibility that they may have been better than we in this respect; and it is our duty, in the exercise of that charity, which hopeth and believeth all things, to hope that this may have been the case. Add to this, that our own imperfections and sins should more deeply impress our mind than those of others can; and the deeper the impression which they make on our hearts, the more they will dispose us to think, that others may not have been so bad as we, and that, therefore, we ought to esteem them better than ourselves. As, therefore, it regards secret faults, the motives, the workings of the mind, every man can *prove* more evil against himself than he can against others. In their case, he has only the evidence of inference, of probability; in his own, that of consciousness, of certainty.

Again, it is the duty of every man to keep his eye fixed on his own deficiencies and sins, but on the excellences of others, and the reason of this is evident. It is obviously incumbent on us to be most on our guard where we are exposed to the greatest peril. Now, we are infinitely more in danger of thinking too highly of ourselves, and too meanly of others, of being too charitable to ourselves, and too severe to others, than of the contrary. We are required to lay aside every weight, and the sin which most easily besets us. A disposition to form extravagant conceptions of our own merit, and disparaging ideas of others, at least, whenever they become our competitors in honour, (and this is the case which the Apostle had particularly in view,) is a weight which incumbers, a sin which easily besets us all, as

partakers of human nature. How then is this weight to be laid aside, how is this sin to be mortified? One way, and perhaps the best which can be pointed out, is to keep our eye fixed on our own deficiencies and sins, and on the attainments, the excellences of others. But, if we do so, we shall most certainly be led, "in lowliness of mind, to esteem others better than ourselves."

Lastly, we are required to be strict, and even severe, in judging ourselves, but candid and charitable in judging others. That this is the case, is evident from numerous passages of the word of God. How frequently and solemnly are we cautioned against self-deception, against forming too high an opinion of ourselves, against being too easily satisfied with evidences of the goodness of our character, and the safety of our state; and assured that here we are exposed to great danger. How expressly are we commanded not to judge others, lest we be judged and condemned! And the propriety of all this is obvious. We have to answer for ourselves, and not for others. "Every man must bear his own burden," when he stands before the tribunal of his Maker, and not the burden of others. We are to repent of our own sins, and not of the sins of others. We can correct ourselves when we are unable to correct others. The consequences of a mistake in our own case, will be much more serious than in the case of others. It is evidently right, then, that we should be rigidly severe in judging ourselves, and candid in judging others; but, if we are so, we shall certainly be induced, in lowliness of mind, to esteem others better than ourselves. Hence the most eminent saints, alive to their own deficiencies, deeply sensible of their own sins, especially of their remaining depravity, have, with the

greatest sincerity, applied to themselves the language of the Apostle Paul, "Less than the least of all saints."—"the chief of sinners." This has been with them, not the language of formality, of affected piety, and of pride, assuming the garb of humility that it might more successfully angle for praise, but of penitence, of holy revenge, of humiliation respecting themselves, and hope respecting others.

How much more honourable is it to the religion of Jesus, that some of the most plausible objections its adversaries have been able to bring against it, have been founded on its requiring, as they have thought, too much virtue, an excess of goodness, an extravagance of disinterestedness and benevolence. How different is it from those religions, which sanction impurity, pride, and injustice! But let us remember, that it does something more for those who embrace it than to form their characters, important as this is. It reveals a Redeemer, who is mighty to save, an atonement by which sin may be forgiven, a righteousness by which the sinner is made just, and it is at the foot of the cross that we best learn the morality of the Gospel, that we most easily imbibe his spirit, who is meek and lowly in heart, and thus find rest to our souls.

ON ELOQUENCE.

It was proposed to consider this subject in a *second* view;—as connected with the *habits, feelings, and prejudices* of an auditory. It is obvious, that every appeal which may be made without due reference to the personalities of those to whom it is directed, must be altogether inefficient. The worthy Jesuit who preached in Latin to the inhabitants of Siam, was little more absurd than would be a speaker, who, though using the same language with his hearers,

should address them in a strain of sentiment, either above their apprehension, or in violent and unqualified counteraction of their general habits of thinking and acting. The truths which St. Paul announced, with apostolic fidelity and consummate eloquence, both to the Jews and the Greeks, were not delivered in the same manner to races of such opposite national character. He varied his discourse to each, and to each he employed, with surpassing skill and admirable adaptation, that class and order of argument which was the most likely to secure for him a favourable hearing. When he stood before the corrupt council of the Jewish Hierarchy, he did not disdain to avail himself of the jealousies and dissensions which existed between the Pharisees and the Sadducees. When he had to enforce unpalatable truths, he never neglected any previous or collateral opening for obtaining attention by the introduction of points, suited to the circumstances and gratifying to the feelings of those who surrounded him. His appeal to the fanatical multitude, which "went about to kill him," for a supposed profanation of the temple by the introduction of Greeks, was prefaced by the vindication of his pure birth, and his high national education. His courteous address to Agrippa;—his glorious assertion of the spirituality of the divine nature, and of the resurrection of the dead—are all cases in point. He never garbled or kept back the grand peculiarities of his exalted ministry; but made way for them, by employing every engine of influence, and by seeking an entrance at every avenue. He would have disdained, as every sincere Christian would disdain, the slightest admixture of artifice, the most distant approach to temporizing; but he had a master-knowledge of the human heart, he was familiar with

its weaknesses and its perversities, and he assailed it with all the resources of his accomplished mind, and all the honest adaptations of his admirable discretion. He himself broadly states, while he carefully guards from abuse, this important principle. *Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak, became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some.*

The two great orators of profane antiquity, afford brilliant illustrations of this principle: They carried it, indeed, to an excess which the high-minded servant of God could never descend to use. He was observant of prejudices and passions, that he might employ them in their own destruction or melioration. *They*, that they might sway to their purpose, the impulses of the multitude. I am not disputing the honourable ends to which Cicero and Demosthenes usually directed their efforts; but pointing out the essential difference between the means and aims of a secular orator, and those of the ambassador of heaven. High and admirable as may be the objects of the former, he will not hesitate to avail himself of the popular irritability, as a part of the tools and mechanism with which he works, and in proportion to the skill and power with which he directs the general agitation, he has praise of men. But the latter has in view a more distant and permanent interest, and, knowing, that the passions of men are at variance with their eternal felicity, he becomes an investigator of human character, that he

may enlighten his fellow mortals, as to the sources of true and lasting elevation and enjoyment.

In this there is nothing of artifice or compromise; it involves no sacrifice of principle, or concession to sinful infirmity, but it searches out the causes of human failure in their secret recesses; it pays a wise regard to circumstances, and obtains, by gentle approaches, a favourable hearing, where an abrupt and violent assault would provoke a fierce struggle, and a protracted resistance.

Let a preacher address some congregations with the lofty eloquence of a Bossuet, and he will find that their mental *habits* have rendered them inaccessible to his modes of address; but let him adopt the simple, though equally eloquent and energetic style of the admirable Whitfield, and he will find every heart dissolved, and every mind awake to the importance of his instructions.

Let a preacher, with an indiscreet and unnecessary abruptness, take up a mode of appeal which shall outrage or counteract the feelings of his audience, and he will find that he has raised a barrier against his own usefulness. Even if those feelings be of an injurious kind, a mild and judicious expostulation will frequently effect more than clamorous remonstrance, and if it be ultimately expedient to use more vehement rebuke, it will fall with deeper impression, where gentler methods have been first employed in vain.

If it be the task of a preacher to encounter *prejudices*—the most common and the most discouraging of all ministerial labours—nothing can require a more temperate and judicious system of management, nothing a more close and minute research. On the one hand it is indispensable that error be steadily encountered; on the other, this species of error is peculiarly difficult of access. Hence

the necessity for mingled caution and firmness;—

—Hence, too, as a general inference. 1st. The necessity for self-examination, as the key to the knowledge of general character, and of our own ability to do good to others. 2. The necessity for wisdom from above, that we may be kept from ambition and self-seeking, and enabled diligently and successfully to pursue right ends by right means.

On glancing over the contents of this paper, I see that I have, to a certain extent, lost sight of the intention with which I sat down to write it. I had proposed to myself, rather a philosophical disquisition, than a string of practical illustrations. Man, whatever may be the elements of his moral and intellectual constitution, is, *de facto*, made up of prejudices, impulses, and habits, and I had sketched out in my own mind an essay on the influence which these must have, and, within due limits, ought to have, on the theory and practice of public and personal appeal. I have taken up too much space in my exordium, to allow of entering at this time on the main subject; and, perhaps, after all, the present, if not the more interesting, may be the more profitable view of the subject.

O Δίνα.

LEIGHTON AND LAUD.

(To the Editors.)

I HAVE read with satisfaction the merited exposure and censure of Mr. D'Israeli's attack on Field's Bible, signed B. in the Cong. Mag. for February and April; and also the overwhelming retort by CRITO, on Mr. D'I. in the number for May. The mode of treatment adopted by your respected correspondents, will compel editors and critics of a certain order, to be less confident in their assumptions, and more impartial in their statements.

With the desire of promoting these results, the notice of your readers is now directed to the edition of Bishop Burnet's History of his own Time, just emitted from the Clarendon Press, in 6 vols, 8vo. The first volume contains, in p. 228, a note relating to "Dr. LEIGHTON, who had in Archbishop Laud's time writ Zion's Plea against the Prelates." The note says, "in his book, which was dedicated to the Parliament, he incited the members of it to KILL ALL THE BISHOPS, AND TO SMITE THEM UNDER THE FIFTH RIB."

This is one of those notes which the writer, who signs M. J. R., describes in p. xxv. of his Preface to the edition, as inclosed within a parenthesis—and which were selected and appended to the text, whilst the press was going on in the course of last year. Not having the opportunity to judge of their general tenor, I must on this occasion be considered free from imputing an improper design to the editor, whose candour and regard to truth are evinced in what he remarks of Charles I., and Cromwell, towards the end of the Preface. He, indeed, is not the author of the tremendous accusation against Dr. Alexander Leighton, which I have discovered to belong to old Fuller. See his Church History, b. xi. p. 136, fo. 1655.

I do not recollect to have seen any detailed account of Leighton's trial for writing the work in question, but the work itself is now extremely scarce. A good copy of it is in my possession, and it can be safely affirmed that the writer's views went to no such extremity as that charged. His language is, indeed, with great cogency of argument, occasionally boldly figurative; but, all circumstances considered, not more so than the pressure of the time demanded. He therefore must be

a wilful perverter, or something worse, who deliberately puts a construction on the author's intention like that in the note before us. Innumerable are the passages in publications of those whom High Church esteems orthodox, which may equally admit of a similar construction; and if it were true that Leighton intended what is so unfairly alleged, it would be no more than petitioning the legislature to inflict that punishment which a just retribution demands on *principes et participes criminum*.

To so obnoxious an extreme had the hierarchy proceeded, that even their friends, while petitioning the Parliament for "the present form of Church Government," could not but tell them "we doubt not but in your great wisdoms you will regulate the rigour of Ecclesiastical Courts, to suit with the temper of our laws, and the nature of free men." See the Chester Petition concerning Episcopacy, 1641. Of such courts Leighton, in p. 279, says, "as some speake merrilie of the Common Law, that it is all law and no conscience; and that the Chancerie is all conscience and no law; so we may speake seriously upon costly experience, that their spiteful courts are neither law nor conscience."

An ample proof of that "rigor" so needfully deprecated, and the record of which will never be obliterated in the pages of history, at least while the remembrance of the then prelacy endures, is exhibited in the case of Dr. Leighton, for writing the work mentioned by Burnet, as above. It is anonymous, and consists of 344 quarto pages, with two engravings. The full title is, "An Appeal to the Parliament, or Zion's Plea against the Prelacie. The summe whereoff is delivered in a Decade of Positions. In the handling whereof, the Lord Bishops, and their appurtenances are manifestlie

proved, both by divine and human Lawes, to be intruders upon the Priviledges of Christ, of the King, and of the Commonweal; and, therefore, upon good evidence given, she heartilie desireth a judgement and execution. Printed in the year and moneth wherein Rochell was lost." [1628. Oct.]

General Ludlow informs us in a Letter, published in 1691, and edited with others under his name in 1812, 4to. p. 43, that "By his answer to the Star Chamber Court he confessed, that when the Parliament was sitting in the year 1628, he drew up the heads of that book, and having the approbation of five hundred persons under their hands, whereof some were Members of Parliament, he went into Holland to get it printed; that he printed but between five or six hundred, *only for the use of the Parliament*; but they being dissolved, he returned home, *not bringing any of them into the land*, but made it his special care to suppress them."

For styling the Queen, who was a bitter Papist, a daughter of Heth, in p. 172, Leighton was threatened to be tried for "treason;" but Bishop Kennet says, in his History, vol. 3, p. 60, that the King, in his "great mercy and goodness," sent the author to the Ecclesiastical Courts. It will be shown presently what the "tender mercies" of some men are.

The passage referred to by Fuller, is in p. 240. Having a few lines before said, "These fiftie years and upward, the Lord hath pleaded by his agents, at the bar of your Parliament, for his owne priviledges, against the intrusion of the *Hierarchie*," Leighton shortly after exclaims, "smite that *Hazaell* in the fifth ribbe; yea, if father or mother stand in the way, away with them we beseech you; *Nam potius pereat unus quam unitas*: make rather a rotten tree fall, than that the rotting dropes

thereof should kill the sheep." He then immediately adds, "the means whereby our deliverance from this evill may be wrought, shall be discovered in the handling of the last position."

The whole work is nearly shut up with these words:—"We feare they are like *pleuriticke patients* that cannot *spitt*, whom nothing but incision will cure, (we means of their CALLINGES, not of their PERSONS,) to whom we have no quarrell, but wish them better than they either wish to us, or to themselves. One of their desperate mountebanks out of the pulpit could finde no cure for us, (their supposed enemies,) but (*pricking in the bladder*): but we have not so learned Christ."

All the readers of the Cong. Mag. may not be acquainted with the following particulars; they who can refrain from shuddering with horror and indignation at the recital, may learn that those "men of bloods," as Leighton styled "the Prelacie," who so proceeded; as will now be related, to punish their accuser for crimes he patriotically and courageously denounced against their function, fully confirmed his accusations in the spirit of them, by the very sentence they passed on him.

At the instigation of Laud, then Bishop of London, Dr. Leighton was sentenced to pay a fine of £10,000; to be degraded from his ministry; to be brought to the pillory at Westminster and there whipped, while the Court was sitting; then to be pilloried, and have one of his ears cut off, one side of his nose slit, and be branded in the face with S. S. for a sower of sedition; a week after to be pilloried a second time, in Cheapside, there to be whipped, have his other ear cut off, and the other side of his nose slit, and afterward to be shut up in a dungeon for life! When this inhuman sentence was pronounced, the re-

vengeful bishop pulled off his cap, and holding up his hands, with fervent zeal thanked God for so just a judgment, and for giving him the victory over his enemies. And after the barbarities were inflicted, in the midst of frost and snow in November, 1630, and by which, Leighton states in his petition, "he was made a theatre of misery to men and angels," the wicked prelate calmly recorded the particulars of it in his own diary, which is since published.

This affair, Mr. Chalmers writes in the General Biographical Dictionary, "has been repeated in all the histories of the time;" and he adds, "the sentence could not fail to make a deep impression on the minds of a people already taught to be dissatisfied with the government, and to thirst for that vengeance which fell upon Strafford, Laud, and lastly on the king himself." In 1640, Leighton was liberated, with others, by order of the House of Commons. The following resolutions, with six others on the same subject, are recorded in the Commons' Journal, April 21, 1641. Resolved 4. That the Archbishop of *Cant.* then Bishop of London, ought to give satisfaction to Dr. Leighton, for his damages sustained by fifteen weeks imprisonment in Newgate, upon the said Bishop's warrant. 8. That Dr. Leighton ought to have good reparation and satisfaction for his great sufferings and damages sustained by the *illegal* sentence of the Star Chamber. And June 11, it was ordered, that he be restored to the practice of physic as formerly. His fine was remitted, and he was made keeper of Lambeth Palace, but the cruelties of his episcopal persecutors had so debilitated his body and mind, that his reason deserted him, and he died at that Palace in 1644, aged 75 or 76.

B. HANBURY.

Temple Place, Blackfriars Road,
May 20th,

NEW ENGLAND CHURCHES.

(To the Editors.)

GENTLEMEN,—I perceive, from your acknowledgments to Correspondents, that you have declined to present to the public certain papers on the proposed union of Congregational Churches. This is certainly a matter which must be left to the exercise of your discretion. I fully agree with a Country Independent Minister, that little can be expected from such a union more than has already been effected; and that, in the first place, we want further information upon the subject. It is under this impression that I snatch a few minutes from other vocations, with a view of making some remarks respecting our brethren on the other side of the Atlantic ocean. It is well known that those pious individuals who, at an unhappy period of our English history, removed to the shores of North America, were in general professedly Independents. They were strenuous advocates, to a considerable extent, of the Congregational mode of church government; yet they acknowledged the authority of synods, and admitted the right of the civil magistrate, in some extreme cases, to interfere in matters of religion. They went further, and in the exercise of a strange kind of inconsistency, debarred from civil office all who were not church members in their community. In process of time, however, they saw the necessity of abrogating this unchristian and impolitic regulation; but this was not done till a most deleterious portion of hypocrisy and mere formality had effectually mixed itself with the materials of which were composed those heterogeneous societies, which yet retained the appellation of Christian churches. Besides, all who had visible property were compelled to contribute to the support of religion, and all who thus contributed had the right of voting at the

election of ministers. These circumstances combined, have produced a most painful alteration of principle in the very places of worship where formerly a Cotton, a Davenport, a Hooker, &c. preached the gospel with so much clearness and success. The more formal part of the congregation, or parish, becoming more numerous than the really pious, easily outvoted them, and having itching ears, very naturally heaped to themselves teachers after their own lusts, who should prophecy to them smooth things. At present, in the town of Boston, out of nine congregations of the privileged order, there is but one in which the gospel is preached; and it is confidently predicted, that, whenever another election to the ministerial office in that congregation shall take place, the orthodox will find themselves possessing only a minority.

But I am wandering, I admit, beyond the main subject of this communication, although, if I mistake not, some of the historic facts adverted to are capable of affording instruction to the present generation of English dissenters. The first congregational brethren in New England, it has already been remarked, acknowledged the authority of synods. There existed among them a union of churches. This is still the case. "The congregational churches in Massachusetts," says an intelligent correspondent, "have no common band of union. The orthodox have a general association of ministers, composed of delegates from the different local associations; but in reality all this is voluntary, and nothing they do is binding; only in their associate bodies; they license ministers, and the churches agree to receive none who are not thus licensed. The Congregationalists have councils, composed of the minister and one lay delegate from every church in

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a local district. These councils *ordain, install, and give advice*, when called on, in cases of difficulty; but they have no authority," that is, to enforce their decisions, "yet they assume a great deal, and are awful to the people." A particular case is then mentioned, respecting which it is said, a council was called, and instructed to advise ——— to leave ———; they did so; but the people unanimously *negatived* their advice; a thing, it is said, never known before. The advice of a council has been considered in the light of a bull. I must not fail to add, that the churches in Connecticut are more Presbyterian in their government; their union is called Consociation.

VIATORIUS MERCATOR.

Shap, May 13, 1823.

DEFINITIONS

ARE the most troublesome things in nature, and I don't wonder that your last month's correspondent—him with the Greek name—expressed his dislike of such awkward accidents. A sound and accurate definition implies, in the reasoner who ventures on making it, the existence of some half dozen qualities, which are by no means of every-day occurrence. It supposes, for instance, a clear view of the subject and its bearings; a correct understanding of terms; a shrewd apprehension of the *crux ansata* of the dispute; with two or three other suppositions of less note, but scarcely less importance. Now these are, assuredly, pieces of knowledge which it were rather unreasonable to expect every disputant to possess, and I shall, therefore, impute no blame to 'Ο Δείνα, for his very prudent avoidance of so hazardous a venture, as that of launching a definition, and freighting it with the *onus* of his subject.

But will the Greek gentle-
2'Z

man —, is he from Sparta, Argolis, or Attica, or is he only an Hydriote rover?—be kind enough to inform us how we are to manage without them. We may go on, paragraph after paragraph, hunting down our subject, sometimes catching a glimpse of it, and at others losing sight of it altogether, talking or writing “about it and about it,” without gaining an inch of real ground in our inquiry. There is no kind of difficulty, and just as little profit, in this very fashionable style of running after, or over a question, without any attention to the fences which bar excursion, or to the milestones which tell how much ground we have actually gained on the high road of disquisition. Now, Sir, I take leave to suggest, that definitions and syllogisms are somewhat analogous to the very useful termini and way-marks that I have just noticed. The necessity for recurring to definition has a marvellous efficacy in keeping an excursive disputant or dissertator from getting out of the highway; and should he gallop at rather too quick a rate on the beaten road, a syllogism will have a happy effect in checking his over haste. In a word, and without figure, a reasoner will find the use of definitions in marshalling his arguments, of syllogism in ascertaining their force.

I have only to say further, that I have no difference on any other subject with your correspondent. I fully accord with his general observations, and only quarrel with his disrespectful mention of respectable things.

CURTIS.

THE UTILITY OF METAPHYSICAL PURSUITS TO MINISTERS OF THE GOSPEL.

DR. BLAIR, in one of the Lectures on Belles Lettres, quotes from a great Roman author, to prove that general knowledge is important to

every public speaker. Whatever may be the branch of study, directly bearing on his particular profession, no person is fully competent publicly to instruct or persuade others who has not a considerable acquaintance with philosophy, history, and the other departments of literature. I avail myself of this opinion, to suggest that the philosophy of mind must be of advantage to ministers of the Gospel. Even if it had not any immediate relation to their studies or public addresses, it must, in common with all other intellectual endowments, elevate them in the estimation of the public, increase their influence over their hearers, give them a compass and copiousness of language, impart a confidence enabling them to stand forward in defence of the faith, and raise them to an equality both with the professed and the unwilling opponents of Christian truth. That an acquaintance with mind has a close connection with the arts and sciences in general, is evinced by their progress since Lord Bacon showed the province of inquiry and method of philosophical research. Before the time of this philosopher, immense labour and acuteness of intellect were employed in speculations, which necessarily remained unsuccessful, and which, if successful, would have been useless. He, however, proved, that the method of induction is the only successful method of philosophical research, because the only one suited to the powers of the human mind. As, therefore, metaphysical knowledge has thus assisted all arts, sciences, and letters, why should we exclude from its influence the discussions of the pulpit?

One of the chief effects of mental philosophy on other departments of knowledge, is the direction which it gives to our researches, pointing out the proper

subjects of inquiry, and preserving from useless speculations on subjects beyond the reach of our faculties. Revelation, however, which is the source whence the pulpit orator must derive his information, is purely an object of faith, sets before us all that we are required to know, marks by its discoveries the bounds of investigation, and admits of no speculations or hypotheses. It may, therefore, be said, that mental philosophy cannot affect the discussions of the pulpit as it does the arts and sciences in general. To such an objection we should reply, that many topics connected with revealed truths admit of considerable discussion, and difference of opinion. Every one acquainted with polemical divines must be aware that many errors in theology have originated in misconceptions on metaphysical points, are vindicated by metaphysical subtleties, and are to be detected and refuted only by metaphysical arguments. This is evident in the controversies between Protestants and Papists, Trinitarians and (self-called) Unitarians, and especially Calvinists and Arminians; and these controversies show also that the detection and exposure of sophistical representations and arguments generally depend on metaphysical distinctions—a delicate discrimination of idea and feeling. My position is supported by the circumstance that those have been the most approved theological writers, whose works manifest an acquaintance with the science of mind. Among these may be mentioned Owen, Howe, Baxter, Bates, Edwards, and Watts.

We do not deny that many good public speakers have never studied the philosophy of mind. An observation of the different manner by which the passions of men are affected, together with the possession of general knowledge, have doubtless qualified many for very

respectable stations as ministers of religion. But we think it must be evident to all, that he who is best acquainted with the phenomena of mind, their connexion, and the diversified causes by which they are produced, will, if he be not deficient in other respects, have most command of those whom he addresses. As conviction and persuasion, which comprise all that any speaker can effect, are to be imparted only by an appeal to the judgment and the passions; he who, by an acquaintance with the laws of mind, can most influence these springs of action, will be the best public speaker. These remarks apply to the teacher of religion as well as any other public speaker; for while the grand objects of preaching cannot be obtained without the superadded exertion of divine power, they should be sought by those means which appear most calculated to secure them.

No inquiry can be more worthy of the believer in Revelation, than “Whether the present state of philosophy is such as to promise that shortly its discoveries will, in a considerable degree, strengthen the evidences of Christianity?” As the Divine Being always acts in perfect consistency with himself, and as the truths of the Bible and the laws of nature are alike products of infinite wisdom, they cannot be irreconcilable with each other. The same perfect Being who prescribed laws to the physical universe, who appointed to the heavenly bodies their courses, who gave to matter its power of gravitation, cohesion, and repulsion, as well as to mind its power of thought, is the moral Governor of the universe, planned and effected the redemption of man, and his restoration to holiness and life. Surely, then, the state and operations of the human mind cannot be uninteresting to him whose principal study is to improve it, and to understand

the volume which reveals the change it sustained from perfect purity to moral pollution, and the means which have been used for its spiritual renovation and eternal bliss. Ancient history, geology, and the writings of travellers to the East, constantly assist the theological student, by illustrating the gospel history and increasing the evidences of its authenticity. Why may we not expect a similar advantage from those descriptions of the mental phenomena which are found in the works of metaphysicians?—Since, though their theories are often widely at variance with the inspired record, the observations and phenomena on which those theories are built may be received as facts, while the conclusions founded on them may be rejected as false and dangerous. But we must not forget that there is a branch of metaphysics bordering on ethics, and embracing the study of moral principles—as love, sympathy, generosity, gratitude, and compassion.

This study is also conducive to mental discipline—so requisite for all public speakers. Among the things chiefly necessary to the cultivation of the mind, is the habit of application and abstraction, which is so much promoted by intellectual philosophy. And without wishing to detract from the merit of other studies, I may take leave to say, that I think this science, more than any other, calculated to discipline the mind. “The great object in the instruction of young persons, so far at least as intellectual cultivation is regarded, is to form their minds to habits of thought, at once bold and cautious, patient and discursive; to teach them that the memory is to be the handmaid of understanding, not the mistress; to instil an ardent curiosity and thirst of knowledge, yet to accustom at the same time to estimate their progress, rather by the value and accuracy than by the apparent extent of their acquirements.” And

can any study be so calculated to effect these desirable purposes as that in which we are required to mark the transient and frequently indistinct emotions and thoughts of the mind, in which the senses are entirely disengaged, and neither passion nor authority can be allowed to bias the judgment? Theological inquiries are invariably abstract, and therefore require the habits of thought and feeling, which are induced by metaphysics rather than those which are cultivated by the physical sciences. The study of mind promotes a correctness of language and precision of terms, by removing that vagueness of thought which is the cause of loose expression, and producing that definitiveness of conception which originates accuracy and conciseness of diction. I conclude, therefore, that attention to mental philosophy is requisite for the minister of the Gospel, on account of its disciplining the mind; and that if this science were more regarded, it would preserve the student from the habit of declamation, and induce him to cultivate a more sober and instructive style. Some appear to think that pulpit eloquence consists in rant and bluster, others in common-place imagery and poetical diction, and others in terms and attitudes of familiarity, sorrow, and love. I do not wish sermons on metaphysical topics; but I would have applied to sermons the solidity of thought, the propriety of expression, and the compass of knowledge which metaphysical studies naturally promote.

From these considerations it appears that mental philosophy bears an important relation to pulpit oratory; and though it cannot instruct us in any truths essential to salvation, the assistance it frequently imparts in illustration of the divine word, the facility it affords of attaining other useful knowledge, and its superiority over error and sophistry, render it of

great advantage to ministers of the Gospel, and to theological students.

R.

“GRACE BEFORE AND AFTER MEAT.”

SUCH is the well known title of certain short prayers that are appended to “*the Child’s first Primer*,” and which the venerable dame who instructed me in the elements of my mother tongue, taught me to repeat in an audible tone of voice and with a becoming gravity of manner. During my childhood these forms were required to be said, with clasped hands, at each returning meal, with undeviating punctuality, and while I write I feel grateful for that parental care which sought to impress upon my childish heart an early and vivid sense of my daily dependence on HIM who satisfieth “the appetite of the young lions, who provideth the raven his food, and suffereth no lack to them that fear him.”

The practice of devoutly acknowledging the bounteous providence of Heaven in the supply of daily food, appears to be of patriarchal origin, as it has been extensively observed by Gentile nations in every age, and it must have powerfully commended itself to their understandings and consciences, as it survived many other fragments of the primitive worship, which are now lost and forgotten. Though our information respecting the domestic habits of the ancient nations is now confessedly limited and imperfect, yet amidst the remains of former generations which have come down to us, there are frequent traces of the observance of this duty among them, but particularly among the Egyptians, Greeks, and Romans, and if I cite some authorities to illustrate this assertion, I trust the charge of pedantry will not be brought against me, when I only wish that these pagans may reprove the atheistical neglect of many professed Christians, and warn them of

a coming day, when they “shall rise up in the judgment with this generation and condemn it.”

Athenæus, a Greek writer who lived in the second century, has recorded, in a learned and curious work, entitled *Deipnosophisticarum*, that it was the practice of the inhabitants of the Egyptian city, *Naucratis*, after they had placed themselves in the usual posture of eating at the table, to rise again and kneel, when a priest or preceptor began to chant “a grace,” according to a form among them, after which they united in the meal in a grave and serious manner. He also states that Amphictyon, a king of Athens, ordained that when wine was to be used, either in public sacrifices or for domestic enjoyment, it should be consecrated by reverently invoking the name of *Jupiter, THE SUSTAINER*. Clement of Alexandria, also mentions that the Greeks used, before they took wine, to sing a piece, which they called *Σκολιον*, much like an Hebrew Psalm of praise. To prove the existence of this custom among the Romans, *Livy* might be cited, but, perhaps, the most complete testimony for it occurs in *Quintilian—Adisti mensam ad quam cum venire cepimus, Deos invocamus*. “We approached the table, and then invoked the gods.” Among the modern nations, the Chinese appear, according to the accounts of the Jesuit Missionaries, to have something like an invocation of the Divine Being before their great feast, accompanied by a libation to his honour. Dr. Richardson, in his interesting *Travels*, has, in an amusing account of the dinner of an Arab Chief, shown that this duty is not forgotten even by them; eating did not commence till his host had exclaimed “*Bismilla*,”—in the name of the Lord, and it was closed with *Al ham de lelahi*,—glory to God, we are satisfied! How many are there who would look

down with contempt on this disciple of the false prophet, who never displayed half so much pious gratitude in their lives! To those, however, who profess to venerate the Sacred Scriptures, their precept and examples should be decisively influential, without the superadded dictates of natural religion. Moses intended to enjoin this duty, when he said to the Israelites, "when thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee." Deut. viii. 10. That it was observed by the Jews, in subsequent ages, might be proved by quotation from Aristæus, Josephus, and other Jewish writers. But we have to seek for authoritative examples, and let us, therefore, turn to *him* who hath left it, "that we should follow his steps." When the table of his family was spread with humble fare, did not the Saviour "give thanks?" John vi. 11; and at the last meal he ever graced on earth, "as he sat at meat with them, he took bread and blessed it, and brake, and gave it to them." Luke xxiv. 30. With such an example, why is this duty omitted? Should a false delicacy towards others be permitted to supersede a positive duty? Was Paul influenced by this sinful courtesy, when, a captive in the midst of heathens, "he took bread and gave thanks to God in presence of them all, and when he had broken he began to eat?" Acts xxvii. 35. Is it not commanded, "that whether we eat or drink or whatever we do, to do all to the glory of God?" and can it be said, that they glorify him "who feast themselves without fear;" and like the swine in the forest feed upon the acorns which are thickly scattered around, without once raising their eyes towards the source from whence all their enjoyment flows?

But I have, perhaps, occupied

more of your attention in proving this to be a duty, alike sanctioned by natural and revealed religion, than is needful, as I presume most of your readers are stated observers of it; allow me, however, before I close, to ask them, how it is observed?" I have been at the tables of professors of religion where I have been shocked at the short, cold, formal matter of the host who has dispatched it, with a haste which has but too well indicated his anxiety to gratify his animal appetite with the bounties of providence, rather than make them means of exciting his devout gratitude to the Father of mercies; to such the pointed question of the prophet might be well addressed, "when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves?" I have been present at tables, where all the guests, being rendered cheerful by their meal, have been laughing at the well told tale of some jocose companion, and while the convulsive tittering of the young ladies yet agitated them, the host has called upon some worthy minister, whose risible faculty was no less excited than his neighbours—"to discharge the table!" Such abrupt and unhallowed transitions at once destroy all proper feeling. The company must have the flexible features of a Garrick, if they can command instant gravity of manner, much more of mind. Surely something like a pause, silent and thoughtful, would be more becoming, and I know not whether the manner of the *Friends*, who maintain a devout stillness for a few seconds at their meals, would not be a more suitable mode of expressing our acknowledgments to the Creator, than that formal utterance of words with which it is scarcely possible the minds of the guests, under such circumstances, can harmonize.

Will you permit me to mention

another circumstance which has sometimes occurred, in connexion with this duty, which has occasioned me pain? It has usually happened, when several ministers have been present, and the worthy host has appeared embarrassed to know to whom he should assign the honourable task of imploring the divine benediction, though, unquestionably his own pastor should take precedence of every other minister, however venerable, learned, or useful;—he has probably called upon a modest man, who has supposed the post of honour did not belong to him, and he has passed the performance of the duty to another, who has, in his turn, bandied it to a third; at once disturbing their own minds, and distressing the minds of others. Compliments amongst Christians are bad enough at any time, but compliments about the service of their Maker, must be marked as the most offensive and mischievous.

B.

MISAPPREHENSION OF GEN. xxviii.

(To the Editors.)

I HAVE more than once heard sermons from texts taken out of the 28th chapter of Genesis, which gives us an account of Jacob's leaving his father's house to go to Padanaram; when the preacher has attempted to illustrate the subject by fanciful, rather than Scriptural representations; as that Jacob slept in the open air without any covering but the canopy of heaven, &c. Now, if we attend to the sacred text, this does not appear to be the case. It is said in Genesis xxviii. 10, 11. "And Jacob went out from Beersheba, and went towards Haran, and he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put them for his pillows, and lay down

in that place to sleep." Now this certain place, we are told in verse 19th, was called by Jacob, Bethel, "but the name of the city was called Luz at the first." From whence it appears, that it was known as a town or city before Jacob slept there, and called it Bethel.—Brown's Dictionary of the Bible says, "it was called Luz, on account of the multitude of almonds or nuts that grew there," and fruit trees being planted there, shows it was an inhabited place; nor can we suppose that Jacob would lay himself down to sleep in a place where he was liable to be devoured by wild beasts, and such there were in Canaan, viz. lions and bears, as appears from Judges xiv. 8.; 1 Sam. xvii. 34.; 1 Kings xiii. 24.; and 2 Kings ii. 24. Nor can we suppose that when this was the evening of his first day's journey, that Jacob was so ignorant of the country he had lived in all his days to that time, that he should not know where he could procure a lodging. It is probable there was something of an inn or caravansara there, for we find Jacob's sons stopped at an inn to give their asses provender on their return from Egypt, Genesis xlii. 27. and that Moses was laid up at an inn by sickness on his journey from Midian to Egypt, Exodus iv. 24. If Jacob slept in such a shelter, as travellers inform us, the inns or caravansaras in Eastern countries now afford, he would have no accommodations but a building to preserve him from the weather, and from beasts of prey, and would take any thing he could find to rest his head upon; nor will this appear so strange, when we read, in the history of our own country, that not many centuries back, it was the common practice to have blocks of wood for pillows.

Your's, &c.

K.

POETRY.

THE DAISY IN INDIA.

(From the London Magazine.)

Dr. Carey having deposited in his garden at Serampore, the earth in which a number of English seeds had been conveyed to him from his native land, was agreeably surprized by the appearance, in due time, of this "wee, modest, crimson-tipped flower," one of the humblest but most pleasing ornaments of our northern Flora. This circumstance was stated by the Doctor in a letter to a friend, and suggested to Mr. Montgomery the following lines:—

Thrice welcome, little English Flower !
 My mother-country's white and red ;
 In rose or lily, till this hour,
 Never to me such beauty spread :
 Transplanted from thine island-bed,
 A treasure in a grain of earth,
 Strange as a spirit from the dead,
 Thine embryo sprang to birth.

Thrice welcome, little English Flower !
 Whose tribes beneath our natal skies
 Shut close their leaves while vapours lower ;
 But when the sun's gay beams arise,
 With unabash'd but modest eyes
 Follow his motion to the west,
 Nor cease to gaze till daylight dies,
 Then fold themselves to rest.

Thrice welcome, little English Flower !
 To this resplendent hemisphere,
 Where Flora's giant-offspring tower
 In gorgeous liveries all the year :
 Thou, only Thou, art little here,
 Like worth unfriended or unknown,
 Yet to my British heart more dear
 Than all the torrid zone.

Thrice welcome, little English Flower !
 Of early scenes below'd by me,
 While happy in my father's bower,
 Thou shalt the blithe memorial be :
 The fairy-sports of infancy,
 Youth's golden age, and manhood's prime,
 Home, country, kindred, friends,—with thee
 Are mine in this far clime.

Thrice welcome, little English Flower !
 I'll rear thee with a trembling hand :
 O for the April sun and shower,
 The sweet May-dews of that fair land,
 Where Daisies, thick as starlight, stand
 In every walk ! —that here might shoot
 Thy scions, and thy buds expand,
 A hundred from one root !

Thrice welcome, little English Flower !
 To me the pledge of Hope unseen :
 When sorrow would my soul o'erpower
 For joys that were, or might have been,
 I'll call to mind, how—fresh and green,
 I saw thee waking from the dust,
 Then turn to heaven with brow serene,
 And place in God my trust.

J. MONTGOMERY.

REVIEW OF BOOKS.

Lectures on the Pleasures of Religion. By Henry Foster Burder, M.A. 8vo. price 7s. 6d.—London, 1823.

WE are much gratified at this speedy renewal of our official acquaintance with Mr. Burder, and it is with equal pleasure that we avail ourselves of the opportunity to express our cordial approbation and warm recommendation of this useful and interesting volume. Even if Mr. B. had not intimated that this series of lectures was "designed particularly, though not exclusively" for the "benefit" of the young, we should have inferred, from the nature of the topics, and the attractive manner in which they are discussed, that such had been his intention. There is an affectionate urgency in his expostulations; that seems to mark the peculiar tenderness with which a conscientious pastor cannot but regard the younger portion of his flock. The mighty and sometimes oppressive reflections and feelings which the state and prospects of the rising generation must awaken in every rightly judging mind, will cause him many an anxious hour, will draw from him many a fervent prayer to the great Renewer of the heart, and will urge him to a frequent and special regard to their moral exigencies in his pulpit ministrations. But even in this interesting class of hearers, there are some who will claim from him a deeper anxiety and a more immediate attention. We refer to those who, after the completion of the educational course, and the attainment of a competent age, are about to quit, partially or wholly, the safety of a parent's roof, and the vigilant guardianship of a parent's eye.

"The world is all before them where to choose."

CONG. MAG. No. 67.

Its vanities, its seductions, its gaieties, its brilliancies, are spread out in their view, and their disengagement from the gentle and happy control of the domestic circle, too often assumes the delusive name of liberty. In all the elasticity of unbroken health and vivacity, the youth starts in the chase of pleasure amid the glancing lights and the unheeded shades of an alluring but soul-destroying world. Could the young and gay, at this critical period of their lives, be induced to pause awhile, and to count the cost; to ask the counsels of those who have watched for their welfare with an anxiety more intense than mere language can describe; to consult the parent, the pastor, or the experienced friend;—they would then learn that they are questing for happiness in a path of snares and dangers, and that while the pleasures of this world lead to destruction, the ways of wisdom are *ways of pleasantness, and all her paths, peace.*

To all such we would earnestly recommend the present volume. We do not, at this moment, recollect any work that we could more confidently put into the hands of intelligent and ingenuous youth, than this interesting statement of the pleasures of a religious life. It has, on the whole, much reminded us of some of the *œuvres spirituelles* of the admirable Fenelon; it has a large infusion of his amiable spirit, and his pure and elegant style, with something of his general cast of thought and expression, at least of what would have been such, had his piety been cultivated in a more evangelical school. However liberal in sentiment the excellent Archbishop of Cambrai may have been, he would hardly have joined in the following impressive and unqualified recommendation of Scripture

truth, extracted from Mr. Burder's sermon on the *pleasures of an enlightened intellect*.

"The human mind cannot be happy in a state of torpor and inaction ; it can only be conscious of enjoyment, when it is excited to energetic efforts. Whatever rouses its activities, within the sphere of its legitimate and appropriate pursuits, is conducive to its enjoyment. It is this mental excitement which constitutes a principal part of the pleasure we derive from the studious researches of our retired hours. It is this which constitutes, in no small degree, the charm of social intercourse, when 'as iron sharpeneth iron,' so doth the countenance of a man his friend.' The suggestions of one mind excite the suggestions of another mind, and the production of the affluence of one intellect calls forth to view the corresponding wealth of another. It is this which renders the perusal of valuable books a source of so much delight. It is not only what we read, but what the reading excites, which constitutes the richest part of our intellectual gratification.

"Now what production is there, in the whole compass of written language, in any country or of any age, which can be compared with the word of God in its power of affording interesting occupation to the intellect ? Reflect on the *character of its contents*. It is adapted not to readers of some particular class, as the works of uninspired authors usually are, but to men of every class, of every gradation of intellect, and of every state of society. It is not calculated for the few, but for the many, for the mass of human beings, in all the varieties of character and of condition in which human nature can be developed. The Bible gives a history of the human race, from its very origin, and of the human mind, both in its pristine purity, and in its present corruption. The Bible gives a history of divine providence, in its most remarkable interpositions, and the history of human redemption, in all its mysterious doctrines, in all its glorious operations, and in all its triumphant results. The Bible presents to the mind of man discoveries, which have attracted the admiration and guided the researches of angels ; so that 'now unto the principalities and powers in heavenly places are made known, by the church, the manifold wisdom of God. The Bible removes, in part, the veil which conceals a far-distant futurity, and extends its revelations beyond the limits of time, as well as of sense, into a world of boundless and eternal felicity !"—pp. 47—49.

In twelve lectures the author

enumerates and describes the Pleasures which constitute True Happiness—the Pleasures of a good Conscience—of an enlightened Intellect—the Pleasures arising from the Exercise of the Affections in Religion—from obedience to the Will of God—The Pleasures of Prayer and Praise—of the Sabbath—the Pleasures arising from the Doctrine of Divine Providence—the Pleasures of Hope—of Doing Good—of the Heavenly State—of Early Piety.

In the seventh of these discourses, from Isaiah lviii. 13, 14. Mr. R. *first* inquires into the "nature of the pleasures which the Sabbath is designed to afford."—2. Invites attention to "the habits of mind and of conduct, which the consideration of these pleasures should induce." Under the first of these divisions, after having shown that the Sabbath "secures a desirable and welcome suspension of the labours and cares of life," he adverts to "those grand events, which it is the design of the day to commemorate," and, having described in animated language the original institution of the Sabbath, he proceeds as follows :—

"But there has been achieved a work of still greater magnitude and still greater glory, than even that which it was the original design of the Sabbath to keep in commemoration. 'Behold,' saith Jehovah, 'I create a new heaven and a new earth ; and the former shall not be remembered nor come into mind. But I will be glad and rejoice in that which I create ; for behold I create Jerusalem a rejoicing, and her people a joy.' The renewal and recovery of a world of immaterial and immortal souls is a work still more glorious in its nature, and far more momentous, and joyous, and permanent, in its results, than the creation of the material universe. At the first erection of the fair and beauteous fabric of nature, 'the morning stars sang together, and all the sons of God shouted for joy.' With exulting and adoring delight, they beheld the heavens displaying the glory of their Lord, and the firmament showing forth the work of his hands. Ever since it has been their pleasurable employ to contemplate the works and ways of him, whose they are and whom they serve.

With their intellectual energies, and their unbounded field of contemplation, and their nearness of access to the uncreated source of wisdom, how splendid and how bliss-inspiring must have been, even at an early period of their existence, their attainments in knowledge; but 'now unto the principalities and powers in heavenly places is to be made known by the church the manifold wisdom of God.' Be astonished, O ye heavens, wonder, O earth; He who formed our world came and dwelt in it; he who created man himself became man; he who breathed into man the breath of life, himself expired in the agonies of death; he who, when standing on the side of the tomb, said, with commanding and life-giving energy, to him who had been dead four days,—'Come forth!'—was himself laid in the sepulchre. But in the sepulchre he could not be long detained. In full triumph over death, and him that had the power of death, he rose on the morning of the first day of the week, thus giving full evidence that his atoning sacrifice was accepted by God the Father, and that by the blood of his cross, he had 'obtained eternal redemption for us.' Well might the first day of the week receive from that most glorious of events, a new and appropriate designation; well might 'the Lord's day' be elevated to the distinction of the Christian Sabbath. 'This is the day which the Lord hath made; we will rejoice and be glad therein.' This is the day which the primitive Christians, guided by apostolic example, and animated by every grateful and joyous impulse of the heart, consecrated to the honour of their risen and glorified Lord. This is the day on which the Holy Spirit descended, with all his wonder-working powers, on the assembly of the worshipping and expecting disciples. This is the day on which his enlightening, convincing, and renovating influence has in every age been most abundantly enjoyed, when even two or three have agreed together to implore, in the name of the exalted Saviour, this heavenly gift: This is the day on which the work of the new creation has been carried on with the most rapid and most signal advancement. This is the day on which benignant angels, who rejoice in the repentance of a sinner, have had most frequent and abundant occasions of delight and praise. Then, Oh my christian friends, let the Sabbath of the Lord,—let the day sacred to the honour of the Saviour—be ever to you a day of holy rejoicing. Let it be the utterance of your habitual feelings, when you "call the Sabbath a delight."—pp. 127—130.

We shall cite one more passage, of a different cast from either of the former.

"The man who lives without prayer lives in the neglect of a known and obvious duty; and in the violation of a direct and often-repeated command. The man who lives without the habit of offering praise, betrays a heart awfully insensible and basely ungrateful. The man to whom such engagements are irksome, and who bends his knee in the semblance of worship, only from the force of early education, or the goading of an unquiet conscience, is completely destitute of a spiritual taste. He has no feelings in common with the whole family of God on earth, or with redeemed spirits in heaven. His heart is not right with God; it displays the entire absence of spiritual life; he is dead in trespasses and sins; and unless a complete change be effected in his temper of mind, it is impossible that he should gain admission to the joys of immortality.

Were I addressing any one chargeable with the neglect of prayer, I would ask—Can you quit, in the morning, the chamber of repose, and feel no obligation to him who watched over your unguarded hours, and extended over you the shield of his protection? Can you enter on the business of the day, aware of the dangers and temptations to which you are exposed, and feel no inducement to seek an interest in his guardian care? Can you conclude the day, without any recollection of mercies received, or of sins which require forgiveness; and without any desire to seek the blessings of the great salvation? If you can, your state is inexpressibly awful, and is becoming more and more alarming every day you live. Conscience is asleep. The tempter gains a constant accession of power. What can be done to rouse you to a sense of your guilt and danger? Must some violent and threatening disease be commissioned to excite the fear of death and judgment, in order to bring you, in the attitude of a suppliant, to the throne of mercy? Must some heavy calamity cut off your wordly enjoyments, in order to compel you to seek the favour of him whose mercies you have disregarded, and whose wrath you have provoked? Oh may you be found, with penitential confessions and contrition, at the throne of grace, ere it be too late, lest soon you should be found, without a plea, before the dread tribunal!—pp. 114, 115.

These extracts will sufficiently justify our cordial recommendation of these discourses.

Observations on Providence, chiefly in relation to the Affairs of the Church. By John Leifchild. Price 3s. London: 1823.

THERE are few subjects of higher

importance and greater difficulty than those which relate to the plan and developement of the great work of Divine Providence, and none that can more worthily employ the leisure of reflecting men. That the world is under the systematic regulation of a supreme, benevolent, and all-powerful Intelligence, it were folly and impiety to doubt; but it is the part of Christian humility to trace the visible, but obscure and interrupted, lines of Providential operation, with caution, though with firmness, with a steady guard against vain theories, and with a devout practical regard to the intimations of his own great designs, communicated by God himself. Every pious man will be anxious to follow, in his own conduct, the leadings of Providence; but he will, to all exterior show, have no other clue to that guidance than that which is furnished by circumstances and the laws of moral action. Yet he will be frequently and gratefully sensible, that in many seasons of difficulty or trial, there has been, perhaps in some way hardly susceptible of distinct definition, a system of direction and of circumstantial adjustment, which leaves him without a doubt that he has been led by a gracious and unfailing hand. And that which he has realized in his own happy experience, he will delight to observe, with evidence less distinct, indeed, but equally satisfactory to the rightly disposed mind, in the course of others. He will feel, too, an eager interest in the more general inquiry; and in his investigations, on a larger scale, into the destinies of nations, and the derivation of events from the remote sources of historical knowledge, he will have incessant reason to exclaim, in wonder and awe, *What hath God wrought!*

The history of the world is, in fact, no other than the chronicle of

Providence; and we shall study it very unphilosophically, as well as very unprofitably, if we lose sight of this, its marking character. There is much of mystery, in it, to which no other key can be found than that which is supplied by the Scripture narration, the oldest and the most authentic of histories; and if we examine it without this aid and guide, we shall remain in utter ignorance of its true object and import. With how much greater profit and delight do we pursue the current of history when we take it up from the inspired discovery of its first springs, and trace it downwards in the sacred volume, bringing in other annals as subservient and subsidiary to this main and mighty stream.

To such a course of study, this small, but comprehensive volume furnishes an instructive and interesting introduction. It contains a series of "observations," somewhat desultory, but in a very high degree important, and written with much force and eloquence, though with an occasional negligence, that shows the author to have been more solicitous about his sentiments than their vehicle. We have read the book with great pleasure, and we cannot express our favourable opinion more effectively, than by wishing it a popularity, equal to its merits and its tendency to do good.

After a few introductory pages, Mr. Leifchild, in Part I., states the bearings of the general doctrine. Part II. refers to the "great end of Providence in the administration and government of all human affairs."

"Here, as before, we must have been left in the dark, but for the clue which the Scripture, by its general principles, and its particular histories, has furnished. All the lights to be derived from human history, and from the most enlarged observation and experience, though they might have led to plausible conjectures on the subject, would still have left it

without that distinctness with which it is now presented. Besides the general ends to be answered by Providence, noticed in the Scriptures, and discoverable by reason—such as the preservation of the world from ruinous disorder; the employment of a vast number of good agents, in a way suitable to their capacities and principles; the overwhelming with confusion, and so punishing, the evil agents at work in the creation; the supplying of every age, and in a way obvious to every capacity, with proofs of the moral perfections of the Deity, extorting the homage of the wicked, as well as attracting the admiration of the just, and leaving the profane and impious without excuse;—besides these general ends, the Bible constantly holds up to us a great and principal one, in which they all unite, and to which every thing else that is done, or permitted to be done, in the world, is more nearly or more remotely subservient. This end is none other than the raising and keeping up a number of individuals in the world, according to the gracious counsel of God, to be redeemed from all the evils of the fall, and eventually associated together, when the present material heavens and earth, having answered their great design, shall be dissolved, and the mystery of God be consummated. The church, then, is the main object of the care of Providence. All the rest of the world is governed with reference to its interests. As an indulgent prince, while he extends his regards and affords his protection to all his subjects, pays a particular attention to those who claim affinity with him, and makes their interest and welfare a grand object in all his counsels and proceedings relating to his dominions at large, so the followers of Christ, and all in every age who seek and serve the true God, according to the measure in which he is made known to them, are those, for whose preservation, prosperity, and increase, every thing else is adjusted and regulated. The whole scheme of this world's affairs is but a kind of *under-plot* to that of grace, to the development and accomplishment of which it is completely subservient: in the same manner, though on an infinitely larger scale, as a good man is required to make the whole concerns of his life, extending to the most trivial circumstance, subordinate to the sanctification of his nature, and the advancement of the divine glory; or to express the same thing in different words, as an individual of multifarious concerns, and of numerous interests, having one predominant object of solicitude,—one main interest which he is urging in the world, makes every thing else, whatever particular ends besides it may have to an-

swer, conducive to the prosecution of this his great and paramount design.”—pp. 50—54.

This is distinctly and eloquently stated, and in the prosecution of this idea, Mr. L. first illustrates it by a reference to the connexion between the history of the world and that of the church, as exhibiting the provision made for the protection and furtherance of the interests of religion—he next adverts to some of the critical periods of the church, and to the remarkable interpositions which raised up efficient instruments for its preservation and advancement—he then dwells on the providential counteractions of the various machinations which have had for their object the annihilation of divine truth—the advantages derived to the cause of the church, from the uncertainty of human councils in reference to its progress, are next briefly, but forcibly, described—and, finally, the subserviency of Providence to Grace is manifested, to a greater or less extent, in the events of every individual's life who is converted to God. An appropriate “conclusion” winds up the whole, and of this last section we shall cite the spirited close.

“One topic remains, without which the subject of these pages would be incomplete; and which, appended to the foregoing remarks, may give them additional force and interest. It relates to the distinguished station, in the administration of human affairs, which is occupied by the Saviour. Prophets, as well as Apostles, point to him as sustaining the honours of universal dominion. All kingdoms, might, and power, are his; to carry into execution, by their subordinate ministry, the gracious purposes of his Father, in the gift of that world to him with which he has become so intimately and tenderly related, and for which he endured the most agonizing sufferings.

“He,
Who wore the platted thorns with bleeding brows,
Rules universal nature.”

“This exaltation, while it supposes for its basis, his possession of the Divine

nature, conveys from the union of it with ours, an additional and endearing pledge of its successful issue. In his superior nature, he challenges our adoration; in his subordinate nature, he encourages and wins our confidence. What less than omniscience, omnipresence, and omnipotence, can avail for the discharge of an office which has all other intelligent beings, together with dumb and unintelligent nature, subjected to its notice and controul? The union is impossible, even in thought, of limited ability with universal authority. Let those who have invented an hypothesis which renders this reconciliation necessary, weary themselves with attempting to accomplish the impossible task, which, could it be accomplished, would bestow neither comfort nor benefit; but we, whom the Scriptures have taught to recognize the Godhead of Christ, breaking through the dark veils of flesh in the days of his humiliation, cannot be backward to recognize it in his present supremacy. With cheerful songs and rejoicings, we compass the Divine throne; and, having such a security for our hope, we cast our eyes on the world, with perfect confidence of its becoming, in a future age, all that the fond wishes of saints have anticipated, and more than has entered into the heart of man to conceive. 'Come forth then, O thou Prince of all the kings of the earth! Put on the visible robes of thine imperial majesty: take up the sceptre of unlimited empire which thine Almighty Father hath bequeathed thee. Lo, thy bride waits to receive thee, and all creatures sigh to be renewed!'—pp. 113—117.

The following passage will afford a fair specimen of the candour and acuteness with which Mr. L. encounters the difficulties of his subject.

"There is, however, another formidable difficulty remaining, and one, the perfect solution of which it is not permitted us to hope for, with our present limited capacity and contracted sphere of observation. It relates to the reconciliation of the all-pervading agency of Providence with the freedom of the human will. Doubtless, this agency extends to the operations of *mind*, since so many of the affairs of the world derive their origin from the purposes of human beings, and since these purposes have in so many declared instances subserved its design. It is equally clear, however, from the testimony of universal consciousness, the fact of man's accountability, and the necessity of freeing the Divine Being from all concurrence in

evil actions, that this agency so controuls and guides the operations of mind—in ways so secret and so wonderful, as not to affect its spontaneity. How this is done, it is impossible for us to know. But it is not demanding too much of us, to claim the admission of two truths established upon their own appropriate evidence, without being able to perceive their agreement. We may surely see enough of two lines, to convince us of their parallelism, without being able to detect in every place their distance and operation. That certain impulses of mind, relating to actions neither morally good nor evil, but yet determining important events in our lives, may be made, either directly by the Deity, or by the intervention of a spiritual agency, under his direction, without affecting our accountability, we see no difficulty in admitting. That other actions, originating in the evil dispositions and inclinations of men, may be made to happen at a time, and in connexion with events, which shall neutralize their evil, or render them subservient to a declared purpose, without implicating the Divine Being, in the remotest degree, in their guilt, or at all lessening the personal responsibility of the agents, is equally obvious. But beyond this, our way is not clear. We must, therefore, acquiesce in the general declarations of Scripture, without being able to satisfy ourselves in every particular. The evil that men do, though placed in circumstances which seem necessarily to elicit it, is yet, we must believe, done of themselves, so as to bring them under the reproaches of their own consciences, and subject them to the righteous displeasure of the Almighty, and, on the other hand, the truly good and pious actions of men, to which the operation of a divine and sanctifying influence is essential, have yet so much of their own concurrence in them, as to constitute them rewardable beings, and denominate them voluntary agents."—pp. 22—25.

The volume is neatly and correctly printed.

Dwight's Travels in New England and New York.

(Concluded from page 265.)

In two former numbers we have communicated to our readers some account of the contents of the first and second volumes of this desultory, but amusing work, and it remains for us to furnish, in this article, a few specimens of the

third and fourth. The only order observed by Dr. Dwight in the introduction of his various narratives and discussions, is that suggested by the progress of his journey; he visits Massapee, and we have an interesting account of Mr. Hawley, the resident Missionary at that station; Roxbury, was the residence of the illustrious John Elliott, and his character is delineated with great spirit and beauty; Dr. D. halts at Dedham, and takes the opportunity of giving an animated sketch of the celebrated Fisher Ames; he travels to New Lebanon, and devotes two letters to the vagaries of those singular enthusiasts, the Shakers. Of course, we have no alternative, but to follow as he leads.

In October 1800, Dr. Dwight paid a visit to Massapee, "one of the few tracts in the populous parts of New England, which are still occupied by the Aborigines." This place has been, ever since the establishment of the colony, the residence of a Missionary; whose labours are specially directed to the spiritual benefit of the Indians, and at the period of Dr. D.'s journey, that honourable post was held by the Rev. Gideon Hawley, who had dwelt among his flock ever since the year 1758. Between this excellent man and the parents of his present visitor, a long and close intimacy had subsisted, and he now welcomed the son with the most cordial affection.

"Mr. Hawley had a favourite son; a young gentleman of the greatest hopes, possessed of superior talents and learning, of elegant manners, distinguished piety, and the best reputation. He had lately come from the tutorship in Cambridge, and had been just ordained to the ministry.

"By all who knew him he was beloved and honoured, and most by those who knew him best. In the room over our heads he lay on his dying bed, and had been expected to expire the preceding night. For death he was, however, eminently prepared; and looked forward through the curtains, which hide the invisible world, to scenes of a higher and

more refined nature, scenes suited to the elevated taste of an enlightened Christian, with a serenity and confidence more dignified than the loftiest conceptions of proud philosophy, and the sublimest dreams of sceptered ambition.

"The pleasure, with which the father of this good man received me; the sympathy, with which he recalled the friends of his youth; the sorrow, awakened by the situation of his expiring son; and the setting of his fond, luminous hopes in the night of the grave; the lustre, which played and trembled over this melancholy scene from the mind of that son, brilliant with lucid hopes of immortal glory; exhibited in their union and their alternations a picture, wholly singular, beautiful, solemn, and sublime. I beheld it with a mixture of wonder and delight. To describe it is beyond my power. Into all these subjects he entered familiarly, and at once; and appeared equally ready to go with his son, or stay behind with his remaining friends; to protract his toil a little longer, or to be summoned to his account, and the reward of his labours, as it should please his employer. He felt deeply, but with a serene submission. He knew that he was chastened, but found high and sufficient consolation for his sufferings in the character of Him, from whom the stroke came. To me he showed, in such a manner as to put suspicion out of countenance, the affection of a father, and when we parted, he gave me a father's blessing.

"If I may be permitted to judge, the emotions which he discovered, and even those which he excited, were such as an infidel, or any other worldlying, if he could enjoy or understand them, would deeply envy. They were such as he would of necessity confess to be as much brighter, nobler, and better, than any thing which he had ever imagined before, as the golden visions of enraptured poetry are superior to the dull, cold realities of this untoward life.

"The young gentleman, who accompanied me on this visit was educated in the gay world, and, as himself declared, sufficiently addicted to its enjoyments; but he was entirely overcome by the scenes of this interview. After we had left the house, he burst into a flood of tears, which he had with great difficulty suppressed until that time, and was unable to utter a word, until we had almost reached the inn. In broken accents he then declared, that he had never been so deeply affected in his life; that although he had not before been accustomed to think lightly of Christianity, he had now acquired new ideas of its excellence, and that should he ever lose them afterwards, he should esteem him-

self guilty as well as unhappy. Yet the whole conversation had been rather cheerful, and every thing, which it involved of a melancholy nature, had been gilded and burnished by serenity and hope.

"When we arrived at the inn, we found two of our companions had set out for Sandwich soon after dinner. It was near sun-set when we followed them. The evening was calm and beautiful; the country through which we passed was a forest, still and solitary, and the moon, whose unclouded beams darted, at momentary intervals, through the pines, bordering our road, prolonged the serene solemnity awakened in our minds during the afternoon, and formed a happy conclusion of the affecting scenes which I have described."—pp. 93—95.

This faithful servant of God died October 3, 1807, at the age of 80, after having laboured fifty-six years as a Missionary. His end was peace, and his dying testimony expressed his sole reliance "on free and sovereign grace."

Roxbury, near Boston, was for many years privileged in enjoying the ministry of John Elliot, "the Apostle of the Indians." Of this admirable man, the following interesting facts are related.

"He began his ministerial labours among these unhappy people (the Indians) in 1646, and continued them as long as the vigour of life permitted; successful beyond every hope, and against every discouragement. He died in 1690, aged eighty-six, and undoubtedly went to receive the benedictions of multitudes, who, but for him, had finally perished. To his own people he was, as you will easily believe, a pastor pre-eminently excellent and useful. Few men have ever seen religion so prosperous under their labours. Of his charitable disposition the following story is a sufficient proof:—The parish treasurer, having paid him his salary, put it into a handkerchief, and tied it into as many hard knots as he could make, to prevent him from giving it away before he reached his own house. On his way he called upon a poor family, and told them, that he had brought them some relief. He then began to untie the knots; but finding it a work of great difficulty, gave the handkerchief to the mistress of the house, saying, 'Here, my dear, take it; I believe the Lord designs it all for you.'

"Mrs. Elliot, however, was an excellent economist. By her prudent atten-

tion to his affairs he was enabled, notwithstanding his liberality, to educate four sons at Harvard College, two of whom were ministers of the Gospel, and, as preachers, inferior to none of the age in which they lived.

"The attachment of the people of Roxbury to Mr. Elliot may be understood from this fact. When by the encroachments of age he had become unable to preach, he proposed to his people to relinquish his salary. To their immortal honour they answered, that they thought his presence among them amply worth the money. Who would not rather be such a man than a conqueror?"—pp. 115, 116.

Many of our readers are well acquainted with the high reputation of Fisher Ames. He was a member of the American Bar, and during several years of his life, occupied a seat in the national legislature. His health, however, was not vigorous, he disliked active politics, and delighted in the tranquil enjoyments of domestic life. His eloquence was highly, perhaps excessively, imaginative; but it was perfectly natural; the redundant imagery was not the elaborate result of an oriental taste, but the spontaneous overflow of an exuberant fancy.

"His moral character was still more estimable. His integrity appeared to be direct without effort, and even without deliberation; it appeared to be straight, because it had never been warped; to dictate what was right, because it had not yet learned to do what was wrong. His sense of rectitude, both public and personal, was not only exact, but delicate and exquisite. His patriotism was glowing.

"As a public man, Mr. Ames was a distinguished object, both of envy and praise. But eminent as he was among those who were eminent, I should more strongly covet his private character. In the several relations of life which most endear, refine, and exalt human nature, he appeared with singular advantage.

"Of the inspiration of the Scriptures he was firmly satisfied. It ought to be observed, that although he had read extensively the ablest works on the external evidences of revelation, yet the divine origin of the Scriptures was most deeply impressed on his mind by their contents. 'No man,' said he, 'ever did, or ever will, become truly eloquent, without being a constant reader of the Bible,

and an admirer of the purity and simplicity of its language.' To a mind like his, it was impossible that the dictates of a book thus regarded should be indifferent. Accordingly, he professed publicly the religion which it enjoins, and adorned his profession with a life irreproachable. Through the great and the gay world he passed without a stain. On its follies he looked with pity, on its splendours with self-possession. No opinion, no practice was adopted by him, because it was fashionable. In the devotions of his closet, and in the duties of Christian benevolence, he found a satisfaction which grandeur rarely knows, and applause can never confer. Humble, sincere, and submissive, he often shed in intimate religious conversation the tear of contrition, and lamented his want of fervour in his addresses to God. When his end was approaching, with a consciousness that it was near, he said, 'I have peace of mind. It may arise from stupidity; but I believe it is founded on a belief of the Gospel. My hope is in the mercy of God through Jesus Christ.' The divinity of the Saviour he admitted without a question, and, it would seem, from a minute investigation of the subject."—pp. 119, 120.

The account of the 'Shakers or Shaking Quakers' is complete, and well drawn up, though we could have wished that one or two of their indecent practices had been less distinctly referred to. They describe themselves as having originated in England, among the immediate disciples of the French Prophets who made themselves so absurdly conspicuous in the beginning of the last century. They had taken it into their heads that the work which the Almighty had announced as to be accomplished in the latter day, was "eminently marked out by the Prophets to be a work of Shaking," and to prove and illustrate this hypothesis, they quoted, *en masse*, all the Scripture texts which contain the word "shake." As a specimen of their egregious trifling in this way, we may mention as one of their favourite texts, "Haggai, ii. 7. 'I will shake all nations, and the desire of all nations shall come.'" About the year 1770, Anne Lee, "a cutter of hatter's fur," began

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her testimony of salvation and eternal life," and was received by the Society as its Spiritual Mother, and as "the second heir in the covenant of life." Her reply to such as addressed her in the usual terms, was, "I am Anne, the Word." This woman, with her brother William, and two other men, James Whitaker, and John Hocknell, are considered, by this extravagant sect, as the four living creatures mentioned by Ezekiel. The unenlightened part of mankind were, however, of a different opinion, and shut up the Spiritual Mother in a madhouse; but this discipline was so little to the taste of the Pythoness, that in 1774 she emigrated to America, with several of her followers. Her moral character appears to have been bad, and her claims to prophetic inspiration were effectually disproved by the failure of a bold prediction relating to the destruction of the world. One of her successors was more prudent, he foretold that all mankind would become Shakers, but he wisely assigned a period beyond the termination of his own existence. The tenets of those people are mystical to the extent of impiety. They hold that Christ appeared a second time in Anne Lee; that as the Spirit of God abode for the first time in Christ, "so also in the fulness of time the Holy Ghost descended, and took up *her* abode" in Anne Lee; nay, to such a pitch of daring have they arrived, that, if we understand their jargon rightly, they blasphemously claim for the "Mother," a participation of the Divine Essence! This wretched woman was active and successful in proselyting, and seems to have been tolerably skilled in the art of fleecing her followers.

"Among other early peculiarities this was one, that they were always under the immediate and inspiring guidance of the Spirit of God. The direction of this divine agent was made

known to them by an involuntary extension of the right arm, pointing always towards some object, or business, which, though absolutely unknown to themselves, demanded, with a call from heaven, their immediate attention. A man of my acquaintance, whose mind had always been wandering, who had gone from sect to sect, to find one sufficiently religious, and from doctrine to doctrine, to find a scheme sufficiently rigid for his own taste, ultimately attached himself to this fraternity. A gentleman, at whose house he was with some other company, asked him to drink some punch. He declined the proposal, and said, that the Spirit did not move him to drink punch, but to something else. In an instant his right arm was stretched out; and he arose and followed the direction. It led him out of the door, in a straight line, to a hog-trough, by the side of which he dropped upon his knees, and made a hearty draught of the swill, with a number of pigs, who were regaling themselves on the same beverage."—pp. 144, 145.

The Shakers claim the power of working miracles, and the faculty of "speaking with tongues."

"I have mentioned, (says Dr. Dwight,) that the company, at whose worship I was present, declared, that they could speak with tongues, and that both the words and the tune which they sung were inspired. It is unnecessary to add any thing concerning the tune. I observed to them, that the sounds which they made, and which they called language, could not be words, because they were not articulated. One of the women replied, 'How dost thee know, but that we speak the Hotmatot language? The language of the Hotmatots is said to be made up of such sort of words.' I challenged them to speak either Greek, Latin, or French, and told them, that if they would do this, I would acknowledge that they had the power of speaking with tongues, but they were silent. They professed, not only that Mother was perfect, but that a considerable number at least of the fraternity were perfect also. I accosted the only man among them, who appeared to have any sincerity, in this manner. 'Look me directly in the face, and remember, that you are in the immediate presence of the all-seeing God, who is your judge and mine, and tell me, if you dare, that you are perfect, or that you ever saw any person whom you believed to be perfect.' The man trembled like an aspen leaf, and after declaring, that he did not consider himself as a perfect man, refused to say, and most evi-

dently was afraid to say, that he ever had seen any person, even Mother herself, whom he believed to be perfect."—p. 148.

Implicit faith and passive obedience are the cardinal principles of this Association; the elders are believed to be inspired, and, consequently, infallible; excepting apostates from their own sect, they believe that none will be eternally lost, and they hold the lawfulness of criminal actions for the advancement of the good cause. Meacham, who succeeded to the direction in 1787, gave system and coherence to the body; this man "was believed to be the son of man, spoken of by Ezekiel, and the destroyer of Gog and Magog." He died in 1796.

"One of their tenets has certainly a claim to respect. They hold, that a dirty, slovenly, careless, indolent person cannot be religious. Accordingly every member of the brotherhood, and every sister, must be continually employed in moderate labour.

"I believe that they are more decent than they were in the earlier periods of their establishment. Mr. Brown observes, that several things which took place are omitted in his book for the sake of modesty; but he says they stopped every avenue of their houses, so that the world's people could not see them, and had one or two of the brethren out to watch. What passed within will probably be imperfectly known until the final disclosure. Anne called some persons who opposed her dogs, dumb dogs, and damned dogs. Several of the brotherhood professed to have gifts to curse such as censured their conduct, and to tell others to go to hell. There are also gifts for trembling, shaking, whirling, jerking, jumping, stamping, rolling on the ground, running with one or both hands stretched out, barking, crowing, hissing, brushing, and driving the devil out of their houses, groaning, crying, laughing, loud shouting, and clapping their hands. These ridiculous extravagances seem gradually to be passing away; and instead of them there has been adopted a regular scheme of industry, of acquiring wealth, and of improving in agricultural and mechanical business."—pp. 156, 157.

"As in other sects, originally enthusiastic, policy will here take place of extravagance. The reserve, the distance,

the mysticism of the elders; the profound ignorance, habitual submission, and Asiatic veneration of their votaries; and the strong propensity of individuals scattered throughout the world, to relish what is strange and mysterious, merely because it is so, will in all probability prolong this delusion until it shall be terminated by the Millennium."—p. 157.

Dr. Dwight is a zealous pleader in behalf of legislative interference for the support of public worship. Many of his remarks in illustration of this point are judicious, but there is too little of what is specific and direct, to give us a fair opportunity of engaging in the controversy. With some of his positions we fully agree, with others we are at entire variance. There is much, for instance, that is truly excellent, though defective in precise limitation, in his observations in proof that religion is indispensable to the welfare of a free country. We shall cite a portion of them.

"No free government has ever existed for any time without the support of religion. Athens, Sparta, and Rome, stood and fell with their religion, false and gross as it was; because it contained some of those great truths, and solemn sanctions, without which man can possess no conscience, exercise no virtue, and find no safety. To their religion, Britain, Switzerland, and the United Netherlands, have owed most of their happiness and their permanency; and might say to this celestial denizen, in every period of their prosperity, as the devout and humble Christian to his God, 'Having obtained help of thee, we have continued to this time.'"

"In the history of the globe there is recorded but one attempt, seriously made, to establish a free government without religion. From this attempt has sprung new proof, that such a government, stripped of this aid, cannot exist. The government, thus projected, was itself never established; but was a mere abortion; exhibiting doubtful signs of life at its birth, and possessing this dubious existence only as an ephemeron. During its diurnal life it was the greatest scourge, particularly to those for whom it was formed, and generally to the rest of mankind, which the world has ever seen. Instead of being a free, just, and beneficent system of administration, it was more despotic than a Persian caliphate; more wasteful of life, and all

its blessings, than an inubdation of Goths and Vandals. Those who lived under it, and either originated or executed its measures, were the authors of more crimes than any collection of men, since the termination of that gigantic wickedness, from which nothing but an universal deluge could cleanse this polluted world.

"These evils, my antagonist is further to be informed, were the result of the only experiment, ever made, of erecting a government without religion. They are the only specimen of the genuine efficacy of infidelity and atheism on the mind and on the happiness of man, during the only opportunity, which they have enjoyed, of possessing an unlimited control over human affairs. Until the remembrance of this experiment shall have been lost, it can never be made again."—p. 391.

The following reasoning in favour of a compulsory tax, for the maintenance of ministers, is as finished a specimen of special pleading, as any thing in the mask of argument ever exhibited.

"Besides, St. Paul, 1 Cor. xvi. has determined, that a tax is the right and proper manner of doing all this. In the second verse, he commands the Corinthians 'to lay by them somewhat,' as a contribution to the relief of their fellow Christians; 'every man as God had prospered them.' Between contributions for their fellow Christians and contributions for ministers there is no moral difference. The contribution of a sum, in proportion to the prosperity God has given men, is a tax: for a tax is nothing but a regular and proportional contribution. This proportion cannot be established but by authority; for, except by authority, men cannot be required to render an account of their circumstances. Nor can any proportion approach so near to equity as that, which is formed under the direction of the legislature. Here, then, the rule of St. Paul, the rule established by God, is as exactly pursued as it can be by human wisdom: and, if it was a right rule in one ecclesiastical case, it is a rule equally right in every other."—p. 396.

If there be meaning in words, it is obvious that the Apostle is here speaking of free contributions, and not of an authoritative poor's rate. He says nothing of select vestries, nothing of grave Presbyteries making inquisition into men's incomes, as

the foundation of a *pro rata* levy. We hear nothing of legislatures and parish officers, but we have a simple and intelligible recommendation that *every one* should *lay by him in store, as God had prospered him*. The miserable sophistication by which these contributions are worked up into taxes, and taxes into a necessity for legislative compulsion, is equal to any of the mystifying processes of the old Rosicrucians.

The following powerful exposure of the efforts made by infidelity, to contaminate the popular feeling in America, is strikingly descriptive of the similar exertions which are, in this country, in progress at the present time.

“From France, Germany, and Great Britain, the dregs of infidelity were vomited upon us at once. From the *Système de la Nature* and the *Philosophical Dictionary*, down to the *Political Justice* of Godwin and the *Age of Reason*, the whole mass of pollution was emptied on this country. The two last publications, particularly, flowed in upon us as a deluge. An enormous edition of the *Age of Reason* was published in France, and sent over to America to be sold for a few pence the copy; and, where it could not be sold, to be given away. You may perhaps be astonished, that such men as these, the mere outcasts of creation, could do harm at all. In my apprehension, they were exactly fitted for a sphere of mischief, of vast import in the empire of destruction which, perhaps, no other men could have filled. Satan needs his scullions and scavengers, as well as his nobles and heroes. They were industrious, bold, and enterprising. They were impudent beyond example, were not destitute of imagination, and possessed a popular manner of writing. It is true, they were incapable of understanding the force of an argument, or the nature of evidence; but they were no less delighted with falsehood than better men are with truth; were equally triumphant in a victory and a defeat; and, like the Lernaean snake, had a spare head for every new combatant. At the same time they were conveniently lost to principle and to shame; and uttered villainy, obscenity, and blasphemy, not merely with a brazen front, but with the sober, intrepid serenity of apparent conviction. Such men are incomparably better fitted to persuade ignorance, and embolden vulgar iniquity, than superior

villains. The writings of such villains are beyond the reach of mankind at large. These men are fitted to invade the cottage and the fireside. On the people of New-England their influence, though sensibly felt, was not extensive; on other parts of the Union it is declared, as I believe with truth, to have been great.”—p. 368.

But we must close our review of these volumes, since it has already extended beyond convenient limits. We could, indeed, have wished to find room for the Doctor's defence of the American character, from the uncourteous and uncandid attacks which have been made on it by European travellers and writers. His eulogy on Jonathan Edwards is ably done, and his comparative estimate of the English and New England Clergy, is cogent against the former. With one short extract from this part of the work, we shall take our leave of the present work.

“I have read a considerable number of the most celebrated British sermons; and think it no injustice to say, that we have many, which are not at all inferior to most of them in good sense, sound theology, or the power of making deep impressions on the conscience. None of them can boast the eloquence and sublimity of Robert Hall; but some of them are eloquent and sublime. At the same time they are rarely trifling; rarely are they merely attempts to display the preacher to advantage. We have no Sidney Smith sermons; gewgaws intended to be shown like a diamond ring or snuff-box, to prove that the preacher is the owner of such trinkets. Rarely are they intended to be mere means of whiling away the time. We have no fifteen minute sermons. Rarely are they regarded by the preacher as an oppressive tax upon his industry; a hard task, through which he struggles, as a lazy school-boy through his lesson, because he cannot escape from his thralldom. We have few, very few, of those preachers, whom the author of the *Task* reprobates; but many, very many, of those whom he commends.”—p. 429.

A Letter to the Rev. H. H. Norris, A.M. containing Animadversions on his "Respectful Letter to the Earl of Liverpool," on the Sub-

ject of the Bible Society. By the Rev. John Paterson, D. D. St. Petersburg. 8vo. 2s. 6d. London: Hamilton. 1823.

DISSENTERS as we are, and cordial as is our attachment to the Bible Society, we really cannot help feeling something like an emotion of pity for the restless and unfortunate "Curate of St. John's, Hackney." Baffled in his early assaults, he lay quiet for some time, busily engaged in collecting fresh materials, or in new vamping such of the old ones, as might be a little the worse for wear. At length he came forth with his memorable "Respectful Letter;" but the public seems to have been fully aware of Mr. Norris's character as a controvertist, and to have treated his vapouring with merited contempt. Mr. Scholefield, with rather more deference than the occasion or the man deserved, but with perfect calmness, answered, unanswerably answered, the formidable appeal to the Earl of Liverpool. Still there were a few points on which, however lightly Mr. N.'s vituperation might be accounted of, elucidation and exposure of his misrepresentations might, by some, be deemed expedient. For instance, he had indulged himself in a very absurd strain of invective against certain proceedings in St. Petersburg, and with a *management*, to which we will not apply a more discourteous term, had jumbled together names, facts, and mistatements, till he contrived to extract, from the midst of the confusion, articles of charge against the Bible Society. Dr. Paterson now comes forward, with all the advantages of his local knowledge, high character, and distinguished talents. He unravels the tortuous clue which the Curate of Hackney had been so long, and with so much satisfaction to himself, employed in intertwisting, and he shows, by reference to simple facts and

dates, the complete falsehood of Mr. Norris's charges.

"In your late publication, (says Dr. Paterson) we have a repetition of all your idle tales about pawnbrokers' shops, Jew-boys, Puritans, Socinians, United Irishmen, foul conspiracy against Church and State, subversion of authority, newspaper accounts, anonymous correspondents, misstated speeches, &c. &c. Nine years' experience ought to have produced the conviction, that these are not the weapons with which to attack the Bible Society, with any hopes of success, as they have already repeatedly recoiled on your own head. Had you possessed the feelings of a gentleman, I will not say, of a clergyman, you would first have cleared your character of the innumerable charges brought against you, of bearing false witness against your neighbour, before you ventured again to enter the lists in the character of a knight errant, against what you consider the common enemy of mankind."—pp. 6, 7.

With all this, however, Dr. P. felt no disposition to meddle; but when he came to the part which converts the Russian Bible Society, with its specific and exclusive connexion with Russian residents and interests, into an attack on the parent society in England, he felt it right to step forward and to expose the futility and falsehood of the Rev. H. H. Norris's aspersions. On the authority of the Rev. Edward Law, of St. Petersburg, at least of a letter signed with that gentleman's name, Mr. N. had accused the Bible Society of occasioning "schisms and divisions" among the episcopalians resident in the Russian capital. Dr. P. clearly proves that the Bible Society had no concern whatever in the establishment of a new interest, and that he, though the contrary appears to be indirectly indicated by Mr. N., knew nothing whatever of the actual or intended opening of a new place for divine worship. It is of course impossible for us to give a satisfactory analysis of the minute statements furnished by Dr. P.; but we shall first extract a part of Mr. Norris's charges, and then in-

sert a few passages from an admirable letter, written by Mr. Knill, and inserted in the pamphlet before us.

"A body of managers, (says Mr. Norris) exclusively dissenting, was formed, who are now straining every nerve to promote accession, and swell the assemblage at the conventicle: a motley group composed of persons of all denominations, and agreeing only in one point;—hostility to the church: while, to complete the knavery, the London Missionary Society have erected the factory into one of its stations, and by the instrumentality of a Mr. Knill, are now perverting their funds confided to them, for converting the heathen, to sowing the seeds of discord in a Christian land: and the Bible Society is sanctioning all this, by assigning the house given to it by the Emperor, to Mr. Knill for a residence, and making him its *chargé d'affaires*, during Doctor Henderson and Mr. Paterson's mission to Persia."—pp. 43; 44.

To the charge that "the London Missionary Society have erected the factory into one of its stations," Mr. Knill replies, that it has *never made the most distant allusion to the factory*. To the accusation of perversion of funds, it is answered,—

"W. Ales Hankey, Esq., Treasurer to the London Missionary Society, lives near Mr. Norris, and could have relieved the reverend gentleman's mind on the financial department of the subject, by saying; 'I am exceedingly obliged, Sir, for the concern which you evince relative to our funds; but do not, I intreat you, be distressed about that part of them which refers to St. Petersburg. Mr. Knill draws no salary from us at present. I assure you, he is not perverting the funds, as you fear; but, on the contrary, he has been instrumental in aiding us, during his stay at St. Petersburg, to the amount of 8325 rubles.' Now, my dear friend, do you not think, that the Curate, in his zeal for notes and commentaries, has overlooked the plain text in our authorized version, where it is written, in legible characters, *Thou shalt not bear false witness against thy neighbour*? or, that he has forgotten that in the apocalyptic description of the New Jerusalem, it is particularly specified that 'nothing entereth therein, which defileth, or worketh abomination, or maketh a lie'?"

"I have preached in different quarters of the globe, and in 150 different places, and to multitudes of people; but no

one can say truly, that I ever preached a sermon or a sentence against the Church of England. The Directors of the London Missionary Society would be highly displeased with me, if I did."—pp. 46—48.

To the intrepid assertion that the Bible Society had assigned "the house given to it by the Emperor to Mr. Knill for a residence, Mr. K. answers:—

"On my arrival in St. Petersburg, about one hundred persons were residing in the house of the Russian Bible Society, arranged in the following manner:—

"1. The Society's Printer, and family, and workmen.

"2. The Society's Book-binder, and family, and workmen.

"3. The Society's Depositary, and family, and persons employed in the department.

"4. Yourself and family, with whom Dr. Henderson, and his family, were residing.

"You certainly invited me to become your guest for a season, and the advantages which I anticipated from the society of yourself and Dr. Henderson, made me gladly accept the offer, though with much inconvenience to yourself and with some to myself.

"The only persons who quitted the Bible Society's house, up to the date of the document in Mr. Norris's Appendix, were yourself and Doctor Henderson on your Mission to Persia. You well know that your families were still occupying your apartments, and that the Russian Bible Society, *bona fide*, did not assign the house to me. It was assigned to persons employed in the service of the Society, and I was only a visitor with your family, and that of Dr. Henderson."—pp. 63—65.

To enhance the absurdity of this accusation, it should be remembered, that the only Bible Society which could have possibly so assigned the house, was the *Russian* Society, with Prince Galitzin at its head, and comprising the Metropolitans and Archimandrites of the Greek church among its vice-presidents and directors!

We shall close this article with Dr. Paterson's reply to the ungentlemanly personalities in which Mr. Norris indulged himself.

"It seems that Mr. Henderson, the other depositary of the Bible Society's

editorial supremacy, in the Icelandic department,' is not to get off so easily, as you are well acquainted not only with his character, but with every circumstance concerning him. Accordingly you favour your readers with a pretty circumstantial account of him and his companion Dr. Paterson, nearly every word of which is, as usual, completely false. I have no inclination to follow you through this tissue of falsehoods, especially as it would lead me to state facts concerning my friend and myself, which, as they are well known to the religious public in Europe, it would serve but little purpose to bring forward in this place. Besides, if all you have stated concerning us were true, it would in no wise affect the accuracy of the Icelandic Scriptures, or the proceedings

of the Bible Society. I must observe, however, that you are very unfortunate in making us emerge 'from the Carron Iron Works at the call of the Edinburgh Missionary Society,' as we were never within those works in our lives, and in truth, scarcely ever saw them; and with the Edinburgh Missionary Society we never had the honour to be connected. I cannot conceive how you came to place the Carron Iron Works on the river Clyde. As you are a man of such profound research, it might afford you some useful employment to find out on what river in His Britannic Majesty's dominions the Carron Iron Works are really situated. This would enable you to correct the Hackney map; which in this particular, as well as in many others, appears to be very erroneous."—pp. 82—84.

Literaria Rediviva; or, The Book Worm.

Resolves: Divine, Moral, Political.

The Ninth Impression. With new and several other Additions, both in Prose and Verse, not extant in the former Impressions.

By Owen Felltham, Esq. Et sic demulceo Vitam. Small folio. London: M.DC.LXX.

We should be greatly puzzled, if it were assigned to us as a task, to write an elaborate biography of Owen Felltham, since the sum total of our information respecting him amounts to little more than that he was born in Suffolk, lived many years in the family of the Earl of Thomond, and died about the year 1678. We confess, however, that our researches have neither been active nor continued, and as these particulars are quite sufficient for the gratification of our own curiosity, we hope that the expectations of our readers will be as easily satisfied. But, whatever may have been his peculiar station in society, or the nature of his avocations, it is clear from his works that he was a man of literature; and from his own statement, in a letter written to a Jesuit who had attacked some of his positions, it appears that he

was a man of leisure, since he says of himself, "I have lived in such a course, as my books have been my delight and recreation, but not my trade; though, perhaps, I could wish they had." It should seem too that he could not have been very young at the time of his death, for, though we are not aware of the date of the first edition of his "*Resolves*," it must have been antecedent to 1637, and he states himself to have been eighteen when they were originally written. Hence, it is probable, that in 1678 he must have, at least, attained the age of sixty.

His "*Resolves*" are his principal work, and the popularity which they obtained on their early publication they have retained until the present day, though certainly not to an equal extent. Nor has this approbation been undeserved; Owen Felltham was, unquestionably, a man of talent, and, though he is seldom elevated, and never profound, he frequently produces a strong impression by the liveliness of his fancy and the richness of his language. The following picture is painted with great brilliancy and force:—

"Man, as soon as he was made, had two great suitors for his life and soul: Virtue, Vice. They both travell'd the world with traies, harbengers, and large attendance: Virtue had before her, Truth, running naked, valiant, but unclegant: then Labour, Cold, Hunger, Chirst, Care, Vigilance; and these but poorly arrayed, and she in plain, though clean attire. But looking near, she was of such a self-perfection; that she might very well embleme whatsoever omnipotency could make most rare. Modest she was. and so lovely; that whosoever look't but stedfastly upon her, could not, but insoul himself in her. After her, followed Content: full of jewels, coins, perfumes, and all the massy riches of the world. Then Joy, with masquers, mirth, reveling, and all essential pleasures. Next, Honour, with all the ancient orders of nobility, scepters, thrones, and crowns imperial. Lastly, Glory, shaking such a brightness from her sunny tresses, that I have heard, no man could ever come so near, as to describe her truly. And behinde all these, came Eternity, casting a ring about them; which like a strong enchantment, made them for ever the same. Thus Virtue. Vice thus: before her, first went Lying, a smooth, painted huswife: clad all in changeable, but under her garments, full of scabs, and ugly vicers. She spoke pleasingly, and promised, whatsoever could bewisht for, in the behalf of her mistriss, Vice. Upon her, Wit waited: a conceited fellow, and one that much took man with his pretty tricks and gambals. Next Sloth, and Luxury, so full; that they were after choaked with their own fat. Then (because she could not have the true ones, for, they follow Virtue) she gets impostors, to personate Content, Joy, Honour, in all their wealth, and royalties: after these, she comes herself, sumptuously apparell'd, but a nasty surfeited slut; whereby, if any kist her, they were sure by her breath to perish. After her, followed on a sudden, like enemies in ambush, Guilt, Horror, Shame, Loss, Want, Sorrow, Torment. These charm'd with eternities ring, as the other. And thus they wooed fond man."

—p. 13.

It is not often that Felltham reaches the happiness of idea and expression which he has thrown into some parts of this description. *Glory shaking intolerable brightness from her sunny tresses*, and baffling human description—*Eternity casting a ring about the train of Virtue, making them eternally the same*—are admirable conceptions. The

general character of his productions is inferior to this specimen, with occasional passages which are fully equal to it. His style is deficient in ease; he is continually in quest of point and antithesis, and when, which is frequently the case, he is successful in the search, he gives it an air of effort and elaboration, which materially abates from the effect. The following section is a fair, perhaps a rather favourable, specimen of his average manner:

"It is not an easie matter for men of inferior rank, to get access or freedom of conference with one that is an earthly prince. Admission to all, would wheigh him down to a slave. He cannot be a center large enough to receive all the lines that come from the vast circumference, but had he an ear for all, he could not have wherewith to grant and satisfie all. Nor were men sure to speed, although they were admitted. He that to all should grant what is asked, would quickly leave himself nothing at all to grant: he might perhaps enrich some others; but he should be sure to impoverish himself. How great then is the freedom and the prerogative of the devout Christian, who hath a reverence and an affection to the greatness and the goodness of his God? Though he often lives here in a sleight esteem among men, yet by his prayers and the ardent effusion of his groans and wishes he can freely confer with the king of heaven. Prayer penetrates through all the clouds and spears. It makes a man a kind of intimate with God, and by a towering flame mounts him to the bosom of the great Creator; who not only hears his intreaties, but delights in his requests; invites him to come, and promises a pleasing or happy return; which he shews in fulfilling his desires, or better: fitter for him. In respect of whom the greatest Monarch is more mean than the basest vassal, in regard of the most mighty and most puissant Emperor. Man does not near so much exceed the worst of creatures, as God above doth him. What if I be not known to the Nimrods of the world, the Pharaohs and the Ptolemies of this Ægypt: I can speak to Him, to whom they all as well as I must bow. My admission is as easie as theirs, and by my humble prayers (unless my own offences hinder) I never am debarr'd access. 'Tis the colloquy that continues the friendship 'twixt God and man."

"Next to Christ, it is man's Media-

tor, to re-instate him in the favour of an offended Deity. 'Tis the Moses that opens the rock, and brings Israel food in the wilderness. 'Tis the sun, that gives Jeremy light in the dungeon. It puts a muzzle on the lions jaws, that else would tear a Daniel. 'Tis the angel, that walking with the children in the furnace, keeps them from so much as singeing in the midst of fiercest flames. It attacks the suns swift steeds; and, like a sentinel, commands them stand, in the speed of their full career. With reverence be it spoken, 'Tis a kind of charin cast upon the Almighty, so powerful, that it prevails upon omnipotency, and makes God that we sue unto, to become a sutor unto us; let me alone (as if he were held) was beg'd of Moses, when Moses importuned him. Certainly, because God saw it so absolutely necessary for his children, he would not leave it in the power of man to take it from them. Rome's empire, in all her ten persecutions, could not take this from Christians. This they could make use of in the dark without a tongue, and in the midst of all their enemies, while their tormentors stood and watcht them. Load a man with chains, let him lye upon the rack or grid-irons, leave him but a live heart, and prayer shall dwell there out of the tyrants reach, and comfort him. And doubtless then it speaks God's heaviest judgement, when men are seared up by a spirit that cannot pray. Who can apprehend any thing more miserable than a Judas or a Spira, both shut out from prayer? It deprives the soul of hope; and then is despair let in, with that immortal worm, the terrors of eternal guilt. He gives up himself to perdition that neglects to give himself to prayer. Man was never so great an independent, but every minute he must need his God. And if he makes himself a stranger, can he expect to be heard as a friend? Other sacrifices of the law have sometimes met with a cheque; but this from a sincere heart is an offering that is ever pleasing; and importunity does not give offence. If it prevail'd upon the unjust judge, will not the most righteous God be gain'd upon? And, indeed, what is it can send us away empty, but our own sins? For if it carry us not safely through all the rodes of danger, the fault is in our selves, not it. Like a faithful companion when friends, wealth, health, honour, and life, is leaving us, this holds us by the hand, and leads us to overlook the shades of death. When speech is gone, it lifts up hands and eyes; and, instead of language, groans."—pp. 173, 174.

Owen Felltham frequently degenerates; he sometimes annoys
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by pedantry, offends by affectation, and disgusts by grossness, though the latter, when it occurs, which is not often, has the air of bad taste rather than of tainted imagination. He is fond of hard words, such as *arescate, tristitiate, indulciate*, and he uses a felicitous participle, *worsened*, which Dr. Southey thought worthy of adoption. He tells us that Conscience "*is the blushing part of the Soul that will colour and kick at every little crum that goes awry against it's swallow*:" he hints that "*the Devil's envy of Eve's handsomeness made him attempt to tempt her first*:" he observes that Death, "*like a Ring put into our Noses, checks us in the frisks and levaltoes of our dancing blood*:" and that Fear "*drowns the head in the intrembled bosom*:" and he sagely discourses about the soul's having "*the reliqu'd Impressa's of Divine Vertue still so left within her, as she would mount herself to the Towre of Nobleness, but that she is depressed by an unpassable thicket of hindrances*." We might easily enlarge this selection of fantastic phrases, but these will afford a sufficient sample of his faultinesses in this respect. His violations of decorum we shall leave where we found them, and pass on to a few examples which may illustrate the peculiarities of his composition. In his "Resolve" on Memory, he sets out by exclaiming—

"Should the memory of the world but fall asleep, what a fair of mad beasts would the earth be? and surely much the madder for the tongue. Since he that forgets himself in his tongue gives an other cause to remember him either with neglect, or offence; in all that does belong to man, you cannot find a greater wonder. What a treasury of all things in the life of man? What a record, what journal of all? As if provident nature, because she would have man circumspect, had provided him an account-book to carry always with him. And though it be the worlds vast inventory, yet it neither burthens nor takes up room; to myself it is insensible, I feel no weight it presses with; to others 'tis invisible, when I carry all within me they

can see nothing that I have. Is it not a miracle, that a man from the grane of sand, to the full and glorious sun, should lay up the world in his brain; and may at his pleasure bring out what part he lists, yet never empty the place that did contain it, nor crowd it though he should add more? What kind of thing is it, in which the spacious sea is shoard and bounded? where cities, nations, the earths great globe and all the elements reside without a cumber? How is it that in this little invisible place, the height of the star, the bigness of that, the distance of these, the compass of the earth, and the nature of all should lie and always be ready for producing as a man shall think fit. If a conjurer call up but his phannatique spirits, how we stare and startle at their strange approach? Yet here by imaginations help we call what ere we have a mind to, to appear before us, and in those proper shapes, we have heard them related in, or else in those which we our selves have seen them in. Certainly, it cannot be but a work of infiniteness that so little a globe of skull as man hath, should hold such an almost infinity of business and of knowledge." p. F93.

In a subsequent portion of the same paper he emphatically affirms, that "*the Worm would dye, if Memory did not feed it to Eternity. 'Tis that which makes the pœnal part of Hell: for whether it be the punishment of loss, or the punishment of sense; 'tis Memory that does enflame them both. Nor is there any Etna in the soul of man, but what the Memory makes.*"

There is much beauty in his comment on Gratitude. Describing the ungrateful, he says—

"Like the deaf adder, they rest unstart'd by the most powerful charm of the world—courtesie. If I shall gain by bargaining, equality of traffique preserves me in my liberty. If I receive for desert, that which is done to me is paid, not given. But a noble courtesie falling like rain in due season, enslaves a man more than a market sale among Moors: for it conquers the uncompe-lable mind, and dis-interests man of himself. To be unthankful, is to be a bastard to nature: with how many fold does the grateful earth return her scatter'd grain? If the rivers pay their tribute to the ocean, in publick tydes and private springs, a retribution's made. If the earth exhales but vapours to the heaven, in requiting dew's it doth again distill them: only the disputed

element of fire is barren, and therefore has not the honour to be mentioned in the creation."—pp. 355, 356.

From the essay on "*Improving by Good Examples*," we shall extract a sample or two, to show our author's way of telling a story.

"An unknown porter brings to me, to my lodging, a box seald up, and on the outside directed to my self. I enquired from whom he had it: he told me, 'A gentleman that was a stranger to him, and whose name or residence he knew not, gave it him in the street, and gave him 6d. to deliver it safely; which now he had done, and having discharged his part, he could give me no further account. I opened the box, where the first thing I met with was a note written in a hand I knew not, without any name subscribed, in these very following words.

"'Mr. Owen Feltham, it was my hap in some dealing with you to wrong you of five pounds, which I do now repay double, humbly intreating you to forgive me that great wrong, and to pray the Lord to forgive me this, and the rest of my sins.'

"And under this note, folded in another paper in the same box, were ten twenty-shilling-pieces in gold. I cannot call to mind: that ever I was deceived of such a sum as £5. in any kind of dealing, nor, to this hour can I so much as guess at the person from whom it came."—p. 287.

"Going with some gentlewomen to a play at Salisbury Court, I cast into the woman's box, who sat at the dore to receive the pay (as I thought) so many shillings as we were persons in number; so we pass'd away, went in, and sat out the play. Returning out the same way, the woman that held the box as we went in, was there again, as we went out; neither I, nor any of my company knew her, or she us; but, as she had observed us going in, she addresses to me, and says, 'Sir, do you remember what money you gave me when you went in?' 'Sure (said I), as I take it, I gave you twelve pence a piece for myself, and these of my company.'—'Ay, Sir, (replies she,) that you did, and something more; for here is an eleven shilling piece of gold that you gave me instead of a shilling; and if you please to give me twelve pence for it, 'tis as much as I can demand.' Here had been, if the woman had been so minded (though a little) yet a secure prize. But, as many do probably conjecture, that Zachæus, who made restitution to the shame of the obdurate Jews, was a Gentile as well

as a Publican : so this, from one of a calling, in dis-repute, and suspected, may not only instruct the more precise of garb, and form of honesty, but show us that in any vocation, a man may take occasion to be just and faithful."—p. 288

There is a strange rambling "Resolve" about the Puritans, in which there is nothing more remarkable than the strange turn which Felltham gives to part of the book of Ecclesiastes :

"I have more faith in one Solomon, than in a thousand Dutch parlours of such opinionists. Behold then, what I have seen good! "That it is comely to eat, and to drink, and to take pleasure in all his labour wherein he travelleth under the sun, the whole number of the dayes of his life, which God giveth him. For this is his portion. Nay, there is no profit to man, but that he eat, and drink, and delight his soul with the profit of his labour." For, he that saw other things but vanity, saw this also, that it was the hand of God. Methinks the reading of Ecclesiastes should make a puritan undress his brain, and lay off all those phanatick toys that gingle about his understanding. For my own part, I think the world hath not better men, than some, that suffer under that name : nor withal, more scelestick villanies. For, when they are once elated with that pride, they so contemn others, that they infringe the laws of all humane society."—p. 7.

We shall cite but one passage more, the close of a paper entitled, "*Something upon Eccles. 2. 11.*"

"Nothing endureth under the sun ; and this not enduring, if there were no more, is enough to confirm that all is vanity : when any thing comes to nought we say it vanishes ; which in plainer English is, it groweth into vanity ; and shall not one day all the world do this ? Though the earth be said to remain for ever, that ever is but comparatively, and the sense is, that it shall not decay so soon as the other creatures that depend upon it. But this, depending on the sun's enlivening influence, may in course of nature be capable of change, and when we need it, fail us. What then shall we do ? Or whither turn to find a repose for the soul ? All the mass of creatures put together is too narrow a palace to contain the soul of man. It flies in a moment to the deeps and oceans springs, not only to the roots of mountains, but in a moment pierces quite through the earth's condensed globe, to the stars,

and highest convex of the bounding sky, so far as the creature reaches it goes and finds no rest. God only is capacious, in him do all its vast extensions rest : unlimited thoughts in him a limit find ; and when we do lose the creature, still we do find him. Beyond the bowed expansions of the firmament, where we cannot guess what may be, there we are sure this God incorruptible dwells. He is farther off than the soul can reach : yet nearer than it can avoid. All things else are sea, and storm : nor is there any haven but here. Hither must we mount, beyond the sun's rais'd eye. In the courts of the Father of this sun, dwells truth, and joy, and constancy. While I live here, I must look for tydes and ebbs, waves, and sands, and rocks, and more cross winds than knows the sailor's compass. Nor may I hope for safety but by anchoring above the sun ; even in his mercies, who is this sun's Sun, who is the life, and light, and soul of all. If I can fix here, I will think I have made an escape from earth : and by his noble attraction, having a mind rais'd gloriously high, may stand as a well-built structure, though outwardly soiled and clouded with the fume of terrene things, yet by the gracious shine of the Almighty, bright within."—p. 354.

The second part, entitled, *Lusoria*, contains poetry, "a brief character of the Low Countries," and letters. The first has a few stanzas of merit, but on subjects not adapted to our pages. There is an *Elegie*, which sets out in the following portentous style :—

What means this solemn damp quite through the Strand
To Westminster ? Oh ! see how sad they stand !

In the description of Holland there is much humour, though excessively overcharged. The letters have no peculiar interest ; one of them is in reply to an epistle sent him by a Jesuit, persuading him to turn Catholic.

A Priest to the Temple, or, the Country Parson, his Character and Rule of Holy Life. The Authour, Mr. G. H.—18mo. pp. 168.—London: 1652.

We have already given our readers a sight of Isaack Walton's portrait of "that sweet singer of the

Temple," Mr. George Herbert, and we shall now hold up to them a second likeness of the same individual, drawn by his own pencil, for no one who has contemplated the former, can hesitate a moment in assigning the features of this *con amore* sketch to its worthy Author himself; "I have resolved," says he, quaintly, "to set down the form and character of a true pastour, that I may have a mark to aim at, which also I will set as high as I can, since hee shoots higher that threatens the moon, than hee that aims at a tree." Having thus introduced our limner, weshall leave the following sketches to speak for themselves.

"THE PARSONS LIFE.

"The country parson is exceedingly exact in his life, being holy, just, prudent, temperate, bold, grave in all his ways. And because the two highest points of life, wherein a Christian is most seen, are patience and mortification; patience in regard of afflictions, mortifications in regard of lusts and affections, and the stupifying and deadening of all the clamorous powers of the soul, therefore he hath thoroughly studied these, that he may be an absolute master and commander of himself, for all the purposes which God hath ordained him. Yet, in these points, the labours most in those things which are most apt to scandalize his parish. And first, because country people live hardly, and therefore as feeling their own sweat, and consequently, knowing the prize of money, are offended much with any, who by hard usage, increase their travell; the country parson is very circumspect in avoiding all covetousnesse, neither being greedy to get, nor niggardly to keep, nor troubled to lose any worldly wealth, but in all his words and actions slighting and disesteeming it, even to a wondering that the world should so much value wealth, which in the day of wrath, hath not one dramme of comfort for us. Secondly, because luxury is a very visible sinne, the parson is very carefull to avoid all the kinds thereof, but especially that of drinking, because it is the most popular vice; into which if he come, he prostitutes himself both to shame and sin, and by having fellowship with the unfruitfull works of darknesse, he disableth himself of authority to reprove them; for sins make all equall, whom they finde together; and then they are worst, who ought to be best. Neither is it for the

servant of Christ to haunt innes, or tavernes, or ale-houses, to the dishonour of his person and office. The parson doth not so, but orders his life in such a fashion, that when death takes him, as the Jewes and Judas did Christ, he may say as He did, I sate daily with you teaching in the temple. Thirdly, because country people (as indeed all honest men), do much esteeme their word, it being the life of buying, and selling, and dealing in the world; therefore the parson is very strict in keeping his word, though it be to his own hinderance, as knowing, that if he be not so, he wil quickly be discovered and disregarded; neither will they believe him in the pulpit, whom they cannot trust in his conversation. As for oaths, and apparell, the disorders thereof are also very manifest. The parsons yea, is yea, and nay, nay; and his apparell plaine, but reverend, and clean, without spots, or dust, or smell; the purity of his mind breaking out, and dilating itselfe even to his body, cloths, and habitation."—pp. 6—9.

This is Herbert in common life: let us look at him in the pulpit.

"THE PARSON PREACHING.

"The country-parson preacheth constantly, the pulpit is his joy, and his throne. If he at any time intermit, it is either for want of health, or against some great festivall, that he may the better celebrate it, or, for the variety of the hearers, that he may be heard at his returne more attentively. When he intermits, he is ever very well supplied by some able man who treads in his steps, and will not throw down what he hath built; whom also he entreats to press some point, that he himself hath often urged with no great success, that so in the mouth of two or three witnesses, the truth may be more established. When he preacheth, he procures attention by all possible art, both by earnestnesse of speech, it being naturall to men to think, that where is much earnestnesse, there is somewhat worth hearing; and by a diligent, and busy cast of his eye on his auditors, with letting them know, that he observes who marks, and who not; and with particularizing of his speech, now, to the younger sort, then to the elder; now to the poor, and now to the rich. This is for you, and this is for you; for particulars ever touch, and awake more than generalls." * * *—pp. 21, 22.

Our readers, we are persuaded, will now gladly follow this amiable personage to his house.

"THE PARSON IN HIS HOUSE.

"The parson is very exact in the governing of his house, making it a copy

and modell for his parish. He knows the temper, and pulse of every person in his house, And accordingly either meets with their vices, or advanceth their virtues. His wife, is either religious, or night and day he is winning her to it. Instead of the qualities of the world, he requires onely three of her; first, a trayning up of her children, and mayde, in the fear of God, with prayers, and catechizing, and all religious duties. Secondly, a curing, and healing of all wounds and sores with her owne hands; which skill either she bƿought with her, or he takes care she shall learn it of some religious neighbour. Thirdly, a providing for her family in such sort, as that neither they want a competent sustentation, nor her husband be brought in debt. His children he first makes Christians, and then common-wealthe-men; the one, he owes to his heavenly country, the other, to his earthly, having no title to either, except, he do good to both." * * *—pp. 38, 39.

"We can only afford room for another sketch; would to heaven that such a character as it exhibits, was more frequently to be met with in these days of refinement and politeness.

"THE PARSON IN JOURNEY.

"The country-parson, when a just occasion calleth him out of his parish, (which he diligently and strictly weigheth, his parish being all his joy and thought,) leaveth not his ministry behind him; but is himselfe, where ever he is. Therefore, those he meets on the way, he bleaseth awdibly, and with those he overtakes, or that overtake him, hee begins good discourses, such as may edify, interposing sometimes some short and honest refreshments, which may make his other discourses more welcome, and lesse tedious. And when he comes to his inn, he refuseth not to joyne, that he may enlarge the glory of God to the company he is in, by a due blessing of God for their safe arrival, and saying grace at meat, and at going to bed, by giving the host notice, that he will have prayers in the hall, wishing him to informe his guests thereof, that if any be willing to partake, they may resort thither. The like he doth in the morning, using pleasantly the outlandish proverb, that *prayers and provender, never hinder journey*. When he comes to any other house, where his kindred, or other relations give him any authority over the family. If hee be to stay for a time, hee considers diligently the state thereof to Godward, and that, in two points: First, what disorders there are, either in apparel or diet, or too open a buttry, or reading vain books, or swearing, or breeding up children to no calling, but

in jolleness, or the like. Secondly, what means of piety, whether daily prayers be used, grace, reading of Scriptures, and other good books, how Sundayes, holy-days, and fasting days are kept. And accordingly, as he finds any defect in these, hee first considers with himselfe, what kind of remedy fits the temper of the house best; and then, hee faithfully, and boldly applyeth it, yet seasonably and discreetly, by taking aside the lord or lady, or master and mistress of the house, and showing them clearly, that they respect them most, who wish them best, and that not a desire to meddle with others affairs, but the earnestnesse to do all the good he can, moves him to say thus and thus."—pp. 70—72.

The above extracts have been made almost *ad aperturam libri* To those who love to converse with the worthies of the olden time, not on the arena of polemical strife, but amid the quiet seclusion of their hermitages, or in the bosoms of their families,—every page of the little volume before us will communicate deep delight. There is a humanity, if we may so speak, in Herbert's writings, which at once wins our heart—we forget the critic in the friend. And even were we disposed to criticise, the beauty of thought, and point of sentiment, that we so frequently meet with in the writer, would effectually disarm us.

"That country parson," says a note on one of the blank pages of our copy, in the hand writing of a worthy minister of the last century, "that can spare 12d.; and yet want this useful book, is scarce excusable."

There is "a prefatory view of the life and vertues of the authour" prefixed to this volume, which we believe was written by a Mr. Barclay, to whose care Mr. Woodnot, the intimate friend of Herbert, consigned the manuscript for publication after the author's death. A letter to N. F. (Nicholas Farrer), and three Latin poems, are inserted at the end, and a few apothegmes, some of which we have transferred to our Varieties, close the volume.

ANALYTICAL AND CRITICAL NOTICES OF NEW PUBLICATIONS.

An Elegy to the Memory of the late Rev. Henry Martyn, and other Poems. By John Lawson, Missionary at Calcutta. — Westley, 1823.

MR. LAWSON is known as a man of considerable talent and of genuine poetic feeling, nor will this elegantly printed volume by any means diminish the reputation he has already attained. The first and longest poem in the collection is in unrhymed stanzas, and though it has

unquestionable merit, in our opinion, is surpassed by some of those which follow. We dislike the phrase "vestige gold," and object to the expression "high gust," as applied to the mind, from its unfortunate *equivoque*. We prefer the "Pilgrim of Night," "Light," and one or two of the smaller pieces to this more elaborate effort. We shall cite the two following as examples; the first for its elegant fancy; the second for its deep feeling.

" DEPTHS OF THE SEA."

"O God, the depths do praise thy blessed power!
Vast are the secrets of the deep, and thought
But dimly grasps the scene so richly fraught
With all the life of vernal tree and flower,
And snowy branch, and exquisite crimson bower
With the wild clasping corallines inwrought,
As though the fabled maid from far had brought
To one sunshiny spot, the splendid store
Of the wide main. Fantastical and bright
Rise the crisp forests, hung with radiant shells
Of pearly glance or rainbow changing light,
Sparkling throughout innumerable clefts
Where grows, with clustering stars, and crimped bells,
The wilderness of stone as alabaster white."—p. 18.

" MERCY."

"O murmur not, that the outrageous sea
Boils with her mountain troubles. Calmly view
Beyond the storm's wild path, that placid blue,
Solemn as angel's sapphire sphere. O see,
Like gladness to the soul of misery,
Sunshine of fairer regions bursting through
The howling wrath,—it comes all fresh and new,
Rushing with hopes o'erwhelming extacy;
So the mild eye of mercy sheds a light
On pale-struck mariners, and breaks the spell
That chains the racking clouds of crazy night;—
Then the delirious ocean's whirling swell
Serenely settles. Pilgrim, all is well,
For he who guides thy bark, doth hold the tempest's might."—p. 25.

A portrait of Martyn is prefixed, and other graphic embellishments are interspersed.

Life of Alexander Reid, a Scottish Covenantor, written by himself, and edited by Archibald Prentice, his Great Grandson. — Manchester: printed by J. Garnett, pp. 80, 2s.

We have perused this small volume with that attention and deep interest which every authentic memoir of persecution, on account of

religion, in times so perilous to vital godliness as the reigns of the last Stewarts, is calculated to excite in us; and we hesitate not to express our satisfaction at the perusal of it, and to recommend the work to the notice of our readers.

Mr. Reid possessed the inestimable advantages of a religious

parentage and education, in addition to which the principles of truth were fostered in him by a faithful gospel ministry. Upon this however, after he became of sufficient age to know the value of it, he had opportunities of only an occasional attendance, "*most in the night-time,*" and generally with great labour and difficulty; and sometimes with no small hazard.

We venture to predict that every young Christian, who may peruse the plain and artless narrative before us, will, in some degree, sympathize with the writer in those passages of his early history, which are recorded between the 1st and 30th pages. Among these we particularly recommend to the notice of the young convert the instances in which certain texts of Scripture presented themselves to the recollection of the youth, well read in the sacred volume, and afforded instruction and relief to his mind; while under the deepest impressions, and subject to the most agitating conflicts. Not less worthy of attention is the powerful effect produced by particular discourses, which were delivered in Mr. Reid's hearing, in determining him to be entirely the Lord's, to cast in his lot with the persecuted Covenanters and to devote *himself* to the service of God in a private but solemn act or covenant. To these passages of the narrative before us, we therefore call the attention of the younger branches of Christian families, as they describe the spiritual conflict of a young convert, in times when a conscientious adherence to the truth was a measure of no small risk, and the motives to it, arising from deep conviction, may fairly be presumed to have been proportionably powerful.

In this little book the reader will find the same phraseology employed to describe the mental exercises and conduct of the Christian, which has been held up to public ridicule in the works of one of the most popular novelists of the present day, such as "seeking the Lord"—"declaring against spiritual defection," and "entering into covenants." Much do we lament that such talents for composition as have been displayed by that writer, the author of the "*Tales of my Land-*

lord," should have been so awfully misemployed in an endeavour to expose to the scorn of the present generation, the memories of those who, in former times, suffered the loss of all things for a good conscience towards God, and that the same pen should have attempted to irradiate the darkest features in one of the darkest characters of those times. We refer to the infamous Grahame, of Claverhouse—a man whose relentless butcheries of the human race, compared with the means which were entrusted to his disposal, are not exceeded in any instances, either ancient or modern, within our recollection.

By way of contrast and antidote to the misrepresentations and satires of the popular novelist, we recommend the life of Mr. Reid as deserving an attentive and extensive perusal among professing Christians. It exhibits facts equally remarkable; and which evince greater fortitude and magnanimity; with courage more illustrious on the part of the sufferers, than those which appear on the pages of the novel; but above all it exhibits the finger of God, employed in directing the path, securing the interests, and bringing about the reward of the righteous. We are, therefore, persuaded that our readers will peruse it as we have done, with pleasure, and will follow Mr. Reid through all his vicissitudes to the end of his journey, with feelings of Christian sympathy. They will observe his devotion of himself to God, his sufferings for conscience-sake, his patient submission to injuries, and loss of property, brought on him through the avarice and treachery of false friends; and the cruelty and violence of the open persecutor. They will particularly notice his attention to Christian principles and duties, his resignation to the will of God, and experience of the supporting influence of divine grace, in the midst of all his distresses, and even when driven into exile; and the fortitude and devoted attachment of his amiable wife under all these circumstances: and after following the hero of the tale (if we may be permitted to use this unhallowed phrase) in his pilgrimage through the valley of humiliation, the Chris-

tian reader will remark, with delight and thankfulness, the change which the providence of God wrought in his favour, and the means which were employed to restore him to the possession of that very farm and homestead from which he had formerly been driven by persecution, with the loss of all his goods, for conscience-sake, but to which he afterwards returned with his wife and family, to enjoy with them in peace the bounties of Divine Providence, during the remainder of his life, without the guilt of having temporised and sacrificed the rights of conscience for worldly advantages. Not less remarkable, in the judgment of the Christian reader, will be the reverses which overtook the oppressors of the servants of Christ.

The perusal of such a narrative, we feel persuaded, is calculated to suggest to most of our readers delightful reflections on the goodness, faithfulness, and power of God, and to be an occasion to them of thanksgiving and prayer: while it may strengthen the hands of some who are ready to faint, and decide the minds of others who are wavering. Productions such as this afford to the divinely enlightened mind more exalted delight than the mere emanations of fancy can do. There is in such "a plain unvarnished tale," a dignity and immaculate purity, the dignity and purity of truth, which does not admit of association with falsehood, however sublimated or compounded; and the Christian, whose taste is formed on the correct principles of the Gospel, perceives as much difference between fiction and fact, as between a coin of pure gold and a gilded farthing.

We conclude our observations by expressing our high satisfaction with the copious historical notes upon the narrative, affixed by the editor. These notes we recommend him, in the event of a new edition (and we have no doubt that the work will pass through other editions), to form, together with the appendix, into a general introduction to the narrative.

The English Master; or Student's Guide to Reasoning and Composi-

tion: exhibiting an Analytical View of the English Language, of the Human Mind, and of the Principles of fine Writing. By Wm. Banks. 8vo. 1823.

MR. BANKS has compressed into this well-printed volume a fair proportion of interesting and instructive matter; his analysis is usually well conducted, and his illustrations judiciously chosen. He has evidently taken considerable pains in his abstract of the more extensive works on the same subject, and his work may be considered as an available compendium of the received doctrines of composition and criticism. In a few instances we could have wished for greater precision, and the whole might have been improved by a larger infusion of original research. The history of the English language is neither complete nor correct; the observations on Bacon and Hooker are rather meagre and defective in discrimination; and, to say nothing of a host of spirited authors in the days of Elizabeth and the first James, why are the admirable writers of the times immediately succeeding to be overlooked? We confess ourselves a little irritable on this point, inasmuch as we are of the heterodox sect, who think that our literature declined in value and originality, after the Restoration, and that the enfeebling changes in English style, which marked the reign of Anne, were deteriorations rather than improvements.

We perceive that our author adopts the fashionable scheme of adjusting English verse by classical measures. To our ears the attempt is utterly vain, since accent has with us a much greater influence than time in determining the metrical character of our poetry. For instance, the high-sounding epithet *Trochæic* is inflicted on the following line, and it is thus systematically marked,—

"Haste thee Nymph, and bring with thee—

—when there is not a single short syllable in it, by any rule of prosody whatever, and the last word, in particular, is long, both by natural quantity, and by the necessary pronunciation of the verse. In

fact the Greeks and Latins recited by *tune*, and English reading is inflected on a system altogether opposite.

These, however, are only casual defects, and the book, as a whole, is entitled to our commendation.

The Fifth Annual Report of the Committee of the Merchant Seamen's Auxiliary Bible Society.—London, 1823.

THIS excellent Association is, we are happy to learn from the present Report, in full and prosperous activity, as far as its practical agency is concerned; but we are sorry to find that its "finances labour," to use a Parliamentary phrase, and that, in spite of the most rigid economy, its funds are insufficient. We cannot permit ourselves to doubt that this deficiency in its resources will be amply supplied. It appears that much good has been done, and that happy signs of an extensive moral melioration have appeared among that highly useful race of men to whose benefit the Society directs its labours. On one occasion, writes the Society's agent,

"The Captain left his card at my office at the time I was afloat; I found him on board when I visited his ship a second time; he shook my hand heartily, and said, 'I am always glad to see you.' Notwithstanding he was anxious to get the anchor, he gave directions that all the crew might be ordered aft; he took his standing at the capstan, and mustered the whole of them, putting the question to each man, 'Have you got a Bible?' and spoke to them, before all hands, and many strangers, of the privilege of possessing the sacred volume, and of the happiness of being brought under its heavenly influence. Each man who had not a Bible said, he should be glad to have one; and the Captain seemed much pleased with the idea that every individual under his command, who could read, now possessed a Bible. He had so much confidence in his ship's company as to pay them their month's advance, before the ship left London; a circumstance, I believe, never known before, as it respects a free trader. I never visited a ship of this description where I found the crew so uniformly consistent. The custom-house officers, and others, said they had not heard an oath since they had been on board. This, certainly, was a very extraordinary thing when the extent of the crew, amounting to 44 men, is taken into consideration. One man

said, 'Our Captain is a Christian and a father to us all; and were I to leave this ship, I don't know where I should find such another.' A strange gentleman observed, on seeing so many sailors purchase the Scriptures so readily, and on seeing the Captain interest himself so much in their spiritual welfare, 'this is a sight I never witnessed before, and I never shall forget it.' What a vast difference between a mere cold consent on the Captain's side to my inviting the crew to purchase the Scriptures, and a hearty co-operation in my application to them for the purpose! The latter is sure to produce a good effect. I sold twenty Bibles in this ship!"—p. 19.

In several other vessels, gratifying evidence was given that the Word of God had been not only willingly received, but read and cherished.

An affectionate Tribute of sincere Respect to the Memory of Mrs. Martha Gregory. By the Rev. Jacob Snelgar. 8vo. price 1s.—London: Westley, 1823.

THIS respectable lady died, February 16, 1823, at the age of 90, and Mr. Snelgar has spoken of her character in terms which attest her to have been as high in honourable character, as advanced in years. From Job xix. 23—27, he has unfolded—1. The important principle avowed.—2. The humiliating testimony expressed.—3. The animating expectation declared. These points are illustrated profitably, and in pleasing language. We insert a short specimen.

"As we passed along the tombs of BUNHILL-FIELDS, how impressive was the remembrance of so much departed excellence, committed to that hallowed ground; and the names of some of my own earliest and best friends, such as I can never expect to find again, forcibly occurred to my mind, and presented before me the pre-eminence of their characters; in a Humphryes, a Banister, and a Simpson; all of whom ornamented the pulpit, and were beloved in private life. They sleep in death; and their bed is the cold grave. Worms destroy the wonderful workmanship of God; and corruption feasts upon the fairest children of men.—Let those who pride themselves in the beauty of their form; or in the vigour of their youth; or in the strength of their manhood; come hither, and learn a divine lesson, from the opening and silent grave, towards which all are making a certain and a rapid progress."—p. 11.

VARIETIES, LITERARY, SCIENTIFIC, &c.

Mr. Nicholas Ferrer.—Mr. Nicholas Ferrer, (who got the reputation of being called Saint Nicholas, at the age of six years,) was born in London, and doubtless had good education in his youth; but was certainly at an early age made Fellow of Clare-hall, in Cambridge, where he continued to be eminent for his piety, temperance, and learning.

“About the 26th year of his age, he betook himself to travel; in which he added to his Latin and Greek, a perfect knowledge of all the languages spoken in the western part of our Christian world, and understood well the principles of their religion, and of their manners, and the reasons of their worship. In this, his travel, he met with many persuasions to come into a communion with the church, which calls itself Catholic; but he returned from his travels, as he went, eminent for his obedience to his mother, the Church of England.

“In his absence from England, Mr. Farrer’s father, (who was a merchant,) allowed him a liberal maintenance; and not long after his return into England, Mr. Farrer had by the death of his father, or an elder brother, an estate left him, that enabled him to purchase land to the value of four or five hundred pounds a year; the greater part of which land was at Little Gidden, four or six miles from Huntingdon, and about 18 from Cambridge, which place he chose for the privacy of it, and for the Hall, which had the parish church or chapel belonging, and adjoining near to it; for Mr. Farrer having seen the manners and vanities of the world, and found them to be, as Mr. Herbert says, *As nothing between two dishes*, did so condemn it, that he resolved to spend the remainder of his life in mortifications, and in devotion and charity, and to be always prepared for death—and his life was spent thus.

He and his family, which were like a little college, and about thirty in number, did most of them keep Lent, and all ember-weeks strictly, both in fasting and using all those prayers that the church hath appointed to be then used: and he and they did the like on Fridays, and on the Vigils, or eves appointed to be fasted before the Saints’ days; and this frugality and abstinence, turned to the relief of the poor; but this was but a part of his charity, none but God, and he knew, the rest.

“The family, which I have said to be in number about thirty, were a part of them his kindred, and the rest chosen to be of a temper fit to be moulded into a

devout life; and all of them were for their dispositions serviceable, and quiet, and humble, and free from scandal. Having thus fitted himself for his family, he did, about the year 1630, betake himself to a constant and methodical service of God, and it was in this manner. He being accompanied with most of his family, he did himself use to read the Common-prayers, (for he was a Deacon,) every day, at the appointed hours of ten and four, in the Parish Church, which was very near his house, and which he had both repaired and adorned, for it was fallen into a great ruin, by reason of a depopulation of the village before Mr. Farrer bought the manor. And he did also constantly read the *Mattins* every morning at the hour of six, either in the church or in the oratory, which was within his own house: and many of the family did there continue with him after the prayers were ended, and there they spent some hours in singing of *Hymns* or *Anthems*, sometimes in the church, and sometimes to an organ in the oratory. And there they sometimes betook themselves to meditate, or to pray privately, or to read a part of the New Testament to themselves, or to continue their praying or reading the Psalms; and in case the Psalms were not always read in the day, then Mr. Farrer and others of the congregation did at night, at the ring of a watch-bell, repair to the church or oratory, and there betake themselves to prayers, and lauding God, and reading the Psalms that had not been read in the day, and when these or any part of the congregation grew weary, or faint, the watch-bell was rung, sometimes before and sometimes after midnight; and then another part of the family rose, and maintained the watch, sometimes by praying, or by singing lauds to God, or reading the Psalms; and when after some hours, they also grew weary or faint, then they rung the watch-bell, and were also relieved by some of the former, or by a new part of the society, which continued their devotions, (as hath been mentioned,) until morning. And it is to be noted, that in this continued serving of God, the Psalter or whole Book of Psalms, was in every four and twenty hours, sung or read over, from the first to the last verse, and this done as constantly, as the sun runs his circle every day about the world, and then begins again the same instant that it ended.

“Thus did Mr. Farrer and his happy

family, serve God day and night: thus did they alwaies behave themselves, as in his presence. And they did alwaies eat and drink by the strict rules of temperance—eat and drink, so as to be able to rise at midnight; or at the call of a watch-bell, and perform their devotions to God. And 'tis fit to tell the reader, that many of the clergy that were more inclined to *practical piety and devotion*, than to doubtful and needless disputations, did often come to Gidden Hall, and make themselves a part of that happy society, and stay a week or more, and then joyn with Mr. Farrer and the family in these devotions, and assist and ease him or them in their watch by night, and these various devotions had never less than two of the domestic family in the night; and the watch was alwaies kept in the church or oratory, unless in extrem cold winter nights, and then it was maintained in a parlor which had a fire in it, and the parlor was fitted for that purpose; and this course of piety, and great liberality to his poor neighbours, Mr. Farrer maintained till his death, which was in the year 1639."

ISAAC WALTON.

Letter from James VII. to the Scottish Parliament.—At a meeting of the Estates in Edinburgh, 16th March, 1689, the following letter was presented in name of King James, while they were deliberating on the proposed Union of the two kingdoms; at the same time, a letter from the Prince of Orange, agreeing to accept of the Scottish administration, was produced by the Earl of Leven. After some debate, it was agreed, that the letter from the Prince of Orange should be first read, and the Estates then proceeded, with the exception of a few members, to sign a declaration, previous to opening King James's letter, "that notwithstanding of any thing contained in the letter, they should continue undissolved, until they secure the religion, the Government lawes, and liberties of the kingdome." The letter was then read.

"JAMES R.

"My Lords and Gentlemen,—Whereas, we hav bein informed, that you the peirs and representatives of Shires and Borroues of that our ancient kingdome wer to meit together at our good toun of Edinburgh, some time in this instant March, by the usurped authority of the Prince of Orange: we think fitt to let you kno that as we hav at all times relyed upon the faithfulness and affection of you our ancient people so much that in our greatest misfortunes heartofore we had recourse to your assistance and that with good success to our affairs. So now againe we require of you to sup-

port our Royall interest expecting from you what becomes loyall and faithfull subjects generous and honest men that you will neither suffer yerselves to be cajoled nor frightened into any actione misbecoming true hearted Scotsmen And that to suport the honor of your nations you will contemn the base example of disloyall men and eternise your names by a loyalty suteable to the many professions you hav made to us In doing wherof, you will choise the safest part since therby you will avite the danger you most neids undergo, the infamy and disgrace you most bring upon yourselves in this world and the condemnation due to the rebellious in the nixt and you will lykewayes hav the opportunity to secure to yourselves and your posterity the gracious promises we hav so often made of securing your religion laws propriety libertys and rights which we are still resolved to performe, as soon as it is possible for us to meit you safely in a Parliament of that our ancient kingdome In the mean time fear not to declare for us yr lawfull Sovereigne who will not feal on our part to giv you such speedy and powerfull assistance as shall not only inable you to defend yerselves from any foraigne attempt but put you in a conditiōe to assert our right against our ennamys who hav depressed the same by the blackest of usurpations the most unjust as well as most unnaturall of attempts which the Almighty God may for a time permitt and lett the wicked prosper yet the end must bring confusions upon such workers of iniquity. We further lett you kno that we will pardone all such as shall return to ther duty befor the last day of this moneth inclusive And that we will punish with the rigor of our law, all such as shal stand out in rebellion against us' or our authority so not doubting that you will declare for us and suppress whatever may oppose our interest and that you will send some of your numbres to us with ane accompt of yr diligence and the posture of our affairs ther We bid you heartiely farewell Given on board the St. Michael first of March 1689 And of our reigne the 5th year

"By His Majesties Command
"MELFORT."

"To the Lords Spiritual and temporall the Commissioners of Shires and Borroughs of our antient Kingdome of Scotland met or to meit at our good town of Edinburgh."

Acts of the Parliament of Scotland, vol. ix. p. 10. Edinburgh, 1822.

Apothegmes.—"Sir Thomas Moor had only daughters at first, and his wife did ever pray for a boy; at last, he had a

boy, which after at man's years, proved simple. Sir Thomas said to his wife,—*Thou prayedst so long for a boy, that he will be a boy as long as he lives.*"

"Sir Amias Paulet, when he saw too much haste in any matter, was wont to say, *Stay a while, that we may make an end the sooner.*"

"Casaubon would say, *A day, an hour, a moment, is enough to overturn, that which was thought to be founded and rooted in adamant.*"

"Sir Francis Bacon, being asked by King James his opinion of the French Embassadour, (at that time come over,) said, He was a proper gentleman; yea, said the King, but what do you think of his head-piece. Sir, said Bacon, *It is many times with tall men, as with tall houses, where the uppermost room is worst furnished.*"

Arabic Numerals.—All nations whom the light of science has ever visited, appear to have used some arbitrary method of representing the larger numbers in their arithmetical calculations. These characters at first were borrowed from the alphabets; but even the Grecian, which were by far the most refined species of this kind of notation, was found to be extremely cumbrous in complex operations. Our present digits were, it is most probable, borrowed from the Arabians, who in their turn may have derived them from the Hindoos. Some suppose these numerals to have been introduced into Europe in the beginning of the eleventh century; Vossius supposes they were not in use before the year 1250, and Mabillon says, that he has met with few instances of them prior to the year 1400. A writer in the New Monthly Magazine for April last, supposes them to be of European origin, and gives an ingenious hypothesis as to their formation. He notices the following dates, which are yet extant among us; but the figures in them have been disputed, viz. 975, over a gate way at Worcester; 1011, on the north front of Rumsey church, Hants; 1016, with a Roman M for the thousand, at Widgell Hall, near Buntingford, Herts; 1090, at Colchester; and 1133, having also a Roman M for the thousand, on a chimney-piece at Helmdon, Northamptonshire.

Answer given to the Challenge of a Duellist.—I have two objections to this dual matter: the one is, lest I should hurt you; and the other is, lest you should hurt me. I do not see any good it would do me to put a bullet through any part of your body. I could make no use of you when dead for any culinary purpose, as I would a rabbit or a turkey: I am no cannibal to feed on the flesh of men. Why, then, shoot down a human creature of which I could make no use?

A buffalo would be better meat; for though your flesh might be delicate and tender, yet it wants that firmness and consistency which takes and retains salt. At any rate, it would not be fit for long voyages. You might make a good barbacue, it is true, being of the nature of a racoon or an opossum; but people are not in the habit of barbecuing any thing human now. As to your hide, it is not worth taking off, being little better than that of a year-old colt. As to myself, I don't like much to stand in the way of any thing harmful. I am under apprehensions you might hit me. That being the case, I think it most advisable to stay at a distance. If you want to try your pistols, take some object, a tree or a barn-door, about my dimensions. If you hit that, send me word, and I shall acknowledge, that if I had been in the same place, you might also have hit me."—*American Paper.*

Coal-oil Parish-lamps.—It is now some time since the volatile oil, obtained by distilling coal and coal-tar, has been applied in place of animal oil, in producing light. Large quantities of this fluid are prepared at once from the coal in Scotland; and much is also obtained by distilling coal-tar. When pure, it is limpid and colourless, and closely resembles, if it be not identical with, naphtha. A large district about Fitzroy-square and Charlotte-street, has been lighted by this fluid, burned in lamps, particularly constructed for it by Major Cochrane; they are patent, as well also as the application of the oil to this purpose. The flame in these lamps is very short, but extremely bright, and certainly far surpasses a common street gas-flame in that respect, if it does not also an argand burner, supplied by coal-gas. It has happened now and then, when the wick has been too high, and the oil used has been obtained from coal-tar, that the flame has smoked, the wick become charred, and at times, so much vapour has collected in the lamp, as at last to explode, and burst it to pieces; but this has not happened with the Scotch oil. The lamps in the district before-mentioned, have now been in use for a considerable time, and are found to be attended with perfect success.

Anecdote of Dr. Bates and Daniel Burgess.—Dr. Wm. Bates once complained in the presence of his esteemed and faithful friend Daniel Burgess, (who was celebrated in London for the plainness of his pulpit addresses,) that he found but very little success in his ministerial work, when Daniel smartly replied, with more truth than courtesy—"Thank your *celses mouth* for that—*too fine* to speak market language!"

RELIGIOUS INTELLIGENCE.

BAPTIST SOCIETY FOR PROMOTING THE GOSPEL IN IRELAND.—The Ninth Anniversary of this Society was held at the City of London Tavern, Bishopsgate-street, on Friday, June 20.—The great room began to fill at six o'clock in the morning. (Breakfast was served in the Coffee-room.) At seven o'clock the seats were all occupied. A few verses of a hymn were sung, and the Rev. W. Shenston offered up prayer.

J. Butterworth, Esq. M. P. took the chair.

The following are brief extracts from the Report:—"The very destitute circumstances of the *native Irish*, engaged the early attention of this Society; and it is pleasing to know that the apathy which at that time prevailed, has given place to a general concern for supplying them with the means of instruction. Many schools have been established by this, and other Societies, wherein those parents who wish it, may have their children instructed in the Irish language: and thousands of copies of the Scriptures in Irish have been circulated for their use.

"The employment of persons, natives of Ireland, to read the Scriptures in the Irish language, has proved a happy means for gaining access to the adult part of the population. Their partialities for every thing Irish, have thus been interested, and their prejudices against Protestant instructors shaken and overcome. Having conveyed the light of the Holy Scriptures to those who inhabit the mountains, bogs, and glens, of Ireland; and furnished the *cabins* of those who were formerly known only by the appellation of the 'Wild Irish,' with pure Christian instruction, (the glorious principles of the Reformation,) are circumstances that afford, indeed, matter for abundant thanksgivings to God. There is no instance, perhaps, in the history of modern missions, that will more justify the application of the prophet's language,—"The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light hath sprung up."

"The number of the Sabbath, and Itinerant Irish Readers of the Scriptures is twenty-four. Some idea of the usefulness of the Sabbath Readers, may be formed from the report of the labours of five men in the county of Clare. They have read the Scriptures in the Irish language in more than two hundred and fifty distinct cabins. One of them only, has taught forty-seven adults to read the Irish perfectly.

"The Committee report that there

are ninety-two day schools, and fourteen evening schools for adults, besides several Sunday schools. There are in Tipperary, Cork, Westmeath, Longford, and Kilkenny, eleven; in Clare and Limerick, seventeen; and in Sligo, Mayo, and Roscommon, sixty-four. The schools contain about 7,500 children: all these belong to Roman Catholic parents, excepting about 500, whose parents are Protestants.

"Before the Committee close this part of their Report, they would remind the Society of the advantages resulting from making the native Irish acquainted with the Scriptures, as it relates to the peace and welfare of Ireland. All their Agents unite in the following testimony of Mr. Wm. Moore:—"Wherever the Scriptures are read, or heard, there is loyalty; and I defy the kingdom to produce an instance from the commencement of our Society, of any person who has attended upon the reading of the Scriptures, or has read them himself, having been apprehended or charged with any insurrectionary practices: therefore, if it were only to save great expenses to the government, let the Scriptures have free course: and love to England, and loyalty to the government will be the results." As a corroboration of this statement, it is gratifying to find, that the late dispatches from the Lord Lieutenant of Ireland, respecting the convulsed state of Society, mentions 'part of the province Connaught,' in connection with the province of Ulster, as being perfectly tranquil."

The Rev. Mr. Barclay, of Irvine, in proposing the first resolution, related the following anecdote:—"He was crossing the bridge over the canal near to James Street, Dublin. A boy asked alms. He observed, suspended from the neck of the boy, who was 10 or 12 years old, a bit of pasteboard, and inquired, "What have you got here, my good boy?" "It is a Gospel, Sir."—"And who gave you the Gospel?" "The priest, Sir, who lives in James Street."—"And wherefore did the priest give you the Gospel?" "I was overtaken with a sickness in the night, and the priest gave me the Gospel."—"And how much did you pay for the Gospel?" "I paid five shillings, Sir." Five shillings from this poor little boy, who lived by begging, for a bit of parchment!

The Rev. S. Davis, of Clonmell, mentioned some pleasing instances of the liberality of Roman Catholic priests towards Protestants that might be mentioned. Some Roman Catholics had made a disturbance at a place where

there was preaching. The priest was informed of it, and rebuked them for it on the next Sunday from the altar. He told them that he did not wish them to go to hear the preaching, but if they would go, they must demean themselves properly, or they should experience his displeasure. He was told by a Presbyterian minister of a Catholic priest who used to invite his flock to the chapel after performing a mass, saying, "Now let us go and hear Mr. ———; he can preach a better sermon than I can." But it happened that a wrong-headed man, tempted by this conciliation, rashly proceeded to attack the leading tenets of Popery. The priest and his congregation were naturally affronted, and would come no more. And that was with him a common remark, that if you attack them in an offensive manner, you may do more harm than good. There was a manner of doing things. He would stand as firmly as any man upon the principles of Protestantism and the Gospel; but they ought not needlessly to offend those to whom they were opposed. The first thing was to get them to embrace the Gospel, and then they would freely give up their errors, and troublesome and expensive superstitions. They had been greatly successful in the scriptural education of Roman Catholic children: they had in the schools about 7000 of them. In one town they had 300; and it was a delightful sight to see the boys reading, and the girls sewing. A friend who accompanied him wept for joy at the sight. He examined some of the boys, and their progress was astonishing. One of them had 75 chapters by heart. He could not stop to hear them all repeated, but desired the boy to turn down the leaves, which was done. He then examined him in 20 or 30 chapters at random, and he found sufficient reason to believe that the boy knew the whole 75 chapters. Some could repeat 20, some 30, and some 40 and more chapters. He gave the first boy a Bible; and though he was a Roman Catholic he loved the book, and had subsequently refused six shillings for it. At another examination, the chief competitor for the prize was so ragged that he doubted the propriety of trusting him with the new book, lest he should out of absolute necessity dispose of it to buy himself clothes. The poor boy came up to him, with tears in his eyes, and said, "If you will give me the Bible, Sir, I will not part with it, but I will show it to you every time you come this way."

The Meeting was addressed by the Rev. James Hoby, Lieut. Gordon, J. S. Taylor, Esq., Rev. Messrs. Gilbert and Kilpin, J. Poynder, Esq., B. Shaw, Esq., the Rev. Messrs. Ivimey, Pritchard, and Blundell, Lieut. Vickers, T. Walker,

Esq., Rev. Dr. Steadman, Rev. J. Saffery, and Rev. F. A. Cox.

BAPTIST HOME MISSIONARY SOCIETY.

—The Annual Meeting of this Society was held at the City of London Tavern, E. Phillips, Esq. late of Melksham, in the Chair.—The Meeting was opened by singing two verses of the 67th Psalm—

"Shine mighty God, on Britain shine."

Rev. Joseph Kinghorn, of Norwich, engaged in prayer; the Chairman introduced the business of the Meeting in a very concise, appropriate, and forcible address, and called upon the Secretary, Rev. John Edwards, to read the Report.

The Report stated, that this Society now affords assistance to upwards of one hundred village preachers, whose labours are carried on at about three hundred and fifty stations, which are situated in thirty-four counties in England, and seven in the principality of Wales, with which are connected one hundred and eight Sunday Schools. The receipts of the last year amounted to £1059. 18s. 8½d. being considerably more than any former year. The Report concluded by stating, that "besides the balance which is due to the Treasurer, the Society is under engagements to a considerable amount at five new stations, surrounded by not less than fifty villages and hamlets, where the sound of a preached gospel, or of public worship is scarcely ever heard. To meet these increased demands, the present income of the Society is totally inadequate."

Resolutions were then moved and supported by Rev. F. A. Cox, of Hackney; Rev. Joseph Kinghorn, of Norwich; Rev. Dr. Steadman; Rev. Mr. Dunn, of Pimlico, one of the Secretaries of the other Home Missionary Society; Rev. Edward Irving, of London; Rev. Howard Hinton, of Reading; Benjamin Shaw, Esq.; Rev. Samuel Kilpin, of Exeter; Rev. Dr. Newman; and Mr. Joseph Hanson.

The Meeting was numerously attended; and the able advocates who pleaded the cause of the Society were evidently deeply interested in its success, and the contributions which were received upon the occasion amounted to nearly £200.

NORTH DEVON ITINERANCY.

—Through the kind assistance of the Committee of the Home Missionary Society, the Ministers in the north of Devon have, for some time, been able to support an Itinerant, who preaches in a considerable number of large and populous villages, in the neighbourhood of Ilfracombe. A very pleasing interest has already been excited. In Combmartin, one of the villages, a chapel was lately opened. So eager were the poor inhabitants for its erection, that many who could not contribute money,

cheerfully gave one, two, or more days' labour, as their circumstances would allow. It will contain about two hundred persons, and still continues to be well filled. In another village, where the desire of hearing is very great, a gentleman, to whom much of the parish belongs, has offered to give a piece of ground, and to furnish stones and lime, for the erection of a chapel. Sunday Schools are established in the different villages, which are in a prosperous state, and in which a great number of children are educated. The young man who at present labours in these places is much approved of, and appears well adapted to the situation.

Promising, however, as are the appearances in all the villages, the Ministers connected with the Society are fearful they shall be obliged to relinquish the station, entirely through want of pecuniary assistance. The Committee of the Home Missionary Society, in consequence of the number of applications they receive, and the already embarrassed state of their finances, have been reluctantly compelled to withdraw the allowance of £20. which had been made for the last year. This being the case, the support of the Itinerant depends almost exclusively upon four congregations, two of which have still heavy debts remaining on their places of worship. It is therefore feared that no adequate means of support can be provided. The Ministers, however, at a meeting lately held at Barnstaple, came to the resolution not to relinquish this highly important and very promising station, without making a vigorous effort for one year. Should this fail, they will then have the satisfaction of not leaving the poor villagers destitute of the means of religious instruction, without having previously done all they could to continue to them so great a blessing. They have resolved to present this simple statement of their case to the religious public, in the hope that some benevolent individuals may be ready to afford some small pecuniary aid, to continue among so many poor ignorant villagers the word of life.

Signed, by order of the Meeting,

H. BROMLEY, Sec.

Appledore, June 17, 1823.

On Tuesday, June 17, the Rev. C. T. Sevier, late of Ridgewell, was publicly recognised as pastor of the Independent church worshipping in Salem Chapel, Wellingborough. The services of the day were commenced by the Rev. Robert Jacomb, who read appropriate portions of Scripture and prayed; the Rev. Walter Scott delivered the introductory discourse and received an account of the proceedings of the church, with Mr. Sevier's acceptance of the invitation; the Rev. Samuel Hillyard offered solemn

prayer for a blessing on the union thus formed; the Rev. T. B. Bull delivered an appropriate discourse from 1 Cor. iv. 1, 2; the Rev. John Renals concluded with prayer; the Rev. Samuel Hillyard preached in the evening from Numb. x. 23; and the Rev. Edward Chater preached the preceding evening: the congregations were large, and the services highly interesting.

Wellingborough, June 19, 1823.

Awful Death.—On Monday, June 16, a respectable young farmer, about 28 years of age, residing at a small village near Parkgate, in the county of Cheshire, had been drinking, in company with several others, at the Black Horse, Hesselwell. He left the public house in a state of intoxication, about 10 o'clock, and feeling himself indisposed, went to bed. At an early hour in the morning, his wife was awoken by a rattling noise in his throat, occasioned, it is supposed, by some obstruction. She joggled him with her elbow, but could not make him sensible. The motion was repeated, but without effect. She then became greatly alarmed, and after striking a light, sent for medical aid, but before it could be procured, the vital spark had fled, and her husband was a pale corpse at her side. The inn, where the deceased had been gratifying his intemperate desires, on the evening which preceded this awful catastrophe, exhibited, it is said, a spectacle of chilling horror. The parties were all inebriated, and appeared to be vying with each other which could utter the most dreadful oaths and imprecations. Thus are the wicked sometimes "driven away in their wickedness." But if the votaries of intemperance could be prevailed upon, from this awful occurrence, to invoke the arm of the Almighty to break the power of habit, they would in that case, be rescued from the baleful influence of vice in "the life that now is," as well as from its bitter consequences in "that which is to come." Under our present feelings, we are disposed affectionately to remind them, that though the forsaking of their evil ways in their own native strength is as impossible as that the Ethiopian should change his skin, or the leopard his spots, yet, that with God "all things are possible,"—and that to seek his aid is to engage Omnipotence on our side. The death, however, above referred to, having occurred under circumstances so awful and affecting, we are constrained to exchange the language of calm remonstrance for that of solemn warning; and that, be it remembered, we give, not in our own, but in the language of inspiration—"Because there is wrath, beware, lest he take thee away with his stroke; then a great ransom cannot deliver thee."

Parkgate, June 20, 1823.

T. S.

LITERARY NOTICES, &c.

The Editors will feel obliged to Literary Gentlemen and Publishers for the communication of Notices (post paid) suited to this Department of the LONDON CHRISTIAN INSTRUCTOR.

WORKS PREPARING FOR THE PRESS.

In the Press, and nearly ready for Publication, in one volume, 8vo. (closely printed in double columns), with a frontispiece, and comprising nearly one thousand articles, the third London edition, greatly enlarged, of a Dictionary of All Religions, and Religious Sects, Antient and Modern; also of Ecclesiastical History and Theological Controversy. Originally drawn up by Mrs. Hannah Adams (Author of a History of the Jews, &c.) and compared with the fourth American edition of her work. Carefully revised and corrected to the present time, by Thomas Williams, Editor of the last Edition; with Mr. Fuller's Essay on Truth, a brief Missionary Gazetteer, &c. &c.

Memoirs of Mr. Coxo Freary, first Pastor of the Baptist church at Bluntisham, Hunts. By John Audley.

A Memorial of the late Rev. W. Evans, of Wymondham, Norfolk; including a Selection from his Private Correspondence; to which is subjoined, a Funeral Sermon, by the Rev. J. Hooper, A. M. one vol. 12mo.

WORKS RECENTLY PUBLISHED.

Mr. Bagster has recently published a Translation of the Latin Vulgate New Testament, in one handsome volume, 8vo. price 7s. 6d.

Remarks on Female Education, adapted particularly to the Regulation of Schools. 1 vol. 12mo.

Four Treatises, by Mr. Haldane, of Edinburgh, on Self-Examination, Mystery of Redemption, &c. Price 1s. 6d.

Chaplin's (Rev. W.) Sermon, preached before the London Missionary Society, at the Tabernacle, Wednesday, May 14, 1823. Price 1s.

The Character of the Apostles, as exhibited in their Ministry; a Sermon, delivered at Chalford, Gloucestershire, May 21, 1823. By Robert Vaughan, Worcester. Price 1s. 6d.

Gilbert's (Rev. Joseph) Sermon before the Teachers of the Hull Sunday School Union, April 1, 1823. Price 1s.

Interesting Particulars relative to that great national undertaking, the Breakwater constructing in Plymouth Sound. 8vo. 3s. sewed.

Barnett's (Francis) Memoirs, 2 vols. 12mo. 12s. boards.

Fry's Present for the Convalescent. 12mo. 4s. boards.

Fry's Death, and other Poems. 12mo. 5s. 6d. boards.

Heinemann's Introduction to the Hebrew. 12mo. 5s.

Marsh's Sabbath at Home. 8vo. 7s. bds.

Orme's Life of W. Kiffin, post 8vo. 5s. 6d. boards.

Rudges's Lectures on Genesis, 2 vols. 8vo. £1. 1s.

Russell, on Infant Salvation. 12mo. 3s. 6d. boards.

Transactions of the Literary Society of Bombay; containing Papers and Essays, by Major Vane Kennedy, Capt. J. Stewart, Capt. W. H. Sykes, Major-General Sir J. Malcolm, T. Coats, Esq. J. Babington, Esq. T. Marshall, Esq. Dr. Taylor of Bombay, Capt. G. T. Sadlier, W. Erskine, Esq. With a Biographical Sketch of Captain Macmurdo, by James M'Adam, Esq. and a List of the Members. Vol. III. 4to. with numerous plates. £3. 13s. 6d.

The Saxon Chronicles, with an English Translation, and Notes, Critical and Explanatory. By the Rev. J. Ingram, late Saxon Professor in the University of Oxford. To which are added, a New and Copious Chronological, Topographical, and Glossarial Index, with a short Grammar of the Saxon Language. A new edition, in 1 vol. 4to. with an accurate and enlarged Map of England, during the Heptarchy, Plates of Coins, &c. £3. 13s. 6d. boards.

ANSWERS TO CORRESPONDENTS, &c.

COMMUNICATIONS have been received this month from the Rev. Walter Scott, J. Blackburn, R. Crook, C. N. Davies, H. Bromley, Thomas Styles, C. T. Sevier, and J. Baynes.

Also from Messrs. B. Hanbury—S. Wride—P. Bolton—Astrop—N. R.—Viatorius Mercator.

We fear that the Poem of Rufus is lost, as our search for it has been unsuccessful.

The paper, in our last, on "Spiritual Intercourse with God," should have had the signature A. P. T.

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[Vol. VI.]

MEMOIR OF THE LATE REV. MAURICE PHILLIPS,

OF HARPENDEN, HERTS.

(Continued from page 341.)

THE painful separation of Mr. Phillips from his friends at Brigstock, appears to have taken place in the spring of 1796, when he entered on the duties of his new situation at Rotherham. In connexion with these, he pursued the work of the ministry at Attercliffe, near Sheffield, where a congregation had been gathered by the occasional labours of the late Rev. Jehoiada Brewer. The cause was much assisted in its infant state by the Rev. J. Atkinson, but never had the advantage of a regular and stated ministry before that of Mr. Phillips. His labours here were acceptable and useful. He received a call from the congregation in the close of the year 1799; the Church was formed in the beginning of June, 1800; and on the 24th of the same month he was ordained.

Mr. Phillips's confession of faith was copious and particular, evincing much thought and much honesty, in the avowal of principles, which he knew to be at variance with certain interests and prevailing prejudices. In giving the reasons of his dissent from the Church of England, he observed, that he was "a Dissenter from principle, and not from education."—"The principle of my dissent from the Church of England," said he, "is precisely the same as that on which she professes to dissent from the Church of Rome, which is the right of private judg-

ment. 'The Bible is the religion of Protestants;' and every man has a right to judge for himself, as to the will of God therein revealed. Now I claim this right, as given me by my Creator; I take the Bible in my hand—that Bible, by which my religious sentiments and conduct are to be regulated; I look into the Church of England, and examine the peculiarities of that sect by this infallible standard; and there I find many things highly objectionable. The Church of England is a *civil* establishment of religion, being allied to the State; all the subjects of the realm, who do not dissent; being members of it, as a matter of course; having civil laws for its support, and civil sanctions to enforce them; whereas Christ hath said, 'My kingdom is not of this world.' His subjects are those who appear to be truly religious persons; his laws are those of the New Testament; and the sanctions by which they are enforced are 'not carnal, but spiritual.' Thus was his kingdom, for three hundred years after his death, kept distinct from the kingdoms of this world, while all their powers were in league against it. The pernicious tendency of an Established Church, with regard to real religion, appears in the growth of ignorance, immorality, dissipation, and infidelity, where no extra exertions are made to the contrary, which affords sufficient proof of

the badness of the system. And though I am willing to acknowledge that much good has been done, at different periods, in the establishment, and that much good is now done in it; yet this is owing to the blessing of God upon the labours of individuals; good is not done *by* the establishment, but *in spite of it*. Nor is this peculiar to the establishment of this country: it is the baneful effect of all worldly systems of Christianity, whether Episcopalian or Presbyterian. The church of Christ must be distinct from the kingdoms of this world, be formed on different principles, governed by the laws of Christ, and supported by his power alone, or it will never prosper."

To another important topic he adverted in the following manner: "The Christian Ministry is, in my view, a most honourable and important institution, to be continued to the end of time. It is necessary that all who engage in it should have satisfactory evidence that Christ has called and qualified them for the work; should give themselves up to the study of the word; should preach with zeal and faithfulness; and be careful to adorn the gospel. Such is the responsibility attached to the ministerial office, that he who fills it is accountable for every one of his congregation that perishes without being duly warned; and such is the nature of the gospel ministry, in regard to those who hear, that it becomes a blessing or a curse, according to the disposition with which the truth is received. To some it is the savour of life, and to others the savour of death unto death!—Being persuaded of these awful truths, it is my resolution, through divine grace, to be faithful to the trust committed unto me."

The church at Attercliffe, now under the care of Mr. Phillips, continued to assemble for some

time longer in a small and inconvenient place; now used as a school-room, until the present neat and commodious chapel was erected. The expense of the present building he assisted in liquidating; and to his exertions the congregation was greatly indebted. On the 13th of August, 1805, he was married to one of their number, Miss Esther Deakin, third daughter of Mr. William Deakin, of Attercliffe. The church experienced an increase of members, and the state of religion appeared gradually progressive, though some disadvantage was necessarily connected with the non-residence of the Minister, in consequence of his avocations in the College at Rotherham.

In September, 1798, Mr. Phillips was requested, by an Association of Ministers, in the counties of Derby, Nottingham, and the West Riding of Yorkshire, to write an Address to the Congregations under their care, on the subject of "Family Religious Instruction," which was approved at a meeting held at Sheffield, on the 28th of March following. In this valuable publication, he proposes the following general plan of instruction, and shows its numerous advantages: "*First*, That heads of families should take care that their children and servants be taught to read, and, as far as possible, to understand the Holy Scriptures, and other religious books. *Secondly*, That they be instructed in the principles and doctrines of the Christian religion by way of catechising. *Thirdly*, That they be made regularly to attend upon the ministry of the Gospel on the Lord's Day. *Fourthly*, That, in the evening of every Lord's Day, children and servants be required to repeat the text, or texts, which they may have heard in the course of the day, and such parts of the sermon as they can recollect. *And*

ly, That heads of families should take peculiar care, to watch over the conduct of their domestics, in such a manner as that they be not allowed to speak, or do such things as are inconsistent with the character of families fearing God. *Sixthly*, That every day begin and close with reading a portion of the word of God, and solemn prayer; and that the children and servants of the family be strictly required to be present, and to join in the exercise. *Seventhly*, That heads of families also endeavour to conduct themselves, in *other* respects, consistently, in order to enforce their instructions by the weight of a good example."

It would be easy to occupy several pages in a very profitable manner, by quoting from this able and useful publication; but we can only find room for the following Appeal to Parents, respecting the religious instruction of their offspring: "Were there no express commands in the word of God upon the subject, we should deem it the duty of Christians to instruct their own families. The voice of reason pleads powerfully for the practice. You that are parents naturally feel inclined to benefit them in all the ways you possibly can. You put them to school; you procure them such books to read as have a tendency to open, enlarge, and entertain the mind with general information; you spare no expense, consistent with your circumstances, to enable them to acquire those qualifications that may render them acceptable and useful members of society. Why all this expense, why all this exertion, in qualifying your children for this world, and so little pains to furnish them with religious improvement, in order to their well-being in another world? We are far from thinking you ought not to do all you can to make your children respectable members of society; we are glad

to see the attention of parents properly directed that way. But is this all? Does the knowledge of divine things make no part of a person's qualifications to act with honour as a member of society? Is not religion, by the influence of its holy and infinitely glorious truths, calculated to make the face of a man to shine, and make him appear with superior wisdom and respectability before men? Do you not profess to believe, that the religion of Christ is the only true religion? Do you not maintain that it is the offspring of heaven, and of the highest moment to the welfare of men? Surely, then, upon your own principles, you cannot but think it of the greatest moment, that those who are so nearly related to you as your children are, should have the knowledge of such a religion familiar to their minds. This sentiment is unavoidable, and must strongly impress your minds, or your belief in the Gospel must stand for nothing, or, at most, very little. However, to make the knowledge of religion familiar to the mind, is not to be expected without considerable attention and care. A proper method must be used before any branch of knowledge can be profitably acquired; and in this, the system of religion is by no means an exception. If with perseverance you make use of the method now proposed, you will furnish your offspring with the most substantial and excellent knowledge; which, if the Spirit of God apply it to the heart, will lead to the best enjoyments on earth, and to complete happiness in heaven."

On the 17th of September, in the year following, Mr. Phillips delivered an introductory discourse at Doncaster, where the Rev. Samuel Bradley, now of Manchester, was publicly set apart to the work of the ministry. The discourse was afterwards published, together

with a charge by Dr. Williams, and a sermon addressed to the church and congregation, by the Rev. Edward Parsons, of Leeds. Mr. Phillips's discourse is distinguished by good sense, sound principles, and an accurate delineation of the New Testament churches. Near the conclusion is a passage which deserves universal attention: "Another object connected with the formation of Christian societies, is the benefit of the world at large. Professing Christians would act a very inconsistent part indeed, were they merely to consult personal, or even mutual advantage, as the end of their vocation. The generosity of the Christian character is to be displayed by extending the scale of benevolence, and doing good to mankind, as such, whatever ill-will and opposition they may discover, or however opprobrious the names and epithets, by which they may distinguish us. As the Christian church is a depositary of gospel knowledge, and on that account called 'the pillar and ground of the truth,' the world is to see that knowledge unfolded in various ways. Christian societies are to let the truth shine forth, that those who sit in darkness may behold the light. From principles of compassion and love they are to make their children and relations, labourers and servants, neighbours and friends, acquainted with it. Being the happy partakers of a divine life, and a principle of holiness, they are to bring forth that principle into suitable exercise, to the view of men, according to the various providential circumstances under which they may be placed. They are to let the world have a fair specimen of the manner in which a Christian should live. This is to be done, not by ostentatious talking about religious subjects, nor by sanctimonious looks on the Lord's Day, not by plotting with eagerness for gain and preferment

in the church and in the world, nor yet by contending with warmth and zeal for niceties in divinity; but by a holy conformity in temper and conduct to the sublime morality of the glorious Gospel, in humility, meekness, love, kindness, simplicity, spirituality, zeal, and ardent devotion. Hence we are commanded to *let our light so shine before men*, that others may see our good works, and glorify our Father who is in heaven."

For the classical department in the college at Rotherham, Mr. Phillips was possessed of every essential qualification—a sound judgment, indefatigable industry, a competent knowledge of what he was required to teach, united with engaging manners, and a conscientious attention to the religious character of his pupils, and a becoming concern for the churches over which they were expected to preside. "As a tutor," says the Rev. Robert Weaver, of Mansfield, one of his early pupils, "the feature that ever appeared to me prominent in him, was his patient, investigating spirit, not suffering an expression to pass ill understood. From the conversation I afterwards had occasion to hold with him, as well as from his conduct, I certainly considered him as a man of a devout mind—conscientious, inquisitive, and persevering in his researches after truth—and of a placid and tranquil temper." As the young men waiting for admission at Rotherham, were always previously received on probation for three months, Mr. Phillips generally took considerable pains to become acquainted with them before they were received as students. He not only invited them to his house, but repeatedly took them with him to Attercliffe on week-day evenings, when going to preach to his own congregation. This afforded him a good opportunity of conversing with them, so as not only

to form some opinion of the state of their minds, and their abilities for the ministerial office, but also to give them instruction and advice. He had an agreeable method of doing this; and the writer can look back with gratitude to some of those opportunities of improvement which amply rewarded the fatigue of a long walk. Among other means of keeping up a profitable conversation, when no other subject occurred, Mr. Phillips was in the habit of repeating some short and pithy sentence from the classics, either encouraging to diligence in study, serving as a useful maxim in the conduct of life, or tending to direct the judgment in its determinations. He always endeavoured to impart religious instruction while he brought forward his pupils in classical knowledge. He kept a steady eye upon their spiritual interests, and never forgot that they were intended to become "ministers of the word," "the salt of the earth," and examples of piety to the churches. He was the father and friend of those who proved themselves worthy of his regard; while he would be the first to advise the expulsion of any, with whose character and conduct he had reason to be dissatisfied.

At different meetings of a Committee for the establishment of a dissenting grammar school for the county of York, Mr. Phillips had been "frequently mentioned as a desirable person to take the charge of that institution;" and in the month of January 1810, the late Rev. Thornhill Kidd, then of Cleck Heaton, was desired to correspond with him on the subject, as "it was wished that something of his mind should be ascertained previous to a general meeting." On the subject of this application, he replied to Mr. Kidd in the following terms:—"I am satisfied it was the hand of Providence that directed me to this place. Though

laborious, the employment suits my inclination. It is a sphere of great usefulness, and the connexion is, upon the whole, agreeable,—as much so as I can expect in this sinful world. Go where we will, trials await us, of one description or another. I have no desire to leave this place, if I can remain here consistently with the calls of duty; nor do I wish to be considered as moveable, unless it should appear that the proposed situation is one of superior usefulness, and that it is the will of God I should accept the invitation, which I cannot at present perceive." The ministers and gentlemen in Lancashire, who were then projecting the academic institution at Leaf Square, Manchester, had also an eye to Mr. Phillips, with a view to his becoming head master of that seminary; and in the month of April following, an official application was made by the late Robert Spear, Esq. While this was under consideration, he received other applications through his friend Dr. Smith, of Homerston, to become Principal of the Dissenters' Grammar School, at Mill Hill, Middlesex; and in July, he accepted the unanimous invitation of its committee.

The resignation of his office at Rotherham, and his removal from that place, was generally regretted, and very deeply felt by all the students. A few days previous to his departure, they invited him to a friendly entertainment in the library, after which he was presented with a silver cup, bearing an appropriate inscription, expressive of their high esteem. It was put into his hands by the senior student, in concluding an address, which he was appointed to deliver in the name of the fraternity; to which Mr. Phillips, overpowered by his feelings, made a very brief reply; but such as, if possible, to increase the esteem in which he was already held. In a

letter to Mr. Pickering, dated Rotherham, November 24, 1810, he thus discloses the state of his mind in the immediate prospect of leaving that place: "When we come to quit the world, (and that will be ere long,) it will be a great comfort to reflect, that we have been of some service in the cause of God, and that "in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God; we have had our conversation in the world." The time of our departure hence is now at hand. We expected to remain here to the close of life, but the expectation was vain. While all our friends wish us to stay, no one blames us for leaving, but thinks we are doing right. We have been enabled through divine grace to give a decisive proof, that it is not the prospect of "filthy lucre" that influences our removal. We know not what in particular lies before us; but in general we expect a mixture of mercies and trials. This is our consolation, that the ways of the Lord are mercy and truth to those who keep his covenant and his testimonies."

Mr. Phillips entered on his situation at Mill Hill in the following month. As head master, he not only had the higher Greek and Latin classes especially under his care, but was required to pay such occasional attention to the other classes, as to know the state in which they were; and to judge of their proficiency. It was his duty to conduct the religious worship of the school, and to exercise a pastoral care over the boys; this being the highest object for which the establishment was formed; in the prosecution of this end; he was required to deliver addresses; to catechise, to converse privately with his pupils on divine things, and to use such other means as might appear conducive to the purposes of the institution. At meeting-house attached to the

school, and attended by a few families resident in the village, afforded him an opportunity for the exercise of his ministry. He also had the happiness to find, that there were associations for prayer among his pupils, and that they were active in conducting a Sundry-school for the children of the poor.

A gentleman, who had many opportunities of knowing the state of the institution from time to time, observes, that it "flourished much under his superintendence." On this subject, Mr. Phillips wrote in the following terms, June 5, 1816:—"It is now nearly five years and a half since we arrived at Mill Hill, and in that time we have experienced many mercies and trials. Our institution continues to prosper. There is reason to hope the Lord will render it a blessing to the church and to the world. We have had, and now have, several who are looking forward to the Christian ministry, and who give evidence of sincere piety." For the spiritual welfare of his pupils, Mr. Phillips was much concerned, and took great pains, not only to impart the best instruction, but to insure their speedy improvement. He had a very high opinion of Henry's "Scripture Catechism," which he presently introduced at Mill Hill; and of which he gives the following account in a letter to the writer of this memoir:—"Mr. Henry's Catechism is very little known. I wonder at this, and am very sorry for it. If it has not fallen under your notice, I doubt not, a copy of it will be very acceptable. I was acquainted with it from a child, being in the habit of hearing it repeated at Henllan. There is an edition of it in Welsh. In English it was very scarce, and whenever I had an opportunity, I used to purchase copies of it. I showed one to Dr. Wroughton and Stukely, and wished an edition of

it might be printed for the use of the school. They undertook to recommend it to the committee; but when some of that body demurred, Mr. Black offered to take the whole upon himself, if they would permit the circulation of it in the school. Accordingly an edition of a thousand copies was printed. I make it a rule to put a copy of this catechism into the

hands of all my boys, as a commentary on the Assembly's. Nothing can be more simple and perspicuous. It brings the doctrines of the Assembly's Catechism down to the level of the smallest capacity, and effectually removes the grand objection to the common use of that catechism."

(To be concluded in our next.)

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

THE TEMPTATION OF OUR LORD.

I HAVE often meditated with peculiar interest on this sublime and impressive transaction; and I have given some attention to the various glosses and explanations of compilers and commentators, without deriving from those very meritorious labourers much addition to the conclusions suggested by the unaided exertions of my own mind. The weak and fantastic evasions and devices of those who have been reluctant to take the narrative in its actual form and its obvious meaning, elucidate nothing beyond the perversity of the intellect in which they originated, and add one more to the already innumerable illustrations of the folly which is ever prone to desert the plain import of Scripture, in quest of the *many inventions* which the idolatry of man's imagination has accumulated and worshipped. Nothing, as it appears to me, can be clearer than that we have here a plain account of a specific transaction; not a hint is given of visionary or allegorical description, and if the man of hypothesis be allowed to turn his imagination loose among passages like these, we may well give him license to sport at will with the most direct affirmations of Scripture verity.

With annotations and other aids I have now, however, nothing

to do; it is my present business to offer to your readers a few simple reflections on a clear scripture statement; and as they have had a beneficial influence on my own feelings, I would hope that they may have a similar effect on those of others. It will be unnecessary for me to occupy the space requisite for the transcription of the narrative itself, since a reference to the fourth chapter of Matthew will be amply sufficient. Neither shall I enter on a regular exposition of the circumstances, since that belongs more to the sermon than to the essay, but rather keep in view the characters concerned in the transaction, as well as the motives by which we may suppose them actuated, and the specific instruction which the whole event seems intended to convey.

Nothing can be more striking than the contrast presented by the inspired historian in this portion of the sacred writings. The friend and the enemy of man are both before us. The adversary, the liar, the calumniator, the murderer, appears in all the malignity and subtlety of his character, assailing with his utmost force and craft, the great annihilator of his power. And, on the other hand, the Saviour, the Mediator, the King of kings, and Lord of lords, reveals himself in all the infinity of his humiliation, yet in all the

unimpaired purity and majesty of his divine nature. Never was He more triumphant; never, not even on the Mount of Transfiguration, nor in the visions of the Apocalypse, did he shine forth more gloriously, than when, amid the privations of the wilderness and the assaults of infernal malice, pressing on the failing strength of his human nature, he yielded nothing to hostility or to weakness, but maintained in all its grandeur the character of Immanuel. In this their first opposition were emphatically prefigured the conflict of the church and the powers of sin and hell, and the final result of the contest. In our great Head we conquered then, and in his might we shall conquer to the end. Strange as was the debate between God incarnate and the fearful being who had been once before driven from his presence with shame and intolerable agony, it was not more strange than is now, and shall be unto the end; the variance and the warfare between the sons of God and the children of disobedience. Nor was the victory more complete, nor the defeat more ignominious, than the triumph which awaits all the followers of Christ, and the foul discomfiture which shall befall the votaries and the powers of darkness.

If any, astonished at the condescension of the Redeemer, should suggest an inquiry into the motives which might induce Him to submit to this humiliating test of his character, I would, with reverence, reply, that it became him thus to *fulfil all righteousness*—that He gave an incontestible proof, at the very outset, and to an order of beings who were to be arrayed in unceasing and malignant hostility against him and his church, of his divine mission—that He was the great antitype, in whom all the figurative representations of the ancient dispensa-

sation terminated; and when Moses, the type of Christ, fasted twice in the Mount, and Elijah went in the strength of heavenly food forty days and forty nights to Horeb, they were appointed and strengthened to that miraculous endurance that they might serve as links in the great chain of promise and prefiguration. Our great Exemplar thus gave us a pattern of self-denial and obedience—and, finally, we have a reason expressly assigned by the great Apostle of the Gentiles, and a most important practical lesson inferred. *In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people; for in that he himself hath suffered, being tempted, he is able to succour them that are tempted.*

... We have not an high-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

If it be asked why Satan should engage in so hopeless a task as the temptation of the Son of God, I would answer the question by putting another—Where does it appear that the tempter knew the Saviour to be the Son of God *with power*? He knows full well that, in a very emphatic sense of the words, every regenerate man is a child of God, and yet it is the bitter experience of every believer that the enemy is not on that account withheld from assaulting him. Satan here was deceived; he was unable to penetrate the divine counsels. He had, beyond all question, a vague and general apprehension that some great event was about to happen, which would shake his kingdom to its foundation; but it was only surmise. That which was as the

Angels of God a mystery, which they are not permitted, as yet, fully to look into, would, assuredly, not be revealed to the angels of darkness. 'His oracles were dumb;' he had no means of acquiring certainty; but his curiosity was awakened, and his fears were raised. The types and prophecies were intimately known to him, he had carefully watched their progress, and he felt that this was the awful crisis of their fulfilment. The mighty plan was now unfolding—the great salvation was nigh at hand—and he was directed to the illustrious Agent by the star of Bethlehem. But he knew only in part. That power which would have crushed him was laid aside—that divine majesty, whose beams would have struck greater terror and agony to his spirit than the fiercest pangs of 'his own place,' was clouded and withheld. He saw, it may be, only the highest of an illustrious order—a holy and heaven-inspired saint and prophet—such as he had before encountered in his restless machinations against the high interests of mankind. But he is better instructed now. He has seen the veil withdrawn—the power exerted—the majesty resumed—the everlasting doors thrown open—the 'King of glory' entering in—and millions of souls, once captive, but now freed and rejoicing, pressing forward to join the triumphs of their Lord.

In the adaptation of his means to his desired object, Satan displayed an accurate knowledge of the common weaknesses of man's nature. His first appeal was to the necessities of human infirmity. He had probably watched, through the appointed season of trial, the traces of the anxious spirit, the sinking strength, and the attenuated frame; but he had not discerned the unshaken purpose, the undeviating intencness on his great

designs of mercy, and the high communion with his heavenly Father, which sustained the Saviour amid these his probationary sufferings. Finding Jesus 'an hungry,' he suggested to him, both as the test of his character and for the supply of his bodily wants, that he should command the stones of the desert to become bread. The Saviour's unperturbed reply expressed dependence upon God, and the superiority of spiritual food. Baffled in this first assault, the tempter was guided in his subsequent conduct by a correct estimate of the great principles of human action. On the hypothesis that the hungering and suffering being before him, was the appointed worker-out of mighty plans and destinies, exposed for a season to the subtle devices of the adversary, Satan would know that he must inevitably fail against the ordination of God, yet his malignity and his despair might urge him to the encounter. If, on the contrary, he were actuated in his efforts by the slightest hope of success, it could only have been on the supposition that Jesus was either an enthusiast or an impostor, and to these two characters were his appeals made. In all cases of fanatical assumption the impelling principle is vanity; in those of deliberate imposture in the aspiration to elevated character, the motive is, obviously, ambition. The first essay had reference to the possibility that our Saviour was under the influence of enthusiastic self-deception, and it suggested a trial, suitable enough to the baseless self-estimation of such a character. Placing the Redeemer on the most elevated part of the temple, the devil saith unto him—if thou be the Son of God cast thyself down: for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot

against a stone. Had our Lord been the character to which this crafty bait was held out, it could scarcely have failed of success, but the insolence of the daring and impious offerer, was repelled by the severe and sublime rebuke, *Thou shalt not tempt the Lord thy God*. But one avenue now remained open, and the foe to God and man, with dreadful presumption, tendered to the King of kings, all the kingdoms of the world and their glory, as the price of worship offered to the rebel whom he had banished from his divine presence. To an ambitious impostor the bribe would not have been proposed in vain, but in the present instance it was the point of blasphemous rebellion, beyond which even the arch-rebel was not allowed to advance, in insult to his God. The answer of Jesus vindicated the honours due to Omnipotence, and droye the foiled tempter, detected in all his lies and subterfuges, from before the face of his Lord and Judge.

Then the devil leaveth him, and angels came and ministered unto him.

I will not injure the sublime simplicity of this passage by a single word, but pass at once to a few brief hints of inference from the previous considerations.

When temptations assail us, here is our pattern and our guide. Christ *has left us an example that we should follow his steps*. He held no parley, proposed no compromise, but instantly and briefly rejected the proffered allurements. Nor did our mighty leader, though himself the fountain of inspiration, make use of any other language than that of the scriptures. *It is written*—was the exordium to all his answers, and let them be our resources, for they are a well stored arsenal, where weapons of heavenly temper are laid up, and whence they are largely issued to the spiritual combatant. If I were

offered, and willing to accept, some gorgeous emblazonment of heraldic invention as my personal distinction, this should be my motto—*it is written*—at once a comment on the vanity of human pretensions, the supremacy of God's revealed will, and its efficacy in every vicissitude of the soul's conflict.

When temptations have been overcome, and the enemy subdued by the sword of the Spirit, the believer will be enabled more distinctly and happily to realize the presence and the favour of his Divine Master. He will feel that God is with him of a truth, and he will treasure up the memorial of these seasons, as bright and blessed evidences that the Redeemer has triumphed in him and for him.

FICTITIOUS NARRATIVES.

(To the Editors.)

GENTLEMEN,—I infer, from your silence respecting the 'No Fiction' controversy, that you have no intention of taking part in that dubious and mischievous business. If I am correct in my supposition, or if you are only *lying-by* for a more calm and complete consideration of the question, you will perhaps allow me to offer, by way of substitute, or as the forerunner of your own more authoritative opinion, a few general observations, which have been suggested by an impartial review of the whole affair.

I have no hesitation in avowing an extreme dislike to that class of publications, which, with a slender substratum of fact, mingles a large proportion of mere decoration, and adopts the dialogue of the drama, the intrigue of the novel, and the exaggerated interest of the romance, as the complicated medium of those simple and glorious truths which the Gospel has revealed for the instruction and salvation of an ignorant and perishing world. There is, to my ap-

prehesion, an irreconcilable antipathy between the exaggerations of a system which metamorphoses human character into the demi-god or the demi-devil, and the tame realities of man's customary existence. All is in excess; the insipidities of common-life experience are discarded;—if the writers had been stock-brokers, they would have always been either *bulls* or *bears*, without the slightest notion of quietly watching *the course of the market*—if they had been merchants it would have been impossible to teach them the principles of mercantile *average*—had they turned artists, they must have remained in eternal ignorance of the laws of *keeping*; their light would have been a discordant flash, their shade, not the absence of illumination, but simple blackness. But even if were otherwise; if the conception and execution were equal to the height of the 'great argument' which is the professed object of these fictitious narratives, I should still demur to their propriety or expediency in the present instance. It may be occasionally necessary to invest truth with an ornamental garb, for the purpose of securing attention; we have the highest authority for the employment, in special cases, of apologue and allegory, but this is perfectly distinct from the practice to which I object. The difference between the simplicity of the parable, and the stimulating appeal of a romantic narrative, is so entire and palpable, that I shall not insult the discrimination of your readers by wasting a syllable in its illustration.

But, whatever may be the decision on this ground of objection, I cannot think that any one will be found to defend the selection of private, and still less of living character, as the basis of fictitious narrative. However erroneous may be the view taken of the individual by the writer, the copy

must take its chance for the good or the bad which the estimate may contain; and, however the delineation may be disguised, there will, in all probability, be found some to mark the features of resemblance, and to confound the lines of caricature with the genuine lineaments. Even to incur the hazard of this is unjustifiable, and as we, all of us, have our weak points, our deficiencies, and our excesses, it is as easy as it is anti-social, to seize on each other's peculiarities, and, by the help of a little high colouring, to represent even amiable and estimable men as eccentric and repulsive. If there must needs be an alternative, let us at least have pure fiction; let there be a scrupulous avoidance of every thing that may give pain by the possibility of personal application. If real character must be drawn, let not the privacies of domestic life, nor the open-heartedness of friendly or social intercourse be invaded; let such materials, and such only, be taken as are the undoubted property of history, and they will be found amply sufficient. The caricaturists Gilray and Cruikshanks have acquired a most unenviable fame by their odious personalities; but when Hogarth employed his moral pencil for the amelioration of mankind, he rarely introduced into his nobler works individual feature,—never, if I rightly remember, excepting in instances of general notoriety.

I remember trying to read 'No Fiction' some time after its publication, and I confess that I felt much surprise at the popularity which the book had obtained. It did not appear to me distinguished by any very striking excellencies, either of conception or composition, and, as to the title, excepting on the principle that *le vrai n'est pas toujours le vraisemblable*, it was as palpable a misnomer as ever marred an indictment at the Old

Bailey. I heard, subsequently, that the author had immortalised himself under the name of Douglas, and that he had done his *friend* the honour of taking him as the original of Lefevre, but the work had excited too little interest in my mind to make me very anxious about the persons of the drama.

I hesitate in proceeding farther, but as there is something unmanly in shrinking from the avowal of sentiment, I shall add, that a hasty glance at Mr. Barnett's 'Memoirs' has given me much pain. I cannot but anticipate the delight which that publication must give to the enemies of religion, and the sarcasms in which they will indulge on so inviting an occasion; at the same time it appeared to me that, in the portions which I read, Mr. B. had made out a case of grievance, and, however I may lament the effects of the course which he has felt it necessary to adopt, I cannot blame him for taking his remedy.

The work which has just appeared under the title of 'Martha,' by the author of 'No Fiction,' I have not read, nor do I feel any inducement to read it. If nothing had previously occurred to shake my faith in its authenticity, the strange jumble of books employed in a two or three years' education of a young female by her brother, (if I may trust the catalogue now lying before me, in a small pamphlet recently published by Mr. Barnett,) would completely satisfy any curiosity I might feel on the subject.

I cannot help adding the expression of my hope, that the controversy to which I have alluded, will, in its painful results, give a strong lesson to the religious public; that we shall be taught to discard all such writings, and to value more highly those of a less dubious, less imposing, but more substantial character.

I am, Gentlemen, yours, C. V.

THE BRITISH MUSEUM,

IF the antiquity of art be thus venerable and impressive—if the imagination be thus kindled at the sublime memorials of ancient grandeur and power—what should be the effect upon the mind, when it is carried back to the period at which the materials of these wonders were first wrought, and the voice of the Great Artificer called, from the void and formless earth, the elemental orders, the variety and vicissitudes of nature, the beauty and magnificence of the universe? There is, in truth, a strange contrast between the trim arrangements of scientific classification, displayed in frames and cases, and the original disposition of natural productions. The fossils, the minerals, the shells, the corals, which are here displayed in the compact array of artificial order, were once scattered throughout the farthest zones and climates of the earth. From the bosom of the rock, from the sands and shoals of the ocean, and from the secret caves of its awful depths, have they been collected by the restless curiosity of man, and here they lie in mockery of his ignorance and his weakness. He can copy, he can describe, and he can destroy; but his brightest inventions are at a distance not less than infinite, from the originality of nature, and his noblest productions but a feeble transcript from an unapproachable model. Man has the genius, not of creation, but of imitation and analysis, and even in these his impotence is manifest; he can separate, but he cannot reconstruct; he may, perhaps, command some of the more simple forms of combination, but the fine principles of material mixture and coherence are beyond his controul. He can shatter the mineral, but he cannot re-unite its parts; he can fuse it to a molten mass, or evaporate it to an ethereal fluid, but he cannot call back the dis-

turbed and separated elements, and restore them to their original state of union. Man is the master of solvents, but he has no power over solution.

It is somewhat difficult to disengage the mind from the minute detail of scientific distribution, and to direct it towards the grandeur of nature in its own domain. It is of these small fragments, that the pinnacles and precipices of the Alps and Andes are built up. These sparks of gold, and these glittering spars, once gemmed the dark vaults and buttresses of the cavern and the mine. And these substances, vitrified or calcined, were thrown forth, amid smoke and flame, from the mouth of a volcano. The mind must take a long journey before it can quit the present scene, and expatiate amid the native regions of these different productions;—and it must take one longer still before it can reach the presence of Him, whose wisdom and whose power are stamped alike on the great and the minute, are as clearly visible in the smallest segment of his mighty works, as in the loftiest, widest range of his infinite creations. It is, however, an invigorating exercise to accustom ourselves to these abstractions; to pass from parts to the whole; to reason from matter to mind, from the thing made to the eternal, self-existent Maker—to identify his works, to link events to causes, to trace the mysterious connexion between the different sections of the great system, between creation, destruction, and renovation,—a world originated, a world destroyed, a world renewed,—and to contemplate not with the borrowed glass of science, but with the piercing eye of faith, the glorious whole of Jehovah's plans.

But we must turn from the elevating contemplation of the immediate works of God—works where the traces of his hand are as distinctly marked, as the chisel of

Phidias in the friezes of the Acropolis—to a different scene, where the malignity of human passions betrays itself, without the veil which the artifices of civilized life throws over its odiousness, and where the rude but sufficient inventions of savage life offer a severe satire on the fastidious luxury of modern habits. The warrior, who slays his enemy with the club or the tomahawk, and suspends his scalp from the rafters of his hut, we stigmatize, and justly, with the name of barbarian; but what then are we?—are our more destructive weapons, and our not less ferocious usages, to exempt us from a brand of equal infamy? When will mankind learn to distinguish between the show and the substance, the crust and the core? When will they know, that the plumed chief of the southern isles, and the crested leader of disciplined armies, are on the same level, and that there is no real distinction, but between the slaves of the arch-rebel, and the followers of the Prince of Peace?

We are here surrounded by the various instruments of war, of agriculture, of traffic, and of domestic occupation, as well as by the useful and ornamental parts of dress, adopted by the natives of imperfectly civilized countries. Here are specimens of manufacture in all these different branches, from Nootka and from Taheite, from Tonga and from Oonalashka. Some of them might give a lesson to our own makers and lovers of decorations. I cannot see why the finery of a savage should be more exposed to ridicule, than the finery of an European. These feather cloaks, gorgets made of red seeds, head-dresses of red plumage, shell necklaces, bracelets of boar's tusks, and leggings of human teeth.—I cannot understand why they should stir a louder laughter than the still more

capricious absurdities amid which we move, and of which we all more or less partake. Be this, however, as it may, it is gratifying to witness the various ingenuity of human industry, and amusing to observe the different methods which human wit devises, for arriving at the same end.

I profess myself unable to join in that false discrimination, which reserves its antipathy for the degrading worship of the Eatooa and the Morai, Mexitli or the Fetiché, while the classical mythology, as it is courteously termed, of Greece is held in admiration as the refined source of poetic inspiration, and the origin of all that is delightful in painting, sculpture, and architecture. I cannot forget that the coarse fanaticism of the savage, and the demoralizing superstitions of the accomplished Greek are alike unsubstantial in the grasp of reason, alike abominable in the sight of God, adverse alike to the immortal interests of man; nor can I but lament, that a system of injurious delusion is selected by the dangerous empiricism of our times, as the legitimate basis of a Christian's education.

But before we quit this well furnished treasury of science and of art, let us take one glance through yonder range of apartments, where stand, in long-drawn files, the weary labours of many an anxious and aching head. Repeatedly, even since I began this brief and hasty sketch, have I paused to wonder at the hardihood of the luckless wight, who saith within himself—"I will write a volume!" A volume! Alas, for the author! How many score folios are here, of whose loss, if the rats were to devour them from the title to the colophon, the world would be utterly insensible. How many, sent forth with joyous anticipation of fame

and wealth, have brought disgrace and poverty upon their parent. How few have been written with pure intentions: how few could have had honestly inscribed as their dedication—"To the welfare of man, and to the glory of God!" With what advantage to the manageableness of the great system of printed lore, might some vigorous hand sweep away the cobwebs of classical commentators, the scourgings of the schoolmen, the rubbish of the Rabbins, and fifty other alliterative incumbrances equally worthless, from the conservative shelves of large libraries. And how much would be gained to the morals of mankind, if all that is base, and servile, and prurient, were condemned to "pass through the fire."

It is well that there should be extensive and well chosen libraries to which, under proper regulations, all may have access; but as a general rule, I should say that a large collection of books in the possession of an individual, was mischievous rather than beneficial. It tends to scatter the mind, to attenuate its powers by volatilizing its attention, to give it a habit of fastidious and cursory perusal, and to disqualify it for a resolute grappling with the labour of research, collation, and inference. We are continually raking among second-rate authorities, instead of seeking knowledge at those first and few sources, whence its fertilizing, but too much diverted and ramified, streams have been lavished on the world. We prefer the shallow rill to the gushing fountain, because it is easier of access, and, perhaps, somewhat more sparkling in its hues from the sands or pebbles over which it rolls; but we may be assured that the virtue, the fulness, the purity of the spring is impaired; it has become vapid by exposure and by want of depth, it is tainted by foreign

mixtures and impure filtrations, the freshness and raciness of the fount is lost.

“Few books and good”—is the law by which every real student should be guided. Instead of wandering from tome to tome, and from subject to subject, let him keep to the masters of literature; let him digest their labours till they have thoroughly nourished his mind, and imbued it with their own lofty character. A genuine library may be comprized in an astonishingly small compass. If a man aspire to the character of a talker, his mind may inhabit the wilderness of books; but if he wish to think, he will take no more into the boundaries of his garden than he can cultivate with his own hands.

I cannot close without advert-
ing to the Book of Books. In every point of view this should be the centre of our labours,—the pivot on which they all must turn. History, poetry, philosophy, morals, divinity, all must take this as their starting point, or they will be incomplete. He who should study all others to the exclusion of this, would, in more senses of the word than one, be ignorant, while he who should study this to the exclusion of all others—an extreme, however, which I am not recommending—would be emphatically learned.

ON THE IMPORTANCE OF VERACITY.

THE baneful effects which flow from the violation of truth, are but too manifest in every department of business, and every rank of society. Hence the frauds by which many are tricked out of their property, and the artifices by which still more are despoiled of their reputation and character; hence the snares and baits by which the victims of licentious passion or rapacious cruelty are

allured to their own ruin; hence suspicion, jealousy, and distrust, have so deeply infected and poisoned the intercourse of human life. The violation of truth is often palliated or pleaded for, by men who would still be thought the advocates and friends of morality. Plato accounted it lawful for statesmen; Cicero and Plutarch reckoned it among the arts of a wise man; Origen and Lactantius have maintained, that in some circumstances it is allowable and even meritorious in a Christian. Let any one, however, turn to the inspired volume, and impartially examine its pages. There the practice which courtly sages and jesuitical divines have speciously defended, is uniformly and most pointedly condemned. “Lying lips are an abomination to the Lord, but they that deal truly are his delight.” “All liars shall have their portion in the lake which burneth with fire and brimstone.”

I shall not adduce a multitude of testimonies from the Bible, which could easily be done, nor expatiate in any lengthened comment on those which have been just quoted; but there is one evasion which I cannot pass unnoticed. The quibbling doctors of the Romish church have placed *malignant* lies, or such as are directly intended to injure others, in the class of mortal sins; but what they term *officious* or *jocose* lies, designed for our own advantage, or the entertainment of others, are accounted light and venial offences. Every one conversant with the world must know, that this artful and convenient casuistry, is not confined to schoolmen and Jesuits, but prevails too generally in all countries, and all parties. This doctrine, by whomsoever espoused, assuredly comes from hell, and leads to hell. Christians are bound by the most solemn obligations, to an inflexible adherence to the truth, at all times, and in

all circumstances. Their words must correspond with their intentions, and their actions with their words. "Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another." It is the grossest inconsistency imaginable, for a Christian to utter, or in any manner to sanction, falsehood. He professes to receive and hold fast the word of truth, to honour and serve the God of truth, to be guided and influenced by the spirit of truth, and must, therefore, forsake and abhor the way of lying, whatever glittering gains or tempting pleasures may be scattered over it, or suspended in fascinating forms on the right hand or on the left.

The lax notion of expediency, so grateful to fallen nature, has not only insinuated itself into the systems of morality, but also into the sentiments and creeds of divinity which are espoused by many of the present day. The evil of lying, according to this notion, consists wholly in its mischievous influence on society; it is hateful just so far as it is found to be palpably hurtful. But this is gliding over the surface of this important subject, rather than entering into the nature and spirit of it. The testimonies of Scripture clearly prove that lying is a gross evil *in itself*, a heinous sin against God, apart from all views of its consequences. If one principle for the regulation of our conduct is more firmly established by the Gospel than another, it is this, that we are never allowed, in any case, to do evil that good may come. Fictions which have been employed to serve the cause of religion, some have designated *pious frauds*, and defended on the principle, that the end justifies the means; but they might with just as much reason talk of *pious robberies* and *pious murders* to defend deeds of violence and blood.

As veracity, in the Gospel, occupies high and firm ground, being sustained and enforced by the authority of God; as its importance to the welfare and happiness of mankind is acknowledged by all; it will follow, that this virtue ought in the strictest manner to be conscientiously exemplified.

He who is alive to the unutterable importance of veracity, cannot be indifferent to the means by which it may best be inculcated and encouraged. Need I observe how necessary it is that Christian parents and masters should vigilantly guard their children and servants against the violation of truth, by deeply impressing on the mind the intrinsic evil and direful consequences of this vice? When all the separate and combined powers of mischief from without are beginning to act upon the mind, if veracity is not rooted as a principle, and established as a habit, nothing can be expected but licentiousness and profligacy. Let Christians, therefore, who have the care and management of the rising generation, watch over their momentous charge with unremitting solicitude; warn them against feigning plausible tales or excuses to hide their faults, as well as against using evasive and extravagant language. Let them train them up in the way in which they should go, and when grown old they will not depart from it; but dwelling in Zion, shall continue to walk uprightly, to work righteousness, and speak the truth from their hearts.

AMICUS B.

ON THE BURIAL OF DISSENTERS IN THE PAROCHIAL CEMETERY.

(To the Editors.)

In your report of Mr. Wilks's speech at the Anniversary of the Protestant Society, is the following extraordinary declaration:—
"Lay baptism was not sufficient to

entitle its receivers to burial in the parochial ground." As you have told us the speech is not correctly printed, I suspect the accuracy of the reporter in this passage. And as the assertion seems likely to produce great inconvenience, I beg leave to offer one or two remarks upon it.

Two questions of distinct consideration seem to be blended here; viz. the right to interment in the parochial ground; and the right to insist on the clergyman's reading the burial service. It is generally admitted, that a clergyman is not obliged to read the service at the interment of an unbaptized person. But the present inquiries do not refer to such cases; but to those of persons who have been baptized, though not by a minister of the incorporated sect.

The right to interment in the parochial ground is a part of the common law of England. It is a right inherent in every inhabitant of a parish, not in those only who claim a legal settlement, but in every one who may reside there at the time of his death. The common law recognizes this right on behalf of every traveller who happens to die in the parish. Every foreigner, whatever may be his religion, whether Christian, Turk, or Pagan, has, by the common law of England, a right to be interred in the burial ground of the parish in which he happens to die. This right, therefore, I claim for all, whether baptised, or not. Nor is there any canon, or ecclesiastical law to the contrary. The denial of burial in *pure sepulture* is confined to suicides. For though the Bishop of Carlisle doubted whether the rebels, in 1745, who died after attainder, and before execution, ought to be admitted to christian burial, it was determined otherwise, and they were admitted accordingly.

On the other inquiry, the obligation of the clergyman to read

the burial service at the interment of a person who had been baptised by a dissenting minister, the opinion given in Mr. W.'s speech is quite at variance, not only with the opinion generally entertained among dissenters, but is equally opposed to the uniform practice of the bishops, when they have been applied to in such cases, and to the recent solemn decision of Sir John Nichol.

On the whole subject of burials, I am decidedly of opinion, that it would be much better if Dissenters had no burial grounds attached to their places of worship. It brings upon them a considerable expence; it leads to frequent altercations with the clergy; and it has destroyed that unity of feeling and of co-operation, which would otherwise prevail among them on the subject of burial. We do not need the reading of the clergy at the graves of our deceased friends. Let our ministers, if it be thought proper, attend at the house from which the corpse is to be borne, and there deliver such religious advice and consolation as the occasion may require, and then with a decent and impressive stillness, accompany the mourners to the grave of their deceased relatives.

There is another passage in the printed copies of Mr. W.'s speech which calls for serious consideration, "one man who had been twice baptised was refused to be married, unless he would submit to a third baptism." We are told, indeed, the committee has been written to on this subject, but no information is given as to the result. This method of reporting matters is attended with extensive inconvenience. I have no doubt, that a clergyman who refuses to perform the marriage ceremonies on this account, is liable to an action at law, and in certain cases to very heavy damages. On the validity of the

clergyman's objection, no opinion is given in the printed speech. If any doubt is entertained on the subject, it is desirable that some means should be immediately adopted, to secure the general interference of the Dissenters for a revision of the law. If the want of baptism by episcopally ordained ministers, be a legal bar to marriage, it will not be long before we are told, that all the marriages of such persons were illegal *ab initio*, and consequently all their children are illegitimate, and may be deprived of the property they have inherited from their parents.

While I am speaking on the subject of marriage, will you indulge me, Mr. Editor, in a remark on the want of information, and especially of co-operation in respect to the late bill brought into Parliament on the marriage of Dissenters. Copies of the bill were indeed sent to a few ministers in the country, but I believe, not one minister in ten ever saw it. I am extremely happy that the bill did not pass, indeed it was impossible that it should pass. A more loose and undigested scheme has seldom been seen. Had it been passed into a law, it must necessarily have been repealed the next session, and in the interim it would have created infinite confusion. Let the form of a bill be drawn by some competent hand, and a copy of it sent to several ministers of the respective denominations in each county in England and Wales, accompanied with a request that it may be made the subject of careful discussion at an Association of Ministers in each county, and that the Secretary of each Association transmit the result of their deliberation to a Committee in London, on or before the 1st day of December next. The London Committee would then be prepared to form a bill for the consideration of Parliament in the following

session. The several denominations of Presbyterians, Independents, Baptists, and Methodists should all be consulted on the occasion. All should be invited to give their advice, and, if need be, to unite in petitions to the legislature on the subject.

A. B.

ON THE SIN OF PROMISE-BREAKING.

AMONG the various occasions of complaint, and bitter crimination, perhaps none has been more prolific, or of more frequent occurrence than the violation of promises. Indeed it would be difficult to adopt language too strong in designating the conduct of that person, especially if he be a professor of religion, who, having bound himself by the solemn engagement of a promise, either carelessly disregards, or deliberately violates, without any preventing change of circumstances, its sacred obligations. The apostle Paul, while enumerating the sins by which the ancient Romans were disgraced, mentions covenant-breaking; and from the association in which this sin is there placed, we are very naturally induced to infer its extreme turpitude. That which stood connected, in the severe reprehensions of an inspired teacher of christianity, with the grossest abominations, could not be of slight enormity.

In attempting a particular description of this sin, it may be remarked that whatever is calculated to convey an idea to others, whether by legal instrument, by express oral declaration, or by evident and legitimate implication, that we mean to do something for them, which in their view is desirable, amounts to a promise; and to violate any such engagement, where no impossibility has subsequently intervened, is an act of the basest kind, and

must involve in its very nature no inconsiderable degree of guilt.

Promise, or covenant-breaking is highly sinful, inasmuch as it is calculated to do a very serious injury to those persons who are thus led to repose confidence in our professions of friendships. How many cases have occurred in which important steps have been taken in reliance upon promised aid; and, in which, the engagements having been disregarded, consequences of the most disastrous and painful nature have followed. Perhaps a train of difficulties has thus been introduced which, with regard to the injured individual, has run parallel with his mortal existence, and accelerated his progress to an untimely grave. With respect even to cases of the least aggravated nature, the following scripture declaration is quite appropriate: "Better is it that thou shouldst not vow, than that thou shouldst vow and not pay."—Ecc. v. 5.

Again, promise, or covenant-breaking is highly sinful, inasmuch as it is an abuse of one of the most important faculties which God has communicated to man, or one of the most valuable acquisitions to which a kind Providence has been pleased to direct all civilized nations. The gift of speech, and the art of writing, were, no doubt, intended to promote the happiness and welfare of mankind, and not to deceive and afflict the unsuspecting with disappointment and misery.

The guilt of promise-breaking is very seriously aggravated, as well as attended with more injurious consequences, where a profession of religion is made. It is an imperative obligation, resting upon all who profess the name of Christ, to adorn, in all things, the doctrines of God their Saviour, and to give no offence either to

the Jew, or to the Gentile, or to the church of God. It is the duty of the Christian, by a strict attention to all that is honourable in the estimation of mankind, to endeavour to "put to silence the ignorance of foolish men," and thus, in connexion with all that "is lovely and of good report, to stop the mouths of gainsayers." Scarcely a greater injury can be done to the cause of Christ, than what is done through the forfeiture of engagements by those persons, who profess to regulate their conduct by his laws. If the word of a professor is not to be relied on, for what part of the christian character can we possibly give him credit, and how can such an individual expect to counteract the too prevalent conclusions of infidelity, that the religion of Jesus is nothing but a cunningly devised fable.

"Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that sweareth to his own hurt, and changeth not."—Psalm xv. 1 and 4. The converse of this declaration would, perhaps, be deemed harsh and uncharitable, though it is evidently implied.

There are cases, however, in which a person, through unforeseen occurrences, is unable to fulfil his engagements, and where, it must be admitted, culpability ceases; only, under these circumstances, an early explanation is always due to the confiding individual.

CEDMAN.

ORTHODOXY OF THE SOCIETY OF FRIENDS.

(To the Editors.)

GENTLEMEN,—The subject of "Quaker orthodoxy" was brought before the religious public in an able article published in the Eclectic Review of November last, which, though it pleased, did not convince me. For I must confess I was among the number of those

who feared "that the spread of liberal sentiments, among the Quaker body, has been attended with a deterioration of religious character, and abandonment of an orthodox doctrine; that Socinianism, though not ostensibly avowed, has spread widely in secret among its members;" and though I was not ignorant of the evangelical tone and devotional feeling, which pervades the writings of Tuke and Allen, Murray and Barton, yet I could no more receive the sentiments of these excellent men, as the accredited opinions of "Friends" generally, than I could believe the sentiments of Fenelon and Van Ess to be those of the Roman Catholic Church.

The Yearly Epistles, said I, are the only authentic documents by which to judge of the opinions of the society—and, the fact, that in the Yearly Epistle of 1819, they gave only a negative kind of testimony to the grand and vital doctrine of the atonement, rather strengthened my suspicions and fears. You may judge then of the satisfaction I felt on reading "the Yearly Epistle" for 1823, when I found that some of the great subjects of faith and practice, in which I supposed them most deficient, are avowed and recommended in a firm, scriptural, and devotional manner, highly creditable to the best feelings of their hearts.

Such a discovery has certainly subdued my prejudices, and though I have always respected them as enlightened, liberal, and philanthropic men, I shall now rejoice in the thought that, as a body, they are holding "the Head," to whom, I trust, I am united; and shall feel towards them that sympathy which ever pervades the living, healthy members of the same body. Without pledging myself to the approval of every sentence of the epistle, let me request you to insert it,* as in the main I

think will promote the edification of your readers, while they will not fail to rejoice in it, as the public testimony of a large but hitherto questionable community, to the truth as it is in Jesus.

Next to the explicit avowal of their belief, in the divinity and atonement of our Lord, your readers will rejoice to find that they urge in the epistle the observance of duties, which can only be practised and enjoyed by renewed minds; and this indicates the existence of spiritual religion amongst them to a delightful extent. At least, their commendation of scriptural meditation, secret prayer, and the cultivation of a humble dependent spirit, affords a pleasing presumption in favour of their unaffected piety. But what gives me the greatest satisfaction, because least of all expected, was the direct recognition of the duty of a devotional observance of the Lord's-day; a duty which I feared from an acquaintance with the conduct of some "accepted friends," was either imperfectly understood, or slightly practised amongst them, and that when released from attendance at the meeting, they occupied its remaining hours "in finding their own pleasure, and speaking their own words." This reproachful idea the Society has now wiped away, and I trust that it will be the anxious wish of every Friend to conform his conduct to the spirit of that meeting from which this epistle emanated, and which was so evidently assisted in its deliberations by "the spirit of Christ."

Let me, in conclusion, request of your devout readers to offer prayer to the Father of lights, that He will be pleased to bless the perusal of this evangelical epistle to the society at large, and that all its members may ere long be as distinguished for spiritual religion as they have hitherto been for moral consistency and active benevolence.

* See the Religious Intelligence.

I only further beg leave to express my thanks to the unknown writer of the article in the Eclectic Review for that paper, which, I cannot but think, has contributed to elicit this important testimony from "the yearly meeting." B.

DANGERS OF CLASSICAL LEARNING, (ESPECIALLY AS APPLICABLE TO THE ENGLISH UNIVERSITIES.)

It is much to be lamented, that while we are learning from the scholars of profane antiquity the beauties of imagery, the graces of diction, the arts of oratory, and the harmony of poetry, we are not better upon our guard against their principles, which steal upon us through the vehicles of poetry and oratory, till our taste is wholly vitiated, and the glorious realities of the Christian revelation become insipid and insignificant. Experience shows how difficult it is to dwell with delight upon the expressions of heathen writers, without embracing too many of their sentiments. Dr. Middleton confesses, in one of his letters, that his classical engagements had rendered him very squeamish in his theological studies; and I am well convinced that this has been the case with many others, who, from having their brains filled with heathen notions, and their affections touched with the vanity of conscious erudition, have contracted a nausea toward the Bible and its contents; first disrelishing, and at length deliberately opposing the Christian doctrines; perhaps without being sensible how their minds were originally debauched. If this experiment is fatal in so many instances, and dangerous in all, it is an alarming consideration, that the first ideas conceived by school boys are, for the most part, of the heathenish stamp; and I fear they are too seldom instructed in due season, concerning the infinite difference between the true God and the false.

ASTROP.

DR. WATTS.

AMONG Dr. Watts's academical associates and personal friends, was the Reverend and Learned Samuel Say, who was for 18 years the minister of Lowestoff, in Suffolk, from whence he removed to succeed Dr. Calamy at Westminster. This gentleman was a complete master of the classics, and "was a very considerable proficient in the art of poetical criticism," and therefore, when his young friend Watts first appeared before the public as a poet, he, in course, received a copy of his *Horæ Lyricæ*, as a memorial of early friendship, and a compliment to his own poetical talents. This "presentation copy" is now in the possession of a friend of mine, and contains the following note on a blank leaf, written in the Doctor's hand.

"TO MR. SAMUEL SAY.

"Dear Sir,—Accept of this first labour of the press, this ventr'ous Essay of Poesie in so nice and censorious an age: forgive as you read, peruse as a friend, design to be pleased and not to judge, and if you can (without too much abuse of your judgement), commend — — —, * you will help to free me from some obligations under w^{ch} y^e Bookseller has putt y^e

Timorous Author,

"Your Friend,

Dec. 28, 1705. "I. WATTS."

I trust this fragment will interest your readers, and if the trembling modesty which it displays reproves the obtrusive confidence which some of our young poetasters so offensively discover, the lasting reputation which the Doctor has obtained, may encourage the timid youth, who unites piety with poetic talent, to persevere in consecrating his muse to the service of Jehovah. B.

*Two or three words are here obliterated.

REVIEW OF BOOKS.

For the Oracles of God, Four Oration. For Judgment to come, an Argument, in Nine Parts. By the Rev. Edward Irving, M. A. 8vo. 12s. — London: Hamilton, 1823.

WE are gratified at having another and more advantageous opportunity afforded us of estimating the talents of Mr. Irving. His former publication was of too little magnitude to justify us in venturing beyond general opinion; there was quite enough to shew the hand of no ordinary man, but it furnished few data on which we might hazard any thing of specific criticism, or calculate the probable extent of the preacher's influence on society at large, or on his own flock in particular. But now he comes before the public with a manly and decided appeal to the oracles of God, and the revelations of futurity; he states his sentiments with fearless energy; he leaves no room for hesitation respecting either his intentions or his powers, but assails the conscience and the understanding in a strain of eloquent and urgent expostulation that cannot but have, with the divine blessing, a beneficial influence. We differ from him in matters of taste, and we cannot always assent to his modes of statement, but our admiration of his abilities, and our conviction of his ardent anxiety to do good, remain unimpaired.

Mr. Irving's eloquence is of a peculiar kind. It is far too rich and decorated, as well as too wordy, to resemble the style of Demosthenes; it has too little refinement or variety to be placed on the level of Cicero; at the same time it more frequently approaches the vehe-

mence of the Athenian, than the playful fancy and the exquisite modulation of the Roman. Bos-suet and Jeremy Taylor have occurred to us as objects of comparison; but the first had more loftiness and simplicity, the latter greater originality of mind, with a more vivid and poetical imagination. Mr. Irving's compositions have neither the depth nor the elaboration of Burke, but they are more intense, and more effective in producing conviction. We have been told that Mr. I. is a devoted admirer of Milton, and whether this be a correct report or not, we have certainly fancied a similarity between the prose-writings of the latter, and the general qualities of the volume before. We think that the traces of this admiration may be seen in many a passage, marked with Miltonic character. The following brief citation will instantly remind our readers of the march and rhythm of Milton's English prose.

“Then, stirred up through all her powers, and awakened from the deep sleep of Nature and oblivion of God, (which among visible things she partaketh,) our soul shall come forth from the communion of the Word full of divine energy and ardour, prepared to run upon this world's theatre the race of duty for the prize of life eternal. She shall erect herself beyond the measures and approbation of men, into the measures and approbation of God. She shall become like the saints of old, who, strengthened by such repasts of faith, ‘subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens.’”—p. 49.

But we scarcely know how, in the teeth of the wholesome adage which inculcates the odiousness of comparisons, we have been

betrayed into this uncertain and incomplete species of criticism. Mr. Irving is no servile imitator, he stands on his own merits, and on that ground he may well claim from us an estimate unimpaired by an invidious reference to illustrious names either among the dead or the living. The latter, indeed, we have carefully avoided, and those of the former whom we have taken as our standard, are of the highest rank in genius and in fame. We confess, however, that Mr. Irving takes us entirely off the carpet-ground of criticism, which, in the greater number of the works that come before us, renders our task tolerably easy. With excellences of a high order, he combines peculiarities which, in our view, are exceedingly injurious to the effect of his composition. If his taste were equal to his strength and energy, if he were more alive to the supremacy of simplicity over all the other elements of style, if he would steadily repress the rhetorician, and abstain from mingling artificial excitement with the mastery of genuine power and feeling, which he frequently displays, he might take his stand, if not among the highest, at least not far below the highest, of cotemporary orators. We cannot perceive any advantage gained by adopting certain antiquated forms of expression, nor by the introduction of words and phrases commonly used in a low or ludicrous sense. We had marked some of these as we went through the volume, but we have no relish for the work of carping at minor defects amid substantial excellence, and we willingly pass forward with the simple observation that we do not like to see in a man of genius, the slightest appearance of voluntary descent.

We shall, at present, confine ourselves to the "Orations for the *Oracles of God*," leaving to ano-

ther article the "Argument for Judgment to come."

"I have set," writes Mr. Irving in his preface, "the example of two new methods of handling religious truth—the *Oration*, and the *Argument*; the one intended to be after the manner of the ancient *Oration*, the best vehicle for addressing the minds of men which the world hath seen, far beyond the sermon, of which the very name hath learned to inspire drowsiness and tedium; the other after the manner of the ancient *Apologies*, with this difference, that it is pleaded not before any judicial bar, but before the tribunal of human thought and feeling."

We are not quite sure that we have a clear apprehension of Mr. Irving's meaning. The resemblance between his "Argument" and the ancient *Apologies*, we shall not now discuss, as we have not as yet read the former with sufficient attention to be able to say how far it approaches or recedes from the model; but with respect to the "Orations," we are not able to perceive their dissimilarity from "the Sermon," excepting in a less decided use of sub-division. Division, or arrangement, which is in reality the same thing, must exist in every intelligible address; but if it be meant merely to exclude the formality of "heads," principal and subordinate, there is no novelty in the practice; it has been done by Bossuet, Chalmers, Robert Hall; it has been expressly recommended by Cheminai; and it is frequently acted upon by preachers both in and out of the Establishment. It is only a few weeks since we heard, in this metropolis, a sermon, deficient, indeed, in evangelical savour, but of exquisite polish, written as nearly as possible on the plan of these *Orations*, though immeasurably inferior in energy and usefulness. We agree, however, most completely, with Mr. Irving in his main principle, that preachers of the Gospel have taken too narrow ground, that they have not availed themselves of all the comprehensiveness of their high

commission, nor of the large scope of their celestial ministries.

In these Orations, three points are discussed. *The due preparation for receiving the Oracles of God—The manner of consulting them—and their strict observance.* On all these topics we have much most eloquent and interesting exhortation, and we trust that this volume, in its extensive circulation, will carry its effective and invaluable instructions into recesses where the Gospel has never yet been allowed to penetrate; we rejoice that such warnings as the following will find a way into cabinets where the refinements of luxury, or the pursuits of secular literature, have hitherto shut out the awful realities of revealed truth.

" 'Tis written, 'tis written, 'tis sealed of heaven, and a few years shall reveal it all. Be assured it is even so to happen to the despisers of holy writ. With this in arrear, what boots liberty, pleasure, enjoyment—all within the hour-glass of time, or the round earth's continent, all the sensibilities of life, all the powers of man, all the attractions of woman !

" Terror hath sitten enthroned on the brows of tyrants, and made the heart of a nation quake ; but upon this peaceful volume there sits a terror to make the mute world stand aghast. Yet not the terror of tyranny neither, but the terror of justice, which abides the scorners of the most High God, and the revilers of his most gracious Son. And is it not just, though terrible, that he who brooked not in heaven one moment's disaffection, but launched the rebel host to hell and bound them evermore in chains of darkness, should also do his sovereign will upon the disaffected of this earth, whom he hath long endured and pleaded with in vain."—pp. 64, 65.

" Hell is not to be despised, like a sick bed, if any of you be so hardy as to despise a sick bed. There are no comforting kindred, no physician's aid, no hope of recovery, no melancholy relief of death, no sustenance of grace. It is no work of earthly torture or execution, with a good cause to suffer in, and a beholding world or posterity to look on, a good conscience to approve, perhaps scornful words to revenge cruel actions, and the constant play of resolution or study of revenge. It is no struggle of mind against its material envelopments

and worldly ills, like stoicism, which was the sentiment of virtue nobly down-bearing the sense of pain. I cannot render it to fancy, but I can render it to fear. Why may it not be the agony of all diseases the body is susceptible of, with the anguish of all deranged conceptions and disordered feelings, stinging recollections, present remorse, burning indignations, with nothing but ourselves to burst on, dismal prospects, fearful certainties, fury, folly, and despair.

" I know it is not only the fashion of the world, but of Christians, to despise the preaching of future woe ; but the methods of modern schools which are content with one idea for their gospel, and one motive for their activity, we willingly renounce for the broad methods of the Scripture, which bring out ever and anon the recesses of the future, to upbraid duty and downbraid wickedness, and assail men by their hopes and fears as often as by their affections, by the authority of God as often as by the constraining love of Christ, by arguments of reason and of interest no less. Therefore sustained by the frequent example of our Saviour, the most tender-hearted of all beings, and who to man hath shown the most excessive love ; we return, and give men to wit, that the despisers of God's laws and of Christ's gospel, shall by no means escape the most rigorous fate. Pain, pain inexorable, tribulation and anguish shall be their everlasting doom ! The smoke of their torments ascendeth for ever and ever. One frail thread snapped and they are down to the bottomless pit. Think of him who had a sword suspended by a hair over his naked neck while he lay and feasted,—think of yourselves suspended over the pit of perdition by the flimsy thread of life—a thread near worn, weak in a thousand places, ever threatened by the fatal shears which soon shall clip it. You believe the Scriptures, then this you believe, which is true as that Christ died to save you from the same. If you call for a truce to such terrific pictures, then call for mercy against the more terrific realities ; but if you be too callous or too careless to call for mercy, and ensue repentance, your pastors may give you truce to the pictures, but God will give no abeyance to the realities into which they are dropping evermore, and you shall likewise presently drop, if you repent not."—pp. 66—68.

And we would hope that even in those residences of pride and self-indulgence as those to which we have first alluded, the following spirit-stirring appeal would not be altogether unfeelt.

"Come over, cast in your lot with the saints, you have every thing to gain—peace of conscience, a divine joy, a fellowship with God, a special providence, a heritage of promise and blessing, a triumphant death, and a crown of everlasting life. The choice of men are here—the prime specimens of manhood, the royal priesthood and chosen generation of mankind—and worth domestic, with Piety, her guardian genius, is here; and worth public, with Charity, her guardian genius, is here; and enterprize heroic, with Faith, her guardian genius, is here; and the chief fathers of science and knowledge have likewise claved with the saints; and the greatest inventors, the inventors of reformation in all worthy matters, are here; apostles, and prophets, and patriarchs, are here; and, finally, the first-born of every creature, who is God over all, blessed for ever! Amen."—p. 74.

After having described the frame of gratitude and devotion in which the Scriptures ought to be received and consulted, Mr. Irving goes on to describe the awful contrast presented by the real state of things in the human heart and in the world at large.

"Far and foreign from such an opened and awakened bosom is that cold and formal hand which is generally laid upon the sacred volume; that unfeeling and unimpressive tone with which its accents are pronounced; and that listless and in-curious ear into which its blessed sounds are received. How can you, thus unim-passioned, hold communion with themes in which every thing awful, vital, and endearing, do meet together! Why is not curiosity, curiosity ever hungry, on edge to know the doings and intentions of Jehovah King of kings? Why is not interest, interest ever awake, on tiptoe to hear the future destiny of itself? Why is not the heart that panteth over the world after love and friendship, over-powered with the full tide of the divine acts and expressions of love? Where is Nature gone when she is not moved with the tender mercy of Christ? Methinks the affections of men are fallen into the yellow leaf. Of your poets, which charm the world's ear, who is he that inditeth a song unto his God? Some will tune their harps to sensual pleasures, and by the enchantment of their genius well nigh commend their unholy themes to the imagination of saints. Others, to the high and noble sentiments of the heart, will sing of domestic joys and happy unions, casting around sorrow the radiance of virtue, and bodying forth, in undying forms,

the short-lived visions of joy! Others have enrolled themselves the high priests of mute Nature's charms, enchanting her echoes with their minstrelsy, and peopling her solitudes with the bright creatures of their fancy. But when, since the days of the blind master of English song, hath any poured forth a lay worthy of the Christian theme? Nor in philosophy, 'the palace of the soul,' have men been more mindful of their Maker. The flowers of the garden and the herbs of the field have their unwearied devotees, crossing the ocean, wayfaring in the desert, and making devout pilgrimages to every region of nature, for offerings to their patron muse. The rocks, from their residences among the clouds to their deep rests in the dark bowels of the earth, have a most bold and venturous priesthood; who see in their rough and flinty faces a more delectable image to adore than in the revealed countenance of God. And the political welfare of the world is a very Moloch, who can at any time command his hecatomb of human victims. But the revealed sapience of God, to which the harp of David and the prophetic lyre of Isaiah were strung, the prudence of God which the wisest of men coveted after, preferring it to every gift which heaven could confer—and the eternal Intelligence himself, in human form, and the unction of the holy one which abideth,—these the common heart of man hath forsaken, and refused to be charmed withal.

"I testify, that there ascendeth not from earth, a Hosannah of his children to bear witness in the ear of the upper regions to the wonderful manifestations of his God! From a few scattered hamlets, in a small portion of his wide territory, a small voice ascendeth like the voice of one crying in the wilderness. But to the service of our general Preserver there is no concourse, from Dan unto Beersheba, of our people; the greater part of whom, after two thousand years of apostolic commission, know not the testimonies of our God; and the multitude of those who do reject or despise them!"—pp. 17—19.

Mr. I. returns to this important subject at the close of his fourth Oration, and after a most admirable description of the general literature of our day, he expresses his "solemn conviction,"

"That until advocates of religion do arise to make unhallowed poets, and undevout dealers in science, and intemperate advocates of policy, and all other pleaders before the public mind, give place, and know the inferiority of their various provinces to this of ours—till

this most fatal error, that our subject is second rate, be dissipated by a first rate advocacy of it—till we can shift these others into the back-ground of the great theatre of thought, by clear superiority in the treatment of our subject, we shall never see the men of understanding in this nation brought back to the fountains of living water, from which their fathers drew the life of all their greatness.

“Many will think it an unchristian thing to reason thus violently, and many will think it altogether unintelligible; and to ourselves it would feel unseemly, did we not reassure ourselves by looking around. They are ruling and they are ruled, but God's oracles rule them not. They are studying every record of antiquity in their seats of learning, but the record of God, and of him whom he hath sent, is almost unheeded. They enjoy every communion of society, of pleasure, of enterprise, this world affords; but little communion with the Father and with his Son Jesus Christ. They carry on commerce with all lands, the bustle and noise of their traffic fill the whole earth; they go to and fro, and knowledge is increased,—but how few in the hasting crowd are hasting after the kingdom of God. Mean while death sweepeth on with his chilling blast, freezing up the life of generations, catching their spirits unblest with any preparation of peace, quenching hope and binding destiny for evermore. Their graves are dressed, and their tombs are adorned. But their spirits, where are they? How oft hath this city, where I now write these lamentations over a thoughtless age, been filled and emptied of her people since first she reared her imperial head! How many generations of her revellers have gone to another kind of revelry; how many generations of her gay courtiers to a royal residence where courtier arts are not; how many generations of her toilsome tradesmen to the place of silence, whither no gain can follow them! How time hath swept over her, age after age, with its consuming wave, swallowing every living thing, and bearing it away unto the shores of eternity! The sight and thought of all which is our assurance that we have not in the heat of our feelings surpassed the merit of the case. The theme is fitter for an indignant prophet, than an uninspired sinful man.”—pp. 96—98.

But we must, for the present, desist from farther citation, though we are reluctantly leaving several passages that we had marked. Before, however, we close this division of our article, we

must advert to a subject on which, while we are, to a certain extent, disposed to admit the justice of Mr Irving's comments, we cannot help being of opinion that he has used stronger language than is either just or expedient. Large as our extracts have been, we must allow Mr. I. to state his sentiments in his own language.

“That which I have sketched of the soul's necessities needeth something more than to rake the Scriptures for a few opinions, which, by what authority I know not, they have exalted with the proud name of *the doctrines*: as if all scripture were not profitable for doctrine.—Masterful men, or the masterful current of opinion, hath ploughed with the word of God, and the fruit has been to inveigle the mind into the exclusive admiration of some few truths, which being planted in the belief, and sacrificed to in all religious expositions and discourses, have become popular idols, which frown heresy and excommunication upon all who dare stand for the unadulterated, uncurtailed testimony. Such Shiboleths every age hath been trained to mouth; and it is as much as one's religious character is worth, to think that the doctrinal Shiboleths of the present day may not include the whole contents and capacity of the written word. But, truly, there are higher fears than the fear even of the religious world; and greater loss than the loss of religious fame. Therefore, craving indulgence of you to hear us to an end, and asking the credit of good intention upon what you have already heard, we summon your whole unconstrained man to the engagement of reading the word;—not to authenticate a meagre outline of opinions elsewhere derived, but to prove and purify all the sentiments which bind the confederations of life; to prove and purify all the feelings which instigate the actions of life; many to annihilate; many to implant; all to regulate and reform;—to bridle the tongue till its words come forth in unison with the word of God, and to people the whole soul with the population of new thoughts, which that word reveals of God and man—of the present and the future. These doctrines, truly, should be like the mighty rivers which fertilize our island, whose waters, before escaping to the sea, have found their way to the roots of each several flower, and plant, and stately tree, and covered the face of the land with beauty and with fertility—spreading plenty for the enjoyment of man and beast. So ought these great doctrines of the grace of God in Christ,

and the help of God in the Spirit, and fallen man's need of both—to carry health and vitality to the whole soul and surface of Christian life. But it hath appeared to us, that, most unlike such wide-spreading streams of fertility, they are often as it were confined within rocky channels of intolerance and disputation, where they hold noisy brawl with every impediment, draining off the natural juices of the soul; and instead of fruits and graces, leaving all behind naked, barren, and unpeopled.”—pp. 40—42.

There is a vagueness about this passage which renders it both difficult and unpleasant to grapple with. We have in it a general objection made to the investment of “a few opinions” with the imposing title of “*the doctrines*,” inasmuch as all Scripture is profitable for doctrine. If, by “the doctrines,” Mr. Irving means the “opinions” which are commonly understood as included in the phrase; “*the doctrines of grace*,” we do not see in what way a firm conviction of their truth can be liable to the charge of dispensing with any portion of Scripture, or of diminishing its importance. We are not for elevating all the peculiarities of our creed to the dignity of terms of communion, though there are some of them, at least, to question which would be, in our opinion, to counteract the very intention of Holy Writ; but we are unable to devise any possible mode of getting forward either in preaching or arguing, except by the reduction of the sacred writings to their main principles, and the assumption of these as the ground-work of all discussion and exhortation. We disapprove as much as Mr. I. can do, the synthetic method of studying the Bible when made to supersede that wise and wholesome induction which is the only satisfactory basis of Scripture knowledge; but, having thus studied the Word of God, having thus ascertained to our own conviction, its bearings and its results, are we to be for-

bidden to make use of the latter, on the pretext that as all Scripture is said to be profitable, it is unlawful to single out those leading points on which the system turns, and to make them the distinctions of our creed, and the staple of our argument. Unless we greatly misunderstand Mr. Irving's language, he charges “the religious world” with worshipping certain “popular idols” which “frown heresy and excommunication upon all who dare stand for the unadulterated, uncurtailed testimony.” We really do not know what this may mean, but we are sure that in its apparent import it is neither liberal nor just. There are some “opinions” we suppose, which Mr. Irving holds to be necessary to a right and saving profession of the Gospel, or he would not have employed a whole volume in eloquently enforcing them, and the doctrinalists who have provoked his censure, do nothing more.

Neither can we concur in his objections to the educational use of catechetical forms. He admits that they are useful in “their proper place of discerning heresy, and preserving in the church a unity of faith,” but he objects to them as “instruments of a religious education.” We have no room for the insertion of the observations by which he sustains his opposition, but they appear to proceed on the mistaken notion, that where catechisms are employed in early instruction, they exclude the use of the Scriptures, whereas in all cases within our knowledge, they are employed in subserviency to the Word of God.

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*Sabbaths at Home: or a Help to their right Improvement; founded on the Forty-second and Forty-third Psalms. Intended for the use of Pious Persons when prevented from at-*

*tending the Public Worship of God.* By Henry March.—8vo. pp. 272.

THE class of books to which this volume belongs is very small; in truth, we are at a loss to name works of recent date, with which it might well be associated or compared. Whatever may be the causes, (some of them it would not be difficult to assign,) which have directed the current of religious instruction from the press into other channels, the fact will not be questioned, that books for the closet, breathing a spirit at once elevated, evangelical, and fervent, are rare: we would not hastily infer that this scarcity is the indication of a corresponding deficiency of devotional feeling in the Christian Church; on the contrary, we hope and believe that the actual number of persons is not small, who are prepared to embrace every opportunity of placing themselves under the influence of a high-toned spiritual direction; especially in those seasons when affliction restores the soul to the recollection of its better purposes. Mr. March writes for persons of this description; he supposes his reader to be truly solicitous to maintain the vigour and the purity of the religious affections; and to be one of those who seek *first* the kingdom of God,—that kingdom in the heart which is not subject to the observation of the world. The *immediate* design of the work, as is apparent from the title, is to give impulse and direction to the meditations and the devotions of the Christian, when detained by affliction from public worship. In this specific design, as well as by the pure and fervent spirit which breathes through the volume, it will stand distinguished from the mass of religious publications.

The verses of the two Psalms named in the title page, furnish

the subjects of ten chapters, which, with great neatness and propriety, are distinguished thus: 1. Desire; 2. Mourning; 3. Retrospection; 4. Conflict; 5. Anticipation; 6. Expostulation; 7. Reliance; 8. Appeal; 9. Intercession; 10. Conquest. Each chapter is subdivided by two or three leading observations. To aid the reader in judging of the quality of his own religious feelings, and to exalt those feelings above their ordinary level, are the objects kept in view throughout the volume: it is but seldom that the writer is turned aside from the pursuit of these objects, by observations directed to the conscience of the specious and false professor; and yet, when he does so, it is with peculiar discrimination and force.

"There was yet another and far higher motive that influenced the desire of the Psalmist to be restored to the public service of God; which was, that he might *honour* Him, might 'give unto the Lord the glory due unto his name.'" A motive this, which, from its spiritual and holy nature, very greatly transcends those that have already been mentioned. Yet are those other motives spiritual and holy also, though not in the same exalted degree. The desires after public ordinances, which especially refer to our own edification in knowledge, our own growth in grace, and our own spiritual comfort, are not only lawful, but, as has been shown, when proceeding from the right source, are excellent and holy, having a divine origin. But when, through a superior influence, we can rise to a forgetfulness of ourselves, to that sublime height, where, contemplating and adoring the wonders and the glories of the Divine character, we 'lose ourselves in Him, in light ineffable;' then have we attained to a disposition of mind as far surpassing those lesser motives, as the cloudless ether of the upper regions exceeds in purity the mingled atmosphere of our lower world. All the desires of our corrupted nature, however speciously disguised or unconsciously hidden,—all terminate in *self*. The renovation of our nature eminently consists in a conversion from the worship of self, to the worship of 'the only living and true God.' . . . . Most wondrous and admirable plan, which combines together the happiness of the creature and the glory of the Creator; and blends

them as in one ! But it is greatly to be feared that the exalted motive of ascribing glory to God, and of honouring his name, very feebly influences the minds of many professors who duly frequent, and affect to value the public services of religion. With some it seems to be scarcely, if at all, thought of, much less regarded as of supreme importance. With them religion appears to be little more than refined *selfism*. To be made to believe that they are safe, and, if disturbed in that belief for a moment, by the wakings of conscience, to be made to believe it again ; seems to be the main object which they keep in view in their constant attendance. WORSHIP is a matter about which they give themselves very little concern ; they are *hearers*. To adore the Divine excellencies and praise the name of the Lord, is a work not contemplated in their aim. SELF is their God. If, notwithstanding their evident love of the world, their frequent indulgence in evil tempers, and other suspicious signs that attach to them, they can be kept in good humour with themselves, and in a quiet undoubting of the safety of their state, they have got what they seek, and are satisfied. These are a spurious breed ; they have none of the healthful symptoms of the legitimate children of God. . . .

Happy would it be if a neglect of the Divine honour was confined to these. But, alas ! it is but too prevalent even among those who give undoubted evidences of sincerity. Many an humble and even watchful Christian is prone to this evil. Hence it is that their thought and their conversation is so continually occupied about their own frames. They minutely detail their train of feelings, dwelling and dwelling upon the theme, until precious hours have been wasted, during all which has never been heard the inquiry, 'What shall I render ?' or the invitation of the grateful heart, 'O magnify the Lord with me, and let us exalt his name together ;' and too often also is it the case, that even these, the lowly children of God, go to his house almost wholly intent on their own edification and comfort, forgetting that higher and more heavenly purpose of glorifying the Divine name. Let them consider this, and they will consider it ; for they desire to know their faults, that, through grace, they may mend them : and God will guide them by His counsel, for they are 'the meek ;' and 'the meek will He guide in judgment, the meek will He teach his way.' "

Our limits allow us not to extend our remarks, or to multiply quotations ; we must, however, insert a

paragraph, which may serve as a fairer specimen of by far the larger portion of the volume. It is in picturing the deep and strong emotions of the spiritual mind, when excited by circumstances of peculiar trial, that the author seems most at home.

" But there are yet more delightful views of the Divine character to be taken. There are other attributes of his name still more encouraging and consoling to a troubled soul ; Mercy and Truth ! Faith fixes its eye on these, and prompts the fervent intercession—'O send unto thy light and thy truth.' And what would he (David), that mercy and truth shall perform for him ? Shall they restore him to civil honours, to the favour and the praise of man ; shall they lead him to the royal palace, shall they bring him to the throne of Israel ? No, no ! 'let them lead me, let them bring me to thy holy hill, and to thy tabernacles ;' and then, when this should be accomplished, that God whose name he had served, whose institutions he had kept, whose worship he had loved, and whom he had before enjoyed in these, would become his 'exceeding joy ;' having now known him by deep experience in the hour of trial to be indeed the God of his life, the God of his strength, his Rock, Defender, and Deliverer, in a way that incomparably surpassed all his former knowledge, and all his former experience. . . . And now that faith has so greatly prevailed, and has prompted such free and ardent interceding, surely now the tumult must be hushed, and the conflict ended. But what means the again repeated expostulation, 'Why art thou so heavy, O my soul ?' It is only the last heaving of the waves, when just about to subside into rest ; as the ocean continues to rock awhile, even after the tempest is spent, and the winds are still. Yes, the conflict is ended ; sorrow, and fear, and doubt, have all been contending, and with long perseverance, against faith alone ; but she has resisted them all, she has overcome them all, she has silenced them all ; affirming, with a last, triumphant word, 'I shall yet praise him, who is the health of my countenance, and my God.' Here then is CONQUEST. 'This is the victory that overcometh the world, even our faith.' Glory, thanksgiving, and honour, and praise, be unto 'the Author and Finisher of our faith !' What devout mind can now survey this record of David's experience, wrought in the school of tribulation, and not admire and adore the power, and wisdom, and goodness, which made that tribulation

effectual to so blessed an end? Who does not now perceive a deeper and a fuller meaning in the declaration, that 'the trial of our faith is much more precious than of gold that perisheth?' who does not now feel, that for some, at least, it is a warrantable boast, 'we glory in tribulations?'

*Narrative of the Life and Travels of Serjeant B.—Written by Himself.* 12mo. 5s.—London: Knight and Lacey. 1823.

WE have been deeply interested by this simple and manly narrative of a soldier's sufferings, and a believer's experience. A tale of this kind, when, as in the present instance, it bears internal evidence of its truth, affords us far more gratification than a memoir drawn up in rigid observance of the laws of biographical composition, since it lets us more entirely and fairly into the secrets of a man's bosom, and the motives, whether reasonable or capricious, of his conduct. History is seldom trustworthy. It sets before us the painted outside, the gilded surface of events, but the reality of transactions, their originating counsels and moving springs, with their true character and correct circumstances, are rarely ascertained. War, with its waving plumes and embroidered banners, its brilliant chivalry and its kindling strife, is largely and gorgeously described; and it may be that its miseries, the flame, the famine, and the pestilence, are set forth in all the pageantry of epic and dramatic array; but the honest confessions of one individual agent, the plain statement of one scene of specific suffering, will come nearer to the feelings, and make a deeper impression on the mind, than the most glowing eloquence lavished on general details. Not that auto-biography is always current coin. Few men will venture the full revelation of their own motives and actions, and vanity gives a strange obliquity

both to mental and corporeal vision. There are vice and folly, meanness and misconduct to be concealed; that which bears a deceitful aspect, is to be set in a favourable light, and that which has been well done is to be put forward to general observation. Hence arise, both in public and in private history, innumerable instances of reserve, misrepresentation, and contradiction, and hence it is that, too frequently, in proportion to the skill and elaboration with which a narrative is wrought up, is its utter worthlessness as an historical document.

It is quite clear that the chief motive for these perversions, is removed by the existence of religious feeling. To say nothing of its efficacy as a principle of veracity, it puts the whole matter into a different form. Give the same circumstances to a pious and to a worldly-minded narrator, and you will have not only a different comment but a different story. The one will give the exterior, the other will at once detect the power that worked the machinery of the transaction. A Christian will ascertain the true character of the prime agents, as carnal or renewed men, and setting out from this as his *point d'appui*, he will give the only clear and consistent account of their designs and their acts. And, if his own intentions and transactions be in question, he will send forth no varnished tale of lofty virtue struggling with adverse interests and calumnious hostility, no romantic fable of unstained purity, forced by untoward events into the semblance of dishonour and the penalties of disgrace. He will frankly reveal, though without the prurient minuteness of a tainted imagination, or the secret complacency of a self-satisfied mind, the errors of his unconverted nature, and the infirmities even of



his sanctified state; he will speak of himself as he really is, of his own choice, abhorrent of good, but by the implantation of new elements, devoted to the service of Christ—full of personal weaknesses, and exposed to hourly failure, but, by the grace of God, enabled to “maintain a conscience void of offence.”

Just such a work as might be expected from such a character, is the volume before us. It contains a narrative of enchaining interest, and gives a picture of what may be called the internal economy of military life, that is well deserving of close and serious observation. The parents of Serjeant B—were in low circumstances, but their character was respectable. He was born April 3, 1784, and at an early age was placed under the care of a pious grandmother, who delighted to store his infant mind with religious knowledge. When he was only eight years old, he was thrown upon the world to seek his own resources, and after various changes of service, having attained the age of fourteen, “went to learn the trade of a weaver in Darnick,” where his miserable earnings scarcely supported him through the oppressive scarcity of 1799—1800. Previously to this, a taste for music had been forming in his mind, and by assiduous practice on an “old fife,” he had acquired dexterity enough to qualify him for the humble band of the Earlston Volunteers. When the army of Reserve was raised, his love of music, added to the temptation of an enormous bounty, induced him to enlist, and the same inducements continuing to operate, he became at last Serjeant and Fifemajor to the Second Battalion of the Scots Royals, a regiment of the line. During all this time, his religious convictions had been strong, and he was kept from the gross debauchery in which his

fellow soldiers rioted without remorse. An attachment which he formed to a young woman in Peebles, terminated in mutual disappointment, and the tale is not the less interesting from its simplicity and brevity. In April, 1807, the regiment embarked for India.

“There seems much to make one unhappy and melancholy, when taking probably the last view of the land which gave him birth; but, notwithstanding, all seemed now festivity and joy. Some of those who seemed so full of joy, I have good reason to believe, might, with justice, be called Solomon’s merry men—in their laughter their hearts were sad. Still more, perhaps, have their relations who loved them cause of sorrow. To them may the prophet’s language be truly directed, ‘Weep not for the dead, neither bemoan him, but weep sore for him that goeth away, for he shall return no more, nor see his native country; but he shall die in the place where they have led him captive, and shall see this land no more.’

“*At sea, Ship Coultis, May 1st.* William Troop departed this life. He was one of those unhappy creatures who left his wife behind, and died of a broken heart. They had been lately married, and were like the ‘loving hind and the pleasant roe,’ and his feelings being unable to stand the separating stroke, he sunk under this insurmountable load of sorrow.

“*May 6, twelve o’clock noon.* We had a tremendous storm of wind, accompanied with incessant falls of rain and vivid flashes of lightning. All hands during night were piped by the boatswain upon deck, to reef, or rather to clue the sails, when a fine looking young man, who had shipped himself at Portsmouth for ship’s painter, being ordered aloft by the boatswain, to bear a hand in reefing the mizen topsail, fell from the yard into the sea and was drowned. He pled hard with the boatswain to allow him to remain and assist upon deck, saying, that he never was aloft in his life, and that in such a dreadful night he was sure he would not be able to keep his feet: but all his entreaties were in vain.”—pp. 39—41.

In consequence of not, as is usual, putting into the Cape of Good Hope, the crew and the troops were reduced to the short allowance of a daily pint of water.

“The reader may be inclined to think that this was no great hardship; but I hope you will not take it amiss, if I say

that this shows your entire ignorance of the matter. Only consider for a moment, and you will, I am persuaded, come to a very different conclusion. Take for your dinner a salt herring, or a piece of beef that has been perhaps a twelvemonth in the brine, in a very hot summer day, having ate no breakfast beforehand, and try if you would find an English pint of water sufficient even for the afternoon; but what is a single day when the body is full of moisture? Continue this experiment for three weeks or a month, and I am fully satisfied you will change your tone.—Let me tell you, my dear reader, that I never knew the meaning of that passage of the Psalmist, 'Let my tongue cleave to the roof of my mouth,' before that time; but after lying in my hammock, in the hallop deck, a few hours, (sleeping it could never be called,) amongst two hundred men and upwards, without, I may say, one breath of air, and when the heat was such as to melt the sealing wax I had in my chest—I say, after a person had remained in that state, and in such a place for a few hours, it was hardly possible to articulate a word. You will allow we must have been ill indeed before we could have chosen to be without any victuals cooked for us an entire fortnight. But this was literally the case in the mess to which I belonged. Some of these miserable creatures were so carried away by their intolerable thirst, as to draw up the salt water, in a tin pot, each anxiously waiting his turn to swallow the nauseous draught. This to be sure was making things worse. The consequence of all this was, we had at one time an hundred and thirty-two men on the doctor's list, with sea-scurvy and sores. You will think it strange that we could live at all after so long wanting victuals. I answer, we had a certain quantity of biscuit served out to us, all the colours of the rainbow; and I am sure the pint of water, which we had every day at twelve o'clock, would, from taste and smell, have turned the stomach of any person who had never known any thing of this extremity. A person possessed of the best eyes in the ship could not see to the bottom of a tea-cup full of it, had he got it to himself for his trouble, which would have been the greatest reward that could have been offered to him. You may think I am going to say too much, but I say it with a clear conscience, that in this state of torment I would have cheerfully suffered the pain of drowning, (but not to be drowned out-right, mind ye,) for a bellyful of water; and often, in my troubled slumbers, did I imagine myself plunging and struggling in the waters of the Tweed, and I dreamed, that behold

I was drinking, but when I awoke, behold I was faint, and my soul had appetite.' My dear reader, I pray to God that you may never experience this extremity, for the pain of hunger, which I have often felt, was pleasure itself compared with these sufferings."—pp. 46—49.

In September they reached the place of debarkation, Pulo Penang, or Prince of Wales's Island, in the straits of Malacca. Here they had their fill of water, but the rivulet at which they drank, was so completely impregnated with vegetable matter, as to bring on dysentery, of which great numbers died. The disposition to disease was not diminished by the miserable accommodation provided for the soldiers. At length, Serjeant B—— was attacked by the prevailing disease, and after very imprudently concealing it for some time, was placed on the sick list.

"When I entered the hospital, and looked around me to view the place, and saw the meagre and distressed features of the men stretched upon the beds, and many of the cots empty, as if death had been robbing the place of its inhabitants, to replenish the narrow house appointed for all living, something awfully solemn stole upon my mind, which I could by no means shake off, and which I am altogether unable to describe. I had not remained here many days when I thought my disorder was taking a turn for the better; but I was deceived in this, because it was only some temporary relief I was receiving from the medicine, for it returned upon me worse than ever. Here I had wearisome nights appointed to me, for in that season I was generally worst. The ward in which I lay was very large, and had a truly dismal appearance at night, being lighted by two or three glimmering lamps, while all around was solemn and still, save the cries and groans of the sufferers, that seemed to contend along the echoing walls; and night after night we were visited by the king of terrors, to many, I am afraid, in his awfulest form. There were no less than six of his darts struck the next cot to that on which I lay.

"You may think that my state in these circumstances was truly deplorable, and you think rightly, for so it was; but I have not told you the worst, for 'the spirit of a man may sustain his infirmity,' and my spirit was not easily

subdued by affliction, but 'a wounded spirit who can bear?' and 'The arrows of the Almighty were within me, the poison whereof drunk up my spirits,' for here I had time for serious reflection, or rather here it was forced upon me. Here I could not mix with jolly companions to drive away melancholy, and my favourite music could give me no relief. Here too I was compelled to listen to the voice of conscience, and O! how loudly did it expostulate with me about the answers I formerly gave it in Ireland, namely, that I had no opportunity in the confusion of a barrack-room for reading my Bible, meditation, or prayer, but that I would become a good Christian when I was out of the army. Here I was indeed out of the confusion of a barrack-room, but not only still in the army, but far, far from any minister of Christ to give me wholesome counsel. O what would I have given for the company of a godly minister, or pious, well-informed Christian! but, alas! 'I looked upon the right hand, but none would know me; refuge failed me, no man cared for my soul.'"  
—pp. 56—58.

Death would have been welcome as a relief from pain, but the dread of judgment made the anticipation intolerable. The law offered no refuge but despair; and the "general mercy" of God afforded no satisfactory reliance. At length he obtained relief.

"One forenoon, when I was almost distracted with the agony of my soul, and the pain of my body, that blessed passage was given me, 'Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me:' and never before did I feel any thing come home with such divine power and such healing comfort to my afflicted soul. I tried to recollect if ever I had read it in my Bible, or heard it any time, but in vain; yet I was fully persuaded that it was the voice of God speaking in his word, and accompanied by his Holy Spirit. I will not attempt a description of my mind at this time, for it is impossible, because it was indeed 'a joy unspeakable.' O what a flood of comfort did it impart to my helpless soul! for then I believed that God 'had not in anger shut up his tender mercy, but still intended to be gracious.' Now 'the Lord made my bed in my sickness,' for my couch, as I thought, became softer, and every thing around me wore a different aspect. I yet looked back with pleasure to the description of heaven given by Mr. Boston in his Fourfold State, (which I used to read when in Darnick,) and still

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hoped to be an inhabitant of that happy place. Here the Lord turned for me 'my mourning into dancing, he put off my sackcloth, and girded me with gladness;'—here the Lord dealt with me as he did with his ancient church, for 'he allured me, and brought me into the wilderness, that he might speak comfortably unto me;'—and here 'he made me to sing, as in the days of my youth.' 'Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness: For his anger endureth but a moment; in his favour is life; weeping may endure for a night, but joy cometh in the morning.' My dear reader, if you are a stranger to the comfortable sense of the favour of God, you may think this a strange kind of language; and no wonder, for 'the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned;' but believe me, this was true solid comfort, arising from a view which I had just obtained of a reconciled God in Christ, although I acknowledge myself to have had at this time a very imperfect knowledge of the Gospel scheme of salvation."—pp. 60—62.

A fellow-soldier, with whom the Serjeant had but a slight acquaintance, was made the instrument of completing the gracious instruction thus happily begun. He was not aware that this young man was an eminent Christian, nor that he was in a different ward of the same hospital, until one day passing by the Serjeant's bed, he made some friendly inquiries respecting his health. A religious conversation ensued, and its result was eminently advantageous to B.'s state of mind. The dysentery, however, still continued, until he took, unknown to the medical attendant, a strange compound of burnt cork and wine, which arrested the complaint, but left him with an impaired constitution. After his recovery he was ordered to Madras. Previously to leaving England he had, by his interest with the Colonel, obtained permission for the wife of one of his comrades, named Allan, to embark with her husband. She was now a widow, and Serjeant

B. married her, happily for his own health and comfort, since that excellent woman devoted herself to the care of both with unremitting tenderness and vigilance. A long and severe march, on actual service, afforded the Serjeant many opportunities of comparing the expressions of Scripture with the peculiarities of eastern manners and climate; we shall cite a specimen or two of his skill as a commentator.

“Were a reader of the Bible to see a company of way-worn travellers, whose feet were roasted with the burning sand of the desert, the sweat streaming from their bodies, and their features distorted with thirst and fatigue, running to those rocks and waters for cooling and refreshment, would he not then discover a sufficient illustration, both of the strength and sublimity at least, of the second clause in that passage of the prophet Isaiah, ‘A man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, and as the shadow of a great rock in a weary land.’—And I am sure the traveller himself must be destitute of all moral taste or natural sensibility, or rather, in more appropriate language, ‘the things of the Spirit of God must be foolishness unto him,’ if he does not perceive the full force of this passage. I can say it from my repeated experience, that I have been so exhausted by heat, fatigue, and thirst, as to be hardly able to crawl along on the march, even with all the natural spirit I could muster; but after having had an opportunity of resting for a short season in the cleft or shadow of a large rock, and receiving a mouthful of refreshing water, I have gone forward more invigorated, than if I had partaken of the choicest dainties of India. Oh! that the blood and righteousness of Jesus Christ were as much valued by my precious and immortal soul, as the waters and rocks of the desert have been by my poor exhausted bodily frame! Oh, how precious indeed would he then be! I might then say with truth, that ‘he is the chiefest amongst ten thousand, and altogether lovely.’”—pp. 103, 104.

“Another expression which puzzled me was this, ‘No man seweth a piece of new cloth upon an old garment, else the new piece that filled it up, *taketh away from the old*, and the rent is made worse.’—With regard to this, I thought I had seen the tailor, when I was with my grandfather, making a very good job

of an old coat, by mending it with new cloth; but when I saw the thin cotton garments of India, worn to a cob-web, I was then satisfied that he would be a clever artist indeed, that could sew a piece of new cotton cloth, however fine, to a spider’s web, without tearing it in pieces.”—pp. 105, 106.

Serjeant B. was fortunate enough to find men of his own cast of mind in the regiment; and much interesting anecdote, which we are compelled reluctantly to pass by, occurs in connexion with the religious associations of those godly men. At length a complication of diseases having effectually disabled this excellent man, he was invalided, and in January, 1814, he embarked at Madras for England, with his wife, and two orphan children, whom they had taken charge of. The accommodation was bad, and the abandoned profanity of the crew, “vexed the righteous soul” of the good Serjeant, but after six months of this painful endurance, he reached England in August. He soon after returned to Scotland, where he found his parents living, and his former Colonel, who had always distinguished him for his good conduct, assisted him in procuring a situation. We shall extract the closing paragraphs of the volume.

“After I settled in Edinburgh, there was a meeting of our family, consisting of eight children, all being present on this occasion but one, who was a mason in England. Now it is somewhat remarkable, that of these now present, four had been but a little time before scattered very widely all over the world. My oldest brother at that time belonged to the artillery, and was in America; I myself, who am next in the order of time, was in India; the third was in Spain with the 94th, having been engaged in all the actions to which that gallant regiment was called; the last and youngest of the four, was in Ireland, with the Renfrewshire militia; yet, by the kind providence of God, our aged parents saw us now all under one roof; all out of the army, each rewarded according to his various services, and all settled in a way of doing, in or near Edinburgh, each of us according to our

ability at this time engaging to add to their future comfort, which you cannot doubt made them a happy couple, and you need not wonder at them adopting language similar to that of the ancient and venerable Patriarch, when his son Joseph was restored to his embraces in safety, after he had long lost all hope of his being in life : ‘ Now Lord let us die in peace, since we have seen our children’s faces, and because that they are yet alive.’

‘ My wife has still retained an excellent state of health, notwithstanding all her former hard marches, being blessed with one of the best constitutions I have ever known any woman possessed of ; and the poor little invalid that cost her so much nursing, is also a very fine healthy child. The other child, who went to Kilmarnock, ‘ we have heard lately is also in perfect good health. My wife’s daughter, who came to us in Greenock, is also quite well, and still forms a part of our little family. ‘ Bless the Lord, O my soul, and forget not all his benefits.’ And when I consider all the way that the Lord our God has led us, for so many years in the wilderness, I am here disposed, with Jacob, to set up my monument of gratitude with this inscription—

‘ HITHERTO THE LORD HATH HELPED US.’  
—pp. 299—301.

One chapter is occupied by interesting details, illustrating the general appearance of the country in India, and the manners of the inhabitants.

*Scripture References, (with the passages printed in full,) designed for the Use of Parents, Sabbath School Teachers, and Private Christians. By Thomas Chalmers, D. D. — London : Whitaker, 1822.*

*Scripture References. (Having only the chapter and verse of each text printed.) 12mo. price 4d. London : Nisbet, 1823.*

WE have taken these two small publications as the heading of an article, in which we design to enter, somewhat more at large than we have hitherto done, into the merits of Dr. Chalmers’s system of public instruction. In the course of our comments we shall make reference to the first volume

of his *Civic Economy*, and to his excellent “ *Considerations on the System of Parochial Schools in Scotland*,” since, though we have reviewed them in former volumes, they will assist us materially in our present object. We feel anxious to call the public attention, so far as we may be able to influence it, to a more specific consideration of the measures recommended by Dr. Chalmers, than they appear to have hitherto obtained. We are quite aware that they have been much discussed; but we have had several opportunities of knowing that they have been very partially comprehended. We have been told of benevolent, but most absurd plans in actual operation, and have been gravely assured by the agents that they were carrying into execution the suggestions of Dr. Chalmers. It may be admitted that the vague notions which exist upon these points have in part arisen from the way in which the Dr. has chosen to explain and to enforce them. He is an able, an enlightened, and a thoroughly *practical* man, but he is also, and in this case unfortunately, an eloquent one, and he too frequently employs his ornate and imaginative style when he should be exhibiting his noble devices for the improvement of mankind, in the clear language and lucid order of Paley. A large body of invaluable information and discussion, is scattered throughout his volumes; but it would tell better, it would be far more available to men of business, if it had been compacted in a more tangible form, and addressed more distinctly and specifically to their plain and calculating habits. We are anxious not to be misunderstood; we are not now censuring the style of Dr. Chalmers; though it is not altogether to our taste we are not insensible to its characteristic richness, its frequent magnificence, and its more than

occasional beauty; but it is, even in its undress, better suited for almost any other office, than the clear statement of affairs of detail. We should strongly recommend the publication of a small tract, containing in plain and business-like language and statement, the minute history and the specific results of the local system, in the parishes of Glasgow where it has been in full activity. Without, in the slightest degree, intending to anticipate such an *exposé*, we shall give the general outline of what has come to our knowledge respecting the realization of the scheme in the parish of St. John's. To some of our readers, the subject may be familiar, to others it is probably little known, and as we are persuaded that, with occasional modifications, its general principles are universally applicable, we shall so far rely on our memory, aided by the gleanings from the works before us, as to devote a few paragraphs to the statement.

Dr. Chalmers, having first made himself acquainted with the general condition of his parish, selected such a portion of it as might be supposed to furnish an average supply of about five-and-twenty children capable of receiving religious instruction, and assigned it to a pious and intelligent friend, as his own peculiar moral domain. The object, in this case, was not to facilitate the communication of common education, on the contrary it was taken for granted that the elements of knowledge had been acquired, and none were admitted into the little Sabbath association, who were unable to read the Bible. In the prosecution of this plan, the first step to be taken was to enter on a series of domiciliary visits which should comprise every family of the small territory marked out. This was done by the gentleman of whom we are now writing, and

a congregation, ragged, riotous, and inattentive, of about a score children was assembled in a room hired for that purpose within the immediate locality. A few Sabbath evenings gave a new aspect to this motley groupe; order and cleanliness succeeded negligence, and the children began to look up to their kind and beneficent instructor with confidence and attachment. The parents became alive to the advantages which their offspring were deriving from this new process, an occasional visit kept up the acquaintance which had been commenced at the first application made from house to house, there was action and reaction, and both parents and children derived increased happiness and enlarged views, from this simple, but beneficial system. When the first district had been thus brought under the operation of the new machinery, it became a sort of nucleus on which the remainder were modelled, until the number, if we remember rightly, amounted to *forty-three*, and filled every corner of the parish. The annual expence was trifling; twenty shillings paid for the Sabbath evening use of an apartment, where the evangelist sat amid his or her family, opening to them the Scriptures, and a few benches, with the necessary books, were of easy purchase. Of course, the modes of instruction are left much to the discretion of the teacher, but we believe that the 'Scripture References' generally supply the matter of conversation. The smaller tract, in which the specification of chapter and verse is only given, is in the hands of the children, and accustoms them to the practice of turning over and consulting their Bibles; the larger publication is used by the instructor, and supplies him with the passages at length. This is a highly useful compilation; without aiming at the distinction of a complete sys-

tem of divinity, it furnishes a cheap and ready manual of faith and practice. It might, however, we think, be improved by a slight extension of the references.

Now what can be more simple, or more universally practicable, than such a plan as this. It requires no expensive apparatus, no accumulation of officers, no perpetually recurring appeal to the public purse.

"Any one, or, at most, two philanthropists, may set forth upon such an experiment. They will soon, in the course of their inquiries, be enabled to verify the actual state of our city families, and, at the same time, their openness to the influence of a pervading operation. Let them, for this purpose, make their actual entrance upon a district, which they have previously chalked out as the ground of their benevolent enterprise; and it were better, that it should be in some poor and neglected part of the city. Let the one introduce the other to every family; and on the simple errand, that he meant to set up a Sabbath school, to be just at hand, and for the vicinity around him. With no other manner than that which Christian kindness would dictate, and just such questions as are consistent with the respect which every human being should entertain for another, we promise him, not merely a civil, but a cordial reception in almost every house, and a discreet answer to all his inquiries. The first thing which, in all likelihood; will meet his observation, is the mighty remainder of good that is left for him to do, amid the number and exertion of the general Sabbath schools that are on every side of him. It may be otherwise in some few accidental districts. But, speaking generally, he will assemble a sufficient school out of a population of three hundred. Parents of all characters will accept his proposition with gratitude. And if, on his first meeting with their children in some apartment of the district, he should be disappointed by the non-attendance of some whom he was counting on, a few calls of inquiry on the subject, will generally, at length, secure the point of their attendance; and, by following up every case of absence with a week day inquiry at the parents, he will secure the regularity of it; and thus may be bring his moral and personal influence into contact with their young, for a few hours of every recurring Sabbath; and also keep up an influence through the whole week, by the circulation of books from a small library

attached to his institution. It will prove a mighty accession to the good that he is doing, if he hold frequent intercourse with the families. Their kindness and his enjoyment will grow with the growth of their mutual acquaintanceship. And should he, in the spirit of a zealous philanthropy, resolve to cultivate the district as his own—should he fill up every opening to usefulness which occurs in it—should he mix consideration with sympathy—and, in all his services and all his distributions, bear a respect to their character as well as to their comfort—we cannot confidently say, that he will turn many from Satan unto God, but he will extinguish many an element, both of moral and political disorder.

"A few months of perseverance will thoroughly engage him to the cause that he has undertaken. He will feel a comfort in this style of philanthropy, which he does not feel in the bustle and distraction of manifold societies. He will enjoy both the unity and the effectiveness of his doings. And, instead of pacing, as he does now, among dull committees, and perplexing himself among the questions of a large and laborious superintendence, will he ex-patiate, without encumbrance, upon his own chosen field, and rejoice in putting forth his immediate hand, on the work of reclaiming it from that neglected waste of ignorance and improvidence by which it is surrounded.

"To be effective in such a walk of benevolence as this, it is not necessary to be rich. Should, for example, the defective education of a whole district be repaired by one individual, without the expense of a single shilling; and that by the mere force of moral suasion, he prevailing on every parent who required urgency upon the subject, to send all the children of a right age, to a week-day school upon their own charges—or, should another individual, standing in the relation that we are now explaining, to a particular district, put a debt, which bears most oppressively over one of the families, into a sure and rapid process of liquidation, and that, not by advancing one fraction, but by simply recommending the expedient of a small weekly deposite—and such instances as these, be varied and multiplied to the extent that is conceivable, would not this be enough to prove, that it is not by the influence which lies in wealth, but by the power which resides in the moral elements of intelligence and affection, that the good is to be accomplished? The weapons of this warfare are, advice—and friendship—and humanity, at all times ready, without being at any time impertinent—and the well-earned confidence, which is ever sure to follow, in

the train of tried and demonstrated worth—these, when wielded for a time by the same individual, on the same contiguous families, will work an effect of improvement, which never can be attained by all the devices and labours of ordinary committee-ship.”—*Christian and Civil Economy*, vol. i. pp. 67—71.

The library which is referred to in the above extract, forms an important part of the system in the parish of St. John's. We have not room, nor, in truth, can we sufficiently rely on our distinct recollection, to venture on a minute detail of this excellent institution, which is, in fact, supplying a considerable part of the population of Glasgow, with an extensive variety of most interesting and instructive reading, and thus widening the sphere of improvement, so as to include not only children, but persons of all ages.

It was, however, found, that the exclusion from these schools of such as were unable to read, left a large portion of the children of the poor, not only out of the operation of the system, but altogether destitute of the elements of education. This was an evil not to be tolerated, and it was obviated by the establishment of parochial schools. Aware that institutions of this kind, when so completely endowed, as to place the tutor beyond the control of the parents, are liable to become inert through the negligence of the master,—aware, on the other hand, that instruction, wholly gratuitous, is apt to be underrated,—Dr. Chalmers resolved on the adoption of an intermediate plan, which, while it held out a primary inducement to the teacher, made him dependent on his own diligence and ability for a liberal recompence. A house was given to the master, and a small salary annexed to his office; but a low quarterly payment was required from the parents, on which he relies for his adequate remuneration. The success has been complete. Two

schools were originally built, and subsequently two more. Able instructors have been chosen, and the satisfaction given by their efforts has been such as always to command a full attendance of scholars. The reasoning which led to this arrangement is most ably stated in Dr. C.'s cheap and valuable pamphlet, entitled “*Considerations on the System of Parochial Schools in Scotland.*”

The system of Dr. Chalmers, in its application to the habits and circumstances of South Britain, might require specific adaptation; but we are satisfied, that the principle is capable of universal and effectual application. How much may be achieved by individuals, is strongly illustrated by the example of a gentleman of Glasgow, whose name does not appear.

“It is now about a year and a half ago, since he assumed a district to himself, which he resolved to cultivate, on the system of local philanthropy. We believe that, in respect of the rank and condition of those who live in it, it is greatly beneath the average of Glasgow. It comprises a population of 996; whom he, in the first instance, most thoroughly surveyed, and all of whom, we are confident, he has now most thoroughly attached, and that, by a series of the most friendly and enlightened services. He has found room, within its limits, for four Sabbath schools, which he provided with teachers of his own selecting, and who, like himself, labour, of course, gratuitously in the cause; as, indeed, we believe, do all the other Sabbath teachers in the city. The scholars amount to 110; which is, also, in very full proportion to the number of inhabitants. He has also instituted a Savings Bank, which takes in deposits only from those who live, and from those who work, within the bounds of this little territory. With this last extension of his plan, the bank may embrace a population of 1200; and, from its commencement, in December 19th, 1818, to December 18th, 1819, the whole sum deposited is £235. 12s. 3d. During the twelvemonth, sixty families of this small district, have opened their accounts with the bank, and received an impulse from it, on the side of economy and foresight. This, in such a year, proves what might be made of the neglected



capabilities of our labouring classes. Any general savings bank for the town at large, would not have called out one tenth of this sum, from the obscure department which this gentleman occupies, and which, with the doings and the devices of a most judicious benevolence, he is so fast rescuing from all the miseries which attach to a crowded population. We hold this to be one of the most signal triumphs of locality. The sum deposited in this local bank, is about proportional to the sum of £30,000. for the town and suburbs of Glasgow; and forms another proof, among the many others which multiply around us, of the superiority, in point of effect, which a small, and, at the same time, distinct and unfettered management holds, over a wide and ambitious superintendence."—*Christian and Civic Economy*, vol. i. pp. 84—86.

It is, indeed, impossible to calculate the good that might be effected either by individuals only, or by combinations on a small scale. Could men get rid of the deceptive feeling, which is dis-

satisfied with all but great results, and looks for them only from mighty preparations; and would they set vigorously to work with their own means, and their own conscientious motives, aided by a faithful reliance upon divine counsel and assistance, we are persuaded, that we should see a blessed change in the moral scenery which surrounds us. Our great Christian Institutions are acting on a part of this plan, and have found it highly advantageous;—what are the branch associations, and minor collectorships, but the adoption of the local and domiciliary principle? Let it then be pushed to its fair extent, and it will become the instrument of moral renovation to our own country, at least;—ultimately, we trust, to the whole world.

## Literaria Rediviva; or, The Book Worm.

*The Works of the late Rev. Robert Traill, A. M. Minister of the Gospel in London. Two volumes. Edinburgh: printed for J. Traill. 1754.*

OUR long acquaintance with the writings of this excellent and eminent divine, has tended only to increase their value in our estimation, and we are gratified in having an opportunity, if not of extending their reputation, at least of expressing our own admiration of their character and tendency. They are distinguished, as their most remarkable quality, by the strong and clear light in which they display the distinguishing features of the Gospel, and by the fine old-fashioned sincerity and straight-forwardness with which they set forth the doctrines of grace. Traill was emphatically "a master of Israel," and he delivers his instructions with a firm-

ness and decision, and an evangelical savour, which show him to have been mighty in the Scriptures, and deeply conversant with their spiritual import. He never indulged a spirit of feebleness and compromise, but took the message of salvation as he found it, and while he held it out as a remedy of unbounded sufficiency, he maintained, with entire and scriptural consistency, the pure sovereignty of divine grace. His style is made up, not of the trim and cadenced periods of popular composition, but of rough, manly, energetic language; every phrase is pregnant with meaning, and impresses even common truths upon the mind with all the force of novelty.

"'Faith,' he tells us, 'can stand under that distress that breaks the back of presumption,' Job xiii. 15, 16. *Though he slay me, yet will I trust in him; but I*

will maintain my own ways before him. He also shall be my salvation; for an hypocrite shall not come before him. 'He hath taken away my children all at once, my estate in one day; hath taken away my health, and made me miserable to a proverb in all ages; although he should proceed, and slay me with his own hand, my slayer is my Saviour, my death shall be my salvation.' Great words, and hard to be spoken in the day of heavy trial! God slaying Job, is Job's salvation. God slays, Job trusts, and maintains his confidence under the stroke. No hypocrite can do this; and many believers do but bungle at the doing of it. There is an extremity a-coming upon every man, that will try and discover what metal there is in his faith; prepare for it."

Robert Traill could trace up his pedigree and the possession of the family estate, to Walter Traill, who was archbishop of St. Andrew's, in 1385. His father was minister of the Gray-friars' Church in Edinburgh, and appears to have been a pious and exemplary man. At the Restoration, he was exposed to much persecution, and, by sentence of the Scottish council, was after imprisonment, banished. Some notion of his firm and conscientious spirit may be formed from his answer to the "libel," or act of accusation, filed against him. It is addressed to the Parliament of Scotland.

"I must, in all humility, beg leave to intreat your Lordships, that you seriously consider what you do with poor ministers, who have been so long kept, not only from their liberty of preaching the Gospel, but of hearing it; that so many congregations are laid desolate for so long a time, and many poor souls have put up their regrets on their death-bed, for their being deprived of a word of comfort from their ministers in the hour of their greatest need. The Lord give you wisdom in all things, and pour out upon you the spirit of your high and weighty employment—of understanding, and of the fear of the Lord; that your government may be blessed for this land and kirk; that you may live long and happily; that your memory may be sweet and fragrant when you are gone; that you may leave your name for a blessing to the Lord's people; that your houses and families may stand long, and flourish to the years of many generations; that you

may have solid peace and heart joy in the hour of the breaking of your heart-strings, when pale death will sit on your eye-lids, and when man must go to his long home, and the mourners go about the streets, for what man is he that liveth and shall not see death; or can he deliver himself from the power of the grave? No, assuredly, for even those to whom he saith, 'Ye are gods,' must die as men, seeing it is appointed for all men once to die, and after death is the judgment, and after judgment an endless eternity. Let me therefore exhort your Lordships, in the words of a great king, a great warrior also, and a holy prophet, 'Be wise, and be instructed, ye judges of the earth, serve the Lord with fear, and rejoice before him with trembling. Kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little, then blessed will all those, and those only, be, who put their trust in him.'—pp. iii, iv.

Robert, his son, whose volumes lie before us, was born in May, 1642. After the usual routine of domestic education, he was sent to Edinburgh, where he went through the customary courses of divinity. His principles were decidedly Presbyterian, his friendships were among the persecuted followers of Christ, and he was present at the execution of James Guthrie. In 1666, while his father was in exile, and the family reduced to much distress by his absence, some copies of a proscribed book were found in Mrs. Traill's house, and she was, in consequence, with Robert and his elder brother, compelled to conceal herself. The ferocious measures by which statesmen and prelates sought to break the spirit of the Presbyterians, drove them into open rebellion, until the decisive conflict of Pentland-hills dispersed the insurgents. Robert Traill was suspected—we have no means of ascertaining the truth or falsehood of the suspicion—of aiding and assisting in the insurrection, and even of having been present at the battle, and as guilt or innocence, in those days, were matters less accurately investigated than in more tranquil and

liberal times, he felt it expedient to evade the proclamation which was issued for his arrest, by taking refuge in Holland, where his father resided. While here he pursued his studies, and assisted Nethenus, the professor of divinity in the University of Utrecht, in republishing the celebrated Rutherford's Examination of Arminianism." In 1670, he ventured to visit England, and was ordained in London at a meeting of Presbyterian clergy. In 1677, having preached privately in Edinburgh, he was summoned before the Privy Council, and for two or three months confined in the Bass prison. Returning to South Britain, he preached for some time at Cranbrook, in Kent, but ultimately became the pastor of a congregation of his countrymen in London. The spirit in which he discharged the duties of his office, may be inferred from his language in the following extract.

"I have no name to come to God in but Christ. My own name is abominable to myself, and deservedly hateful in heaven. No other name is given under heaven, but that of Jesus Christ, in which a sinner may safely approach unto God. Since the Father is well pleased with this name, and the Son commands me to ask in it, and the Holy Ghost hath brought this name to me, and made it as odourment poured forth, and since its savour hath reached my soul, I will try to lift it up as incense, to perfume the altar and throne above; since all that ever come in this name are made welcome, I will come also, having no plea but Christ's name, no covering but his borrowed and-gifted robe of righteousness: I need nothing, I will ask nothing, but what his blood hath bought, (and all that, I will ask); I will expect answers of peace, and acceptance only in that blessed beloved—beloved of the Father, both as his Son and our Saviour, and beloved of all that ever saw but a little of his grace and glory."

About 1691, there was a considerable agitation in the religious world, occasioned, principally, by the republication of Dr. Crisp's works. The fear of Antinomianism induced many excellent men

to regard with undue suspicion, the full and unshrinking avowal of the doctrines of the Reformation, and a temporizing scheme acquired considerable favour with many who, having a sincere wish to avoid the two extremes, were anxious to find a satisfactory medium, but sought it in a spirit of hesitation and compromise. Traill was a man of a different cast; he had taken up his creed not lightly, but deliberately; he had studied divinity not superficially, but deeply; he had "searched the Scriptures," and made himself master of their scope and end. All this appears clearly in a tract which he wrote on this occasion, under the title of "*A Vindication of the Protestant Doctrine concerning Justification, and of its Preachers and Professors, from the unjust charge of Antinomianism.*" We regret our inability to quote largely from this admirable little work, which deserves the attentive perusal of all who feel interested in the question. Neither can we give such a sample as we could wish, without taking a wider range than would be felt expedient, and we cite the following, not as the most favourable specimens, but as on the whole, the best suited to our convenience.

"I would speak somewhat to their Achillean argument, that is so much boasted of, and so frequently insisted on by them, as their shield and spear. Their argument is this: That Christ's righteousness is our legal righteousness; but our own is our evangelical righteousness: that is, When a sinner is charged with sin against the holy law of God, he may oppose Christ's righteousness as his legal defence; but against the charge of the Gospel, especially for unbelief, he must produce his faith, as his defence or righteousness, against that charge.

"With a great deference to such worthy divines as have looked on this as an argument of weight, I shall, in a few words, essay to manifest, that this is either a saying the same in other odd words, that is commonly taught by us; or a sophism; or a departing from the Protestant doctrine about justification.

"1. This argument concerns not at all

the justification of a sinner before God. For this end, no more is needful, than to consider, what this charge is, against whom it is given, and by whom. The charge is said to be given in by God; and a charge of unbelief, or disobeying the Gospel. But against whom? Is it against a believer or unbeliever? and these two divide all mankind. If it be against a believer, it is a false charge, and can never be given in by the God of truth. For the believer is justified already by faith, and as to this charge he is innocent. And innocence is defence enough to a man falsely charged, before a righteous judge. Is this charge given in against an unbeliever? We allow it is a righteous charge. Ay, but say they, 'Will Christ's righteousness justify a man from this charge of gospel-unbelief?' The answer is plain. No, it will not; nor yet from any other charge whatsoever, either from law or gospel; for he hath nothing to do with Christ's righteousness while an unbeliever. *What then doth this arguing reprove?* Is it, that no man's faith in Christ's righteousness can be justified in its sincerity before men, and in a man's own conscience, but in and by the fruits of a true lively faith? In this they have no opposers that I know of. Or is it, that a man may have Christ's righteousness for his legal righteousness, and yet be a rebel to the Gospel, and a stranger to true holiness? Who ever affirmed it? Or is it, that this gospel-holiness is that a man must not only have, (for that we grant), but also may venture to stand in, and to be found in before God, and to venture into judgment with God upon, in his claim to eternal life? Then we must oppose them that think so, as we know their own consciences will when in any lively exercise. These plain principles of gospel-truth, while they remain, (and remain they will on their own foundation, when we are all in our graves, and our foolish contentions are buried), do overthrow this pretended charge.

1. That Christ's righteousness is the only plea and answer of a sinner arraigned at God's bar for life and death.
2. This righteousness is imputed to no man but a believer.
3. When it is imputed by grace, and applied by faith, it immediately and eternally becomes the man's righteousness, before God, angels, men, and devils, Rom. viii. 33, 35, 38, 39. It is a righteousness that is never lost, never taken away, never ineffectual; answereth all charges, and is attended with all graces.

"2. I would ask, What is that righteousness that justifies a man from the sin of unbelief?" We have rejected the imaginary charge; let us now consider the real sin. Unbelief is the greatest

sin against both law and gospel; more remotely against the law, which binds all men to believe God speaking, say what he will; more directly against the Gospel, which tells us what we should believe, and commands us to believe. Let us put this case, (and it is pity the case is so rare, when the sin is so common), that a poor soul is troubled about the greatness of the sin of unbelief, in *calling God a liar*, 1 John v. 10, in distrusting his faithful promise, in doubting Christ's ability and good will to save, in standing aloof so long from Jesus Christ; as many of the elect are long in a state of unbelief till called; and the best of believers have unbelief in some measure in them, Mark ix. 24. Abraham's faith staggered sometimes, Gen. xii. and xx. What shall we say to a conscience thus troubled? Will any man dare to tell him, that Christ's righteousness is his legal righteousness against the charge of sins against the law; but for gospel charges, he must answer them in his own name? I know our hottest opposers would abhor such an answer; and would freely tell such a man, that *the blood of Jesus Christ cleanseth from all sin*; and that his justification from his unbelief must be only in that righteousness which he so sinfully had rejected while in unbelief, and now lays hold on by faith."

His sermons in general, and especially those on Galatians, xi. 21, contain many important elucidations of the same doctrine, and, without giving a specific assent to every peculiarity of his phraseology, we shall not go too far in saying, that we know of no divine whose writings approach more closely to the Gospel standard.

He died in 1716, at the age of 74.

The volumes before us contain—1st. 13 sermons on the Throne of Grace; first printed in 1696: a Sermon from 1 Timothy, iv. 16, first printed in 1683: a Vindication, &c. first printed in 1692.—2d. 16 sermons on the Lord's Prayer, in John, xvii. 24, first printed in 1705. From the fourth sermon of the first volume, we shall cite part of the opening. The text is from Hebrews, iv. 16, and having in the course of the previous sermons discussed the nature of the boldness there spoken of, negatively.

"Now it follows to speak of the positive. It is the boldness of faith that is allowed and commanded here, Eph. iii. 12. Faith is a marvellous grace, both in its original, in its foundation, and in its actings and exercise. It is the meanest and lowest of all graces. Every grace brings somewhat considerable. Love brings a flaming heart, repentance brings a bleeding heart, obedience brings a working hand, patience brings a broad back for the smiter; but faith brings only an empty heart and hand, to be filled with borrowed and gifted blessings. And yet faith is the highest and loftiest grace; it cannot rest till it be in at the heart and love of God in Christ. Faith (if I may so speak) can both be in heaven and hell at the same time. The believer looking on himself as in himself, (the apostle's distinction, 2 Cor. iii. 5, *ourselves, as of ourselves*), judgeth himself to the pit of hell, as his deserved lot; but when he looks on himself as in Christ, he sits high, Eph. ii. 5, 6, and *makes bold to enter into the holiest of all*, Heb. x. 19. How many contrary sentiments of himself doth a believer express! only saved from being contradictions, by this distinction, That the word reveals and faith improves. *I know that in me dwells no good thing*, Rom. viii. 18. How! no good thing in a man full of the Holy Ghost! a man rich in the grace of Christ! a man that had laboured *more abundantly than all the twelve apostles!* 1 Cor. xv. 10. Yea, saith he, *in me, that is, in my flesh dwells no good thing*. A believer as in himself, and a believer as in Christ, are in a manner two different, distinct, contrary persons. A believer, as in Christ, is a new creature; as in himself, and the remainders of corruption in him, is an old man still, or rather, hath much of the old man in him. A Christian hath two different opposite I's in him; as the apostle elegantly and deeply discourseth, Rom. vii. 19—25. This genius of faith is much to be heeded in its bold addresses to the throne of grace."

Our last extract shall be from the 13th of the same series.

"Be satisfied, that this grace which is your supply, is all in Christ Jesus, and not in your own hand. Since Adam fell, and ruined himself, and all his posterity, by having his and their stock in his own hand, and sinning it away; the Lord in mercy hath resolved never to intrust a mere man again with his own stock; but hath lodged all the grace his people are saved and supplied by, in Christ's hand. And there it is safe. Adam was created perfect, and had a sufficient stock to have enriched himself, and all his offspring; but he was left to

his free will, and so came on it. This is an eternal disgrace to man's free will. What must the free will of a sinner be able to do, when the free will of perfect sinless man opened the door to sin, and death, and ruin, upon the whole world of mankind? It is therefore graciously and wisely provided, that free will shall have no hand in the salvation of sinners, (and indeed free will to good, is but a vain name, usurped by willing and wilful slaves of sin); and that in its stead, the free grace of God in Jesus Christ shall be and do all in all. But we are so proud, that we would fain have somewhat in our own hand; and are so used to sense, and unskilful in believing, that we can hardly reckon that our own, that is not in our possession, and at our disposing. But, in this order, the Lord consults the interest of his glory, and the security of our salvation, and daily supplies, by lodging our all in Christ's hand; who is able to keep it safely for us, and ready and willing to give forth of it to us, according to our real necessity."

We feel it, however, necessary to observe, that Traill is not a man to be fairly appreciated by citations, however extensive. His large and comprehensive view of the bearings and connexion of his thesis; the distinct and persevering manner in which he follows up his minute and skilful distribution of his subject, would require a more complete analysis, and more liberal exemplification than we can afford to give. In the unavoidable absence of these, we hope that the specimens we have given, will tempt our readers to read and judge for themselves.

We are not prepared to say, that Traill invariably expresses our own sentiments. Without being aware of any important difference, we hesitate at giving an unqualified testimony to any merely human authority. Sometimes, we are disposed to think, the vigour and decision of his own mind leads him to express himself in language somewhat more definitive, than he is warranted in using by the example of Scripture. The sentiment is substantially correct, but the terms of enunciation have a tendency either to restrict or to

enlarge, where revelation maintains the intermediate line. Nor can we always agree with him in the strong, though neither coarse nor uncharitable, manner, in which he censures certain opinions opposite to his own; in all such cases, as far as we recollect, our agreement with him, on the point in dispute, is entire, but we would carry our forbearance rather farther than his language appears to admit. But these are minor defects, and the volumes of Traill

will ever occupy a distinguished place among the works, which are highest in our estimate.

These volumes contain, with a slight exception or two, all the works which Traill published during his life. Two additional volumes appeared after his death, and a considerable number of his MSS. are probably still in existence.

An edition of the whole, in four volumes, was published in 1810.

## ANALYTICAL AND CRITICAL NOTICES OF NEW PUBLICATIONS.

*The Necessity of Divine Influence for the further Extension of the Gospel at Home and Abroad. A Sermon preached before the Ministers and Churches of the Hampshire Association. By John Bristow, 8vo. 1s. 6d.*—London: Burton and Smith.

A QUESTION is sometimes rendered difficult by the simplicity and obviousness of the views and arguments connected with it; and the subject assigned to Mr. Bristow for discussion, appears in some degree to labour under this disadvantage, inasmuch as it has only to be announced, immediately to secure the assent of every mind that thinks correctly, and feels rightly. Mr. B. has, however, executed his task with much ability; that portion of it which was unavoidably commonplace, he has made interesting by spirited and judicious management, and he has given proof of talent and knowledge throughout. He first takes a view of "the present very limited success of the Gospel." 2. Enumerates "the impediments which resist its progress." 3. Shews the inadequacy of all means, short of a direct influence from above, to extend it. 4. Describes "the manner in which divine influence may be expected to accomplish it. We can only afford room for a brief specimen.

"One of the immediate results of the out-pouring of divine influence, will be to produce in the disciples the same mind that was in Christ. Intense compassion for the souls of men, was the inspiring principle of his patience, his labours, and his zeal. If the same spirit animate us, we shall seek, that we may save, those who are lost. We shall aim to free ourselves from the charge of our brother's blood. The hitherto untaught villager, the inhabitant of the obscure court in thickly populated towns, shall not have cause to say, 'No man careth for my soul.' No; he shall hear the voice of faithful admonition, warning him to flee from the wrath to come; and of instruction, shewing him the path of life. This divine influence will expand our tenderest sympathies to that portion of human misery, of which men are least conscious. Continued efforts will be made to save them from going down into the pit, to snatch them as brands from the burning, to prevent their being the prey of the worm that never dieth, to rescue them from the danger of a sad companionship with the devil, in fires prepared for him and his angels. Why do we feel for them so little now? Are not their souls as valuable, and their salvation as strenuously to be attempted now? O yes; but we want the spirit of Him, whose heart (with a fortitude unparalleled,) endured the cross, despising the shame, yet melted into tenderness, when he beheld the city, from whose eyes were hidden the things belonging to her peace."—pp. 34, 35.

*The Example and Success of Primitive Missionaries. A Sermon, preached before the London Missionary Society, at the Tabernacle, on Wednesday Evening, May 14, 1823. By the Rev. William Chaplin. 8vo. Price 1s.—London: Holdsworth. 1823.*

THIS is an interesting and comprehensive discourse, from Mark xvi. 20. After a suitable exordium, the preacher proceeds to consider, 1. *The employment of the servants of the Lord.* 2. *The divine concurrence with their labours.* 3. *The manifest proofs given of the truth and importance of their preaching.* The subordinate points are judiciously adapted to the explanation and enforcement of these leading particulars, and the whole sermon is well suited to the occasion.

“We are told,” observes Mr. Chaplin, “with regard to alms, ‘that it is more blessed to give than to receive.’ And I believe there is no species of benevolence which is not adapted to benefit the medium through which it passes, as well as the object upon which it terminates. It is thus with regard to preaching the gospel. I appeal to you, my brethren in the ministry, whether the seasons when you have more than ordinarily felt the power of divine truth, and ‘tasted that the Lord is gracious,’ have not been those seasons when you were most devoted to your work, and felt most tenderly for the souls of your fellow-men? Assuredly, ministers and missionaries will find that their labours for others have had an important bearing on their own eternal interests; and that in faithfully dispensing the gospel, they have been the more enriched by the gospel, and more meetened for the glory to which it leads.—But who can calculate the amount of good effected, by the ordinance of preaching, on the multitudes who hear it? Take, for example, the case of one individual to whom God is pleased to render it a blessing unto salvation. In that one mind, what a multitude of vain thoughts, of bad feelings, of sinful affections, have been counteracted and restrained! What a mass of ignorant conceptions, of perverted conclusions, of corrupt determinations, have been prevented or removed! How many sorrows have been mitigated, and how many mental agonies soothed! What hopes have been excited, and what peace and joy imparted! Make full allowance, if you please, for the remains of indwelling sin, and all the imperfections which attend the Christian in his course; yet enough good has been accomplished in one soul converted to God, to have made it an object worthy of an angel’s ministry,

if angels could be so employed. But how inconceivably is this increased, when you extend your views beyond the limits of life, and contemplate that immortal’s condition in the high abodes of everlasting felicity and joy!—Now, if by the grace of God so much good is produced in one case; to what unutterable extent must the benefit reach in the ‘ten thousand times ten thousand, and thousands of thousands,’ to whom the preaching of the cross shall appear to have been made the power of God unto salvation! And what a surprisingly different spectacle will futurity exhibit to an astonished universe, from that which must have existed, if the Saviour had omitted to issue that one command, ‘Go, preach my gospel!’ It is then, my brethren, a mighty enterprize indeed which you have undertaken, when you stand forward as a Society organized for the express purpose of sending this ordinance of Christ over the face of the earth. But you may take courage from the assurance that you are acting under the sanction of the Great Head of the Church, who has promised his presence to his servants, even to the end of the world.”

*Songs from the Mountains of Wales, adapted to the religious improvement of Children and Youth. By John Bulmer. Price 2d.—London: Westley. 1823.*

THESE pleasing compositions are extracted from a previous publication by the same author, and are written with such impressive simplicity as to be excellently adapted to their purpose. Mr. Bulmer has on former occasions manifested his anxiety for the improvement of the rising generation, and in the present instance he has successfully renewed his efforts. The following is a fair specimen of the quality of these “Songs from the Mountains.”

“Heaven.

“Behold the kingdom God’s own Son  
For all his faithful servants won!  
Not earth its glories can declare,  
Or tell what its enjoyments are.

“Nor summer’s heat, nor winter’s snow,  
Nor rain, nor storm, those regions know;  
For ever blooming they appear;  
Nor are the seat of care or fear.

“No hunger there, nor thirst remains;  
No sorrows, weariness, or pains—  
No weakness, want, or dumb despair,  
Afflict the soul that enters there.

“There ev’ry want is well supply’d,  
And ev’ry wish is satisfy’d;  
For each pure taste in heav’n can find  
Enjoyments of a proper kind.

"The sky that is above us plac'd,  
With all the stars and planets grac'd,  
Is but the pavement of that house,  
To which the just will shortly come !

"Such is the world where Jesus reigns,  
And such the purchase of his pains :  
From death and revolution free—  
The same to all eternity !" — pp. 15, 16.

*The Happy Christian ; and the Advantages of Sunday-School Instruction ; exemplified in a Memoir of the late Herbert Taylor. By W. Roby. 2nd Edition. Price 8d.—London : Westley. 1823.*

WE have read this authentic narrative with deep interest, increased by the judicious manner in which the materials have been put together. The facts are stated in an unpretending but impressive manner, and the selections from original correspondence are of the most gratifying kind. Herbert Taylor was the child of poverty, and employed in the cotton-spinning manufactory. In his fifteenth year he entered the Sabbath-school of Grosvenor-street Chapel, and soon distinguished himself by his amiable temper, and his anxiety for improvement.

"At a very early period, the religious instructions which he received, together with his fellow-pupils, produced, by the blessing of God, a very serious impression on his mind, which soon became manifest in his general deportment. His mother very frequently found him engaged in private prayer; and he was incessantly importunate with all the several members of the family, to attend to their spiritual and eternal interests.

"Not less than eight or ten of his fellow-scholars, about the same age, became earnestly concerned for their souls at the same time. Without any forward announcement of that renovation which they had experienced, they associated together, and met privately, at stated seasons, for the exercise of social prayer. Never will the compiler of this Memoir forget the occasion, which led to the discovery of this interesting fact. The person who had then the care of the chapel, happening to go in one Saturday evening, heard, in the adjoining school-room, the sound of a human voice. As he approached nearer, he was sensible that it was the voice of youth, the voice of prayer. Listening attentively, he heard the young suppliant interceding for his dearest earthly relative, saying, 'O God, bless my

dear father !'—Sobs of fervour interrupted his further procedure.—After a few moments, he renewed his requests.—'Oh ! bless my dear father ; convince him of his need of a Saviour ; draw him to Christ ; and save him with an everlasting salvation.'—Another and another youth succeeded, in the same devotional strain of artless simplicity.—On more particular inquiry, it was found, that, for several weeks preceding, they had been in the habit of assembling, unknown, for this purpose. Herbert was amongst this pious youthful band. After some further trial of their sincerity, they were admitted into full communion with the Church, on a most satisfactory profession of their faith ; and several of them still live, adorning that profession, and giving practical evidence, that their religious impressions were not like the morning cloud, or the early dew, that soon vanishes away.

"In his eighteenth year, the report of Herbert's habits and acquirements introduced him to mercantile engagements in Manchester, where his assiduity and integrity obtained for him the confidence and esteem of his employers in so high a degree, that, had his life and health been spared, he would, doubtless, have risen to a considerable degree of worldly respectability.—Still, whilst 'diligent in business, he was fervent in spirit, serving the Lord.'"—pp. 4—7.

In his twenty-third year, disease assailed him in the midst of a course of activity and usefulness, both as a member of society, and as a follower of Christ. After the failure of medical exertion and change of air, in arresting the progress of decay, he tranquilly prepared for death, and

"Though he so far revived as occasionally to leave his room ; yet death was not only present to his view, but he had the apprehension that he should be removed very suddenly. This was actually the case. On the Lord's Day, September 22nd, 1822, in the twenty-ninth year of his age, having retired into his room for the exercises of private devotion, he returned, after some time, with the Bible under his arm. Quite exhausted by coming down stairs and walking across the room, he threw himself into a chair ; and, laying one hand upon his Bible, and reclining his head upon the other, he expired immediately." —pp. 64, 65.

His letters are highly interesting ; there is about them a rare character of tenderness and feeling, and they manifest throughout the fervour and energy of his devotional spirit.



*Prospectus of the Scientia Biblica; being a Copious Collection of parallel Passages, for the Illustration of the New Testament, printed in Words at Length, together with the Text at Large*—London: Booth.

*A new Self-interpreting Testament, containing many thousands of Various Readings and Parallel Passages. By the Rev. John Platts. Post 8vo. 4s. 6d.*—London: Robins and Co.

We believe that every close student of Scripture, has experienced the insufficiency of all mere collections of parallel passages, though he may have derived from them occasional advantage. The Bible, unquestionably, contains its own illustration, and is the best comment on itself; but in a great number of cases, this important assistance is furnished in a way which no mere verbal similarity can reach, and of which the specific bearing is out of the reach of collateral arrangement. The elucidation often extends so far into the context, as to render its entire transcription impracticable, and a partial citation falls of its purpose. But while, for this, and for other and perhaps stronger reasons, we cannot welcome works of this kind with quite so much cordiality as may be felt towards them by some, we are quite willing to admit, that they may be of great general utility; they save much time to those who have but little leisure, they suggest extended views of divine truth to those, whose means of observation are limited, and they often contribute materially to the explanation of a text, the bearing of which might otherwise be overlooked.

There are two methods of constructing a system of parallels; the first by simple reference, the other by entire citation and apposition. Of these the second is the most gratifying; the former allows the larger scope. Among the compilers of references, we confess our partiality to Canne; he is occasionally fantastic, but often deeply instructive, and we wish that some charitable publisher would accommodate our failing eye-sight, by putting forth a correct and readable edition. The Rev. Francis Fox was, we believe, the first to publish

the New Testament, on the principle of entire transcription, but his work, though much in request, is far from complete.

The specimens before us do not afford opportunity for minute investigation, but as far as we can form a judgment, we are disposed to approve them both. The first is well printed in a post octavo size, and the plan appears to be on a more systematic arrangement than that of its rival. The second is much better suited to infirm optics, and has the additional recommendation of containing a selection of various readings from different translations.

*Joyful Anticipations: a Sermon occasioned by the Death of Mrs. Sloper, and preached Lord's day Evening, Nov. 4, 1821, at the Methodist Chapel, by S. Sleigh.*—Westley. Price 1s.

Mrs. SLOPER, the wife of the Rev. Nathaniel Sloper, was snatched away from an affectionate husband, and four young children, in the prime of life. Her character is interestingly delineated by Mr. Sleigh. The dying experience of this excellent woman, is well adapted to afford encouragement to those, whose hearts are often cast down through the fear of death. "A fortnight ago," (said she on her dying bed,) "I would have given any thing to have lived, but now I would not return to life for a thousand worlds." This tribute to the memory of a pious and amiable female, deserves the special attention of all who were favoured with her acquaintance, and will doubtless subserve the purposes of general usefulness. The discourse is founded on Rev. xxi. 25. *There shall be no night there;* and contains a very able and judicious illustration of the properties of the heavenly state, under the ideas of knowledge, purity, glory, joy. After a statement of Mrs. Sloper's experience and dying expressions, the preacher concludes by an address to the irreligious and to the mourners in Zion.

*Infant Hosannas: a Sermon containing many Particulars in the Life and Death of Charles Sutton, &c. &c. By S. Sleigh. Second Edition.*—Westley.

THE child whose memoirs are here presented to the public, had not arrived at the age of eight years, when he displayed marks of decided piety, and evinced, to the satisfaction of those who know him, a high degree of love to God, and meekness for that world of bliss to which he was so early destined to be translated. The narrative is well adapted to afford instruction, not only to children and youth, but to those of maturer years; and we can cordially recommend its introduction into families and Sunday schools. We think it impossible

for any one to read the dying expressions of this babe, without acknowledging the wonderful and mysterious operations of the grace of God. We beg leave to suggest to the excellent author, the propriety of somewhat altering the price of the publication in a future Edition. We conceive if the sermon-style were changed into the narrative, interspersed with brief remarks, and the whole presented to the reader as a *memoir*, and not as a sermon, its circulation and usefulness might be considerably extended.

## RELIGIOUS INTELLIGENCE.

*Hoxton Academy.*—On Tuesday, July 1, the annual examination of the students took place at the academy, when the Rev. Dr. Winter, the Rev. Dr. Manuel, and the Rev. Joseph Fletcher presided in the several departments of Theology, Languages, Mathematics, &c. The junior class were examined in Cicero, in *Æsop's Fables*, and in a variety of principles connected with mental culture; they afterwards read several essays, which had been written during the session. The class of the second year were examined in Horace's Odes, in Lucian's Dialogues, on various subjects in intellectual and moral philosophy, and in the third book of Euclid's Elements. The class of the third year were examined in the first book of Livy, in the first book of Homer, in Hebrew in part of Isaiah, and delivered their preparations of a theological lecture on "the Argument for the Authenticity of the Scriptures, from the Qualifications and Characters of the Writers;" they were afterwards interrogated on the subject by the examiners. The class of the fourth year were examined in the *Ædipus Coloneus* of Sophocles, in Chaldee in Daniel, and delivered their preparations from a theological lecture on "the Operations of the Holy Spirit in implanting the holy principle;" after which they replied to questions proposed by the examiners. A declaration was then signed by the ministers who had been present at the examination, with a view to be read at a general meeting of the subscribers to the academy, expressive of their cordial satisfaction and approbation.

In the evening of the same day, the general meeting of the subscribers was held at the City of London Tavern, when Thomas Wilson, Esq. the Treasurer, was called to the chair. The Report of the

Committee was read by the Rev. H. F. Burder, from which it appears, that among the very considerable number of young men introduced during the past year into the Christian ministry, five have been instrumental in giving origin to new congregations. It was also stated, that the number of students now in the academy is smaller than usual, but that twenty young men are at the present time on the list of candidates for admission. From the statement of accounts presented by the treasurer, it appears, that a balance is due to him of £555. It is hoped that the friends of this important institution, and especially that the ministers who acknowledge themselves deeply indebted to it for the advantages of education, will endeavour with greater zeal to augment the number of subscribers, and to obtain congregational collections. After the reading of the Report, the meeting, which was more numerous than on any former occasion, was addressed by the following gentlemen in support of the various motions proposed and adopted:—the Rev. Drs. Winter, Manuel, and Styles; the Rev. Messrs. Joseph Fletcher, Jos. Berry, J. Blackburn, J. Hooper, J. Thomas, Jos. Turnbull, J. Leischild, Ingram Cobbin, T. Stratton, T. James, and the Treasurer.

On the evening of the following day three of the students delivered short discourses in the chapel adjoining the academy: Mr. Ashton on the Design and Efficacy of the Gospel; Mr. Varty on the Obligations of Hearers to believe the Gospel; and Mr. Foster on the Duty of Believers to seek the Salvation of others.

*Hoxton Association.*—The annual meeting of the ministers educated at Hoxton Academy, was held on Wednesday, July the 2d, and was more numerous at

tended than on most former occasions. Mr. Johnson, of Farnham, was called to the chair. Mr. Dewhurst, of Bury, read an excellent essay on the Union and Communion of Christian churches, after which a friendly and interesting discussion took place on the subject of the essay. It was determined, by ballot, that the Rev. Jos. Fletcher should be requested to read an essay at the next annual meeting. The subject selected by Mr. Fletcher, from the approved list, is, "The Connexion of the Principles of Non-Conformity with the Spread of the Gospel and the General Prosperity of the Church of Christ." The ministers of the association dined together at the Academy-house; and after dinner a number of letters were read from absent members, many of which contained gratifying statements respecting the prosperity of the churches under their pastoral care. From the interest expressed in the whole of the business of the meeting, as also in the arrangements respecting the anniversary meetings of the academy, it is hoped and expected, that a very considerable number of ministers will hereafter attend on these occasions.

*Home Missionary Society.*—It appears that the missionaries preach in 208 villages, among a population of 124,521 souls, to 16,145 hearers; that they have also under their care 50 Sunday Schools, and 2868 children, who are instructed by 220 gratuitous teachers; and that there are, in the vicinity of 19 stations only, 274 villages, containing a population of 95,344 souls, who, it is ascertained from the strictest inquiry, enjoy no means of evangelical instruction. What then must be the general state of the villagers of England? The Christian heart shudders at the thought!

Beside the above scenes of labour, grants of £20. per annum, and under, are made to various ministers, to enable them to labour in destitute villages near their respective charges. The villages which they occupy are in Cumberland, Devon, Durham, Herefordshire, Shropshire, Sussex, and Westmoreland.

*Baptist Mission.*—On Thursday morning, June 19, at nine, a prayer-meeting was held at Eagle-street, for the special purpose of imploring the divine blessing on the Society and its Missionaries. Immediately after the prayer-meeting, a very large and respectable assembly met at the Chapel in Great Queen-street, to hear the Report of the Committee, and to transact the usual annual business of the Society. Benjamin Shaw, Esq. Treasurer to the Society, was called to the chair. The Report was read from the pulpit by the junior Secretary. It contained an interesting account of the present state of the missions in various parts

of the continent of India; in Ceylon, Java, and other Eastern islands; and in the West Indies; with statements of a financial nature, and domestic proceedings and arrangements. The Chairman, as Treasurer, then read an Account of the Receipts and Disbursements; which was received by the meeting with evident marks of high gratification. The subscriptions and donations for the past year amounted to more than £14,400; and there was a balance of £1269. in the hands of the Treasurer.

The Rev. Joseph Kinghorn, after adverting to the translations of the Scriptures into different languages, observed, there is another work which will not so soon be finished. Beside Bibles, Missionaries are wanted also. Let us attend to primitive principles and practices; in following these we are always safe. For the conversion of the world, Christ himself sent forth men at first, inspired men. The plan is not altered since: men are made the instruments of sending forth successors. We must not only put a book into a man's hand, but must point out to him what he perhaps would not read at all, or would read without due attention. Suppose all your ministers were at once to be removed from this land, what would you say, how would you feel? Would they not be missed? The regard shown to ministers here proves the value of missionaries. How must we admire the disinterested spirit and feelings of men who, from all the enjoyments of London, are willing, for the sake of the gospel, to go into the most unfriendly climes, and among the most savage tribes, not knowing but that they may be immolated on the altar at the next festival which they may celebrate to their idol gods! What God has done among the poor negroes in the West Indies is truly wonderful. One church containing two thousand seven hundred members! Ministers who preside over the largest churches here may well be astonished. More missionaries are wanted, but the funds have not allowed the Committee to send more.

William Carus Wilson, Esq. M.P. followed.

The Rev. George Barelay considered occasions like this as throwing around us a kind of moral atmosphere. We inhale an air purer than common, and enjoy feelings unusually delightful. Such scenes may well heighten our pleasures, and sooth our pains, and make even the dying countenance beam with satisfaction. Perhaps it may not be generally known, that yesterday commenced the annual festival of Juggernaut. While we are meeting here, think what crowds are assembled there. But this is a declining cause; ours is an advancing one.

We are more affected by providence than by promise; but the divine promises are infallible.

The Rev. John Leifchild came to the meeting without any intention of speaking, or any intimation that he should be called forward; but his regard for this institution would not suffer him to refuse an application to appear publicly in its support. These meetings have chiefly to do with the state of the heart and feelings. Our judgments have long been convinced of the duty of promoting missions. Some objectors complained of the noise and bustle of missionary preparations; and quoted against us the building of Solomon's temple, which rose silently and majestically, without the din of axe or hammer; as if the heathen were to be converted by magic, idolatry dissolved by a charm, and the truth circulated round the earth in a whisper. Not many years ago an eloquent individual in the most respectable assembly of this nation, poured contempt on these proceedings. He described the Missionaries "as apostates from the loom and the anvil; as renegades from some handicraft employment; as crawling forth from the holes and caverns of their original destination, like maimed and crippled gladiators, to combat with the expert and polished brahmins." And he asked, in a tone of defiance, "What is to be expected from these enterprises but shame and discomfiture? What can these men do for the conversion of India?" We answer, let him go and see what they have done, or rather, what God has done by them; and let him calculate no more exclusively on human resources. Enough has been done to warrant the hope, that at no very distant day, Christianity will prevail throughout the whole of India, and that a glorious fabric will be raised to its honour, of which this Society may justly be considered as having laid the foundation. But to-day we look farther than India; and truly animating is the object of our meeting. I admire and love the feeling and spirit manifested in this country in favour of freedom, civil and political. But we take higher ground; we meet to promote the freedom of the world from the unlawful dominion of the prince of darkness. We are united to supply men with the sword of the spirit, the shield of faith, the helmet of hope, the panoply of God; that the usurper may be driven from his seat, and the lawful king be established on the throne of every heart.

The Rev. Edward Irving, M.A. Your Society has great claims. Personally unconnected as I am with you, I may venture to speak of what some of the gentlemen who have preceded me, have,

from motives of delicacy perhaps, forbore to mention. Your missionaries have translated the whole of the New Testament into twenty-one of the dialects of India. Though drawn from the lowest ranks of society here, they have come into collision with the highest dignities there. The public authorities have honoured them, and committed to them the superintendence of the noblest youth in that country. Your missionaries have penetrated the secrets of Indian mythology, have drawn forth from unexplored recesses what the researches of learned men could never before reach, and have exposed in all its enormity, the iniquity of that system which used to be held up to European admiration as a model of primitive simplicity. Sterne says, "If I had met him habited as a brahmin on the plains of India, I would have bowed down and done him reverence." This, a few years ago, was a general feeling in this country, but a very different feeling prevails now. Who has enabled us to legislate for that country, which in former days we were not able to do? Your missionaries. It must not be forgotten that your missionaries have taught, not only religious knowledge, but knowledge profane: they have taught Hindoos the institutes of European science, and prepared them to receive the pure gospel, which leads men to the service of God.

Joseph Butterworth, Esq. M.P. offered a hearty welcome to the society on their meeting in a Methodist chapel.

The Rev. J. H. Hinton, in seconding the 4th resolution, remarked, that the topics of the preceding resolutions had all been pleasing, but there is no mortal scene that may not be overclouded and saddened. We have seen the wilderness and solitary place glad, and the desert become as the garden of the Lord. But in this garden there is a sepulchre. Not only are missionaries removed, but the fathers of this society, where are they? Fuller and Sutcliff are gone to their rest; and Ryland is on the verge of eternity; a man, whose presence at these meetings has often delighted as well as edified us, and whose absence to-day leaves a blank in the feelings of our hearts. And as these founders of the Society have retired, and are fast retiring from their useful stations, so those who now conduct its affairs, will, ere long, be gathered to their fathers. Then let us who are now the juniors in the connexion, prepare to occupy their places. And for myself, with the example of a revered father before me, I am ready to give my own pledge, and as on the high altar this day, to vow attachment to the Society, and active devotion to its service as long as I live.

The Rev. John Arundel professed the

most ardent attachment to this Society. He had always looked up to it with peculiar regard, as taking the lead in translating those scriptures, which, when Missionaries die, still remain, to be spirit and life to successive generations: the word of our God liveth for ever. Who can have heard the Report of this day, pure in diction, chaste in style, and splendid in statement, without being constrained to say, It is good to be here?

The Rev. Jabez Bunting had heard of a miser, who having a broken sixpence that he would not part with, employed a silversmith to mend it, and for this was charged seven pence. So, Mr. Bunting added, it was his firm persuasion that every sixpence withheld from the missionary cause that ought to be given to it, would in some way or other, by the arrangements and visitations of Providence, be made to cost us seven pence. On the contrary, there is that scattereth, and yet increaseth.

*Essex Anniversaries at Chelmsford.*—These delightful services were commenced on the evening of Monday, July 7, by public worship in the Rev. J. Hunt's meeting-house, when the Rev. R. Burls, of Maldon, delivered an able and an appropriate discourse before the Associated Congregational Ministers of the county. The Rev. R. Frost, of Great Dunmow, and the Rev. J. Bass, of Halsted, presented suitable prayers. At a subsequent meeting of the Associated Ministers, they re-appointed a Committee to enquire into the propriety of applications made in the county of Essex, for assistance in the erection, &c. of places of religious worship; when all the ministers expressed their determination to countenance no cases of the description referred to, which have not obtained the sanction of the Committee. Applications to this Committee will be received by its Secretary, the Rev. Joseph Grey, Chelmsford.

The anniversaries of the week having been commenced with the services of an old institution, from which most of the religious and benevolent societies which exist in the county have emanated, on Tuesday, July 8, the Annual Meeting of the Essex Auxiliary Missionary Society was held in the Rev. J. Hunt's meeting-house. On this occasion a judicious and animating sermon was delivered by the Rev. J. Fletcher, of Stepney. On the close of the religious service, the assembly removed to the County room in the Shire-hall, a spacious and an elegant apartment, of which the use had been kindly and liberally allowed to the Society by the magistrates, in order to hold the annual meeting for business. W. A. Hankey, Esq. Treasurer of the

Parent Institution took the chair. The various resolutions were proposed and supported in the most able and animating manner by the Rev. Messrs. G. Burder, Hull, Fletcher, Chaplin, Julian (rector of Trimley), Blackburn, Freeman (of the Wesleyan Society), and Hunt; and also by W. H. Pattison and J. Vaizey, Esqrs. The collection amounted to £61.

On the evening of the same day was held the anniversary of the Essex Congregational Union: an institution which is designed to promote the knowledge of the Gospel by village preaching, and the support of schools. A very affectionate discourse was delivered in the Rev. J. Grey's meeting-house on behalf of this institution, by the Rev. David Smith. After the service the meeting for business commenced, when the chair having been taken by Joseph Pattison, Esq. the Treasurer; the audience was addressed by the Rev. Messrs. Morell, Wells, Burls, Chaplin, Hull, Mudie, Morison, and Steer, and also by Joseph Pattison and John May, Esqrs. This Society not only affords assistance to many ministers in their attempts to evangelize their respective vicinities, but it also supports a Home Missionary, and it contemplates, should the liberality of its friends allow, the employment of other agents in this important character.

At 7 o'clock on the following morning (July 9) a prayer-meeting was held in the Old Meeting-house (Mr. Grey's). Several ministers conducted the worship. After the excitement and fatigue of the preceding day, it was truly delightful to see so many persons assembled at so early an hour for a service altogether devotional.

In a subsequent part of the day an Auxiliary Religious Tract Society for Chelmsford and its vicinity was formed. It is hoped and believed that the whole of these engagements produced a powerful impression: an impression not only favourable to an increase of religious zeal, but also favourable to an increase of its only legitimate and permanent sources, Christian principles and devotional habits.

*Blackburn Academy.*—The Annual Examination of the students educated in this Institution took place, on Thursday, June 26, before the Committee and Friends; the Rev. Dr. Clunie in the chair. The students were examined in various parts of Cæsar, Ovid, Cicero, Tacitus, Juvenal, Zenophon, Demosthenes, and Homer; in the principles of natural and experimental philosophy; in the historical and poetical books of the Old Testament in Hebrew; and on the evidences of the Christian revelation; in all of which they acquitted themselves to the great satisfaction of the company,

and reflected the highest credit both on their own diligence and the abilities of their tutors. In the evening two of the senior students delivered orations in Chapel Street Chapel, after which a public meeting of the constituents was held, when James Cunliffe, Esq. the Treasurer, was called to the chair, and various addresses were delivered, and different resolutions passed. The Rev. R. Slate preached on the preceding evening, in Mount Street Chapel, a very appropriate discourse from Mal. ii. 7. As some vacancies will occur at Christmas next, applications for admission may be made to the Rev. Geo. Payne, A. M. the Theological and Resident Tutor, on or before Michaelmas next.

*Independent College, Rotherham, Yorkshire.*—June 24 was employed by the Examining Committee in investigating the progress of the students. June 25 was held the Annual Meeting of the Subscribers, Joseph Read, Esq. in the chair. The following was the Report of the Examining Committee:—

The examination commenced with Hebrew. The junior class read through the 72d Psalm in that language, after which they parsed some verses, and answered the questions of the Committee. The senior class then read the 40th chapter of Isaiah, and a chapter of Hosea, of which prophet they had written a complete translation. The Syriac class read as much of the last chapter of John as the Committee had time to hear. The Arabic version of the New Testament was then produced, and one class read part of the third chapter of Matthew in that tongue. In the classics the junior students read translations of four of the Eclogues of Virgil. The senior Greek class read part of the Prometheus of Æschylus and the Nubes of Aristophanes. The next class was examined in the Second Olympic of Pindar, and another in the eighth book of Homer's Iliad. The juniors read in the second chapter of Matthew. Part of Quinctilian's Institutes was read by the senior Latin class, who were followed by a class which translated part of the twenty-first book of Livy's History. The juniors then read part of the first book of Virgil's Æneid. In theology the examination turned on the lectures given on the Existence and Attributes of God, on the Deity of the Saviour, the Personality of the Holy Spirit, and the Decrees of God.

There have been sixteen students in the house during the last year, and four have finished their academic course.

We are concerned to state, that the Treasurer's accounts report a deficiency in the funds of upwards of £300.

## SOCIETY OF FRIENDS.

*The Epistle from the Yearly Meeting, held in London.*—To the Quarterly and Monthly Meetings of Friends, in Great Britain, Ireland, and elsewhere.

Dear Friends,—We have again been made thankful in the belief that the Lord is not unmindful of us; and we reverently trust that this meeting has not been held in vain. We may inform you that the current of Christian love has renewedly flowed amongst us; and it has extended to all our absent friends. Under this precious influence, we offer you our endeared salutation, desiring your advancement in the way which leadeth unto eternal life; and that you may ever bear in remembrance that “other foundation can no man lay, than that is laid, which is Jesus Christ.”

Beloved friends, we have no new doctrine to communicate; no fresh precepts to enforce: it is a peculiar excellence of the Gospel that its character is always the same. To those who desire to have their hearts cleansed from the defilements of sin,—yea, to all—the grace of our Lord Jesus Christ continues to be freely offered. The cross must be daily borne by all who would become his disciples. If we would attain unto that holiness without which no man can see the Lord, we must apply in faith unto Him who “taketh away the sin of the world;” who was “wounded for our transgressions,” who was “bruised for our iniquities,” and by whose “stripes we are healed;” who being in glory with the Father “before the world was,” condescended in order to effect our redemption, to come down from heaven, and take upon him the nature of man. In contemplating the infinite importance of these solemn truths, and in publicly acknowledging our belief in the divinity of our blessed Saviour, we desire most clearly to convey the sentiment that it is not the mere assent of the judgment to the truths of Holy Scripture, however desirable such an assent may be, that it is sufficient to make us real Christians. It is only by the sanctifying operation of the Holy Spirit that we come fully to partake of the benefits of the mediation and propitiatory sacrifice of the Son of God.

It is our earnest solicitude that all whom we are addressing may be enough concerned for the salvation of their souls. Dear friends, we believe that for the advancement of this most necessary work, it is good for us frequently to seek after retirement in spirit before the Lord, and to wait in reverent silence for the secret intimations of his will. If this be not immediately manifested, let not any be discouraged, but let them persevere in faith. Then we believe that in the Lord's

time that evidence of his care will be granted, which will prove consoling to the mind. On such occasions the precepts of holy writ will at times be brought instructively to our remembrance. With these invaluable writings it becomes every one who bears the name of a Christian, to endeavour to be well acquainted. In order to acquire this knowledge, we wish that all our members may observe the good practice of a daily serious reading of the Scriptures in their families, when collected; and also that they frequently read them in private in a pious disposition of mind, even though it be but a small portion at a time.

In the sacred writings no duty is more clearly set forth than that of prayer. Prayer is the aspiration of the heart unto God: it is one of the first engagements of the awakened soul, and we believe that it becomes the clothing of the minds of those whose lives are regulated by the fear and love of their Creator. If in moments of serious reflection, and when communing with our own hearts, we are sufficiently alive to our helpless condition, we shall often feel that we may pour forth our secret supplications unto the Lord. And as we believe that it is one of the greatest privileges a Christian can enjoy, thus to draw nigh in spirit unto the Father of mercies, we earnestly desire that no one may deprive himself of so great a blessing. But let all on such occasions remember the awful majesty of Him who filleth heaven and earth, and their own unworthiness in his pure and holy sight. If these considerations ought to possess the mind in our secret aspirations unto the Almighty, how incumbent is it upon those who publicly approach the Throne of grace, to cherish them in their hearts, and to move only under the influence of that Spirit which enables us to pray aright!

Whilst he who would be a real and not a nominal Christian, is duly impressed with the necessity of striving to become a meek and humble disciple of Jesus,—whilst he bears in mind that he is constantly liable to fall, and that he must therefore be waiting for the renewal of his spiritual strength, and at all times be placing his dependence upon Divine aid,—there is safety. But we fear, with respect to some who have run well for a time, that either through the friendship of men or outward prosperity, or through unwatchfulness, they have gradually fallen away from that to which they had once attained; and that others, from similar causes, are not advancing to that state of purity and simplicity in which they would become useful members of the church of Christ. Dear

friends, permit us in Christian love, to remind you of the ever important injunction of our Lord;—"Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." If you endeavour to prove by your actions the sincerity of your profession, if in your intercourse with others you show that you have an honest and upright heart, if your lives are ordered in the fear of the Lord; you may, by your daily walk through life, commend and adorn your own religious principles. But, if there be a want of consistency of conduct, it may lead those around you, lightly to esteem those very principles which their judgment has at one time approved; nay, it may cause the way of Truth to be evil spoken of.

There are many ways by which our attachment to religion and virtue may be made manifest to others. One of these is the due observance of that day which is publicly set apart for the performance of divine worship. Our care for the due attendance of our religious meetings, both on first-days and on other days of the week, has been repeatedly expressed, nor have we at this time been unmindful of this primary obligation. We earnestly entreat every one, when thus met, to consider the worship of the Almighty as a solemn act. Under this impression his demeanour will bespeak a serious thoughtfulness; and let all remember, that at such times an indolent state of mind is offensive in the sight of Him whom we are met to serve. But the duties of the day to which we have adverted, are not confined to the time allotted to assembling with our brethren. Our spiritual growth may be advanced by habits of quietness and retirement, and by suitable reading, in the course of the day. On the other hand, great care is necessary that we do not by unprofitable visiting or conversation, by travelling on our outward avocations, or by otherwise engaging in them, dissipate those good impressions with which we may have been mercifully favoured.

The accounts of the sufferings of our members in Great Britain and Ireland, in support of our well-known testimony against tithes and all other ecclesiastical claims, including the costs and charges of restraint, and a few demands for military purposes, have been brought up in usual course. The amount is upwards of thirteen thousand two hundred pounds.

We rejoice with gratitude that this country has continued to be favoured with the blessing of peace, whilst we lament that other nations, at so great distance from us, have been involved in contention and bloodshed. We desire that we may all so live under the in-

fluence of that Spirit which breathes peace on earth and good-will towards men, that, whenever occasions occur, we may be prepared, by our conversation and conduct, in meekness and wisdom to show forth our precious testimony to the peaceable nature of the gospel dispensation.

Our friends in Ireland, and those of all the yearly meetings on the continent of America, have at this time been brought to our remembrance, with the feeling of much brotherly love, by the continuance of our usual exchange of epistles. This meeting has again felt deeply interested on behalf of the natives of Africa who continue to be torn from their homes, and consigned to cruel bondage, as well as for those who are held in slavery in the colonies of this country. And we desire that friends, every where, may not fail to remember all who are thus deprived of their liberty, with feelings of sorrow, and to pity them in their degraded condition; and also that they would embrace every favourable opportunity that may present itself for pleading the cause of these our oppressed fellow men.

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

Signed, in and on behalf of the Meeting, by  
 JOSIAH FORSTER,  
 Clerk to the Meeting this Year.

*The lamented Death of the Rev. William Ward, of Serampore.*—It is with unfeigned regret we announce this melancholy event, which took place on the evening of the 7th of March last. He was in Calcutta at the Monthly Missionary Prayer-meeting, on the Monday evening preceding, in perfect health. On the Friday morning Dr. Carey came into the city, and informed the Baptist Missionaries, that when he left home Mr. Ward was very ill of the *cholera morbus*. On the same evening, after his return, he wrote a note to the Rev. Wm. Yates, of Calcutta, stating, that Mr. W. breathed his last about five o'clock. He was therefore ill only one day, and the progress of the disease was so rapid and violent as to incapacitate him from conversation. His indefatigable labours to effect the translation of the Scriptures, and the extension of the Gospel in India for the last twenty years, have endeared him to Christians of every denomination in England and America, and most sincerely do we sympathize with our Baptist Brethren on their lamented loss.

A mysterious providence has again manifested itself in the recent mortality among the servants of God who had devoted themselves to the arduous task of evangelical labour at Sierra Leone. On the 20th of April last, Mr. James Bunyan, schoolmaster, died at Free-Town. On the 25th the Rev. W. H. Schemel breathed his last. The 26th the Rev. W. A. B. Johnson embarked, apparently in health, for England; two days afterwards he was taken ill, and on the 3d of May he was a corpse. The Rev. Sam. Flood, Chaplain to the Colony, sailed for Europe, in the Triton, May 3, for the benefit of his health; he died on the 6th. On the 4th, the Rev. Henry Palmer, also Colonial Chaplain; after performing public service, and administering the Lord's supper, was taken ill; on the 8th he died at Regent's Town. We sincerely sympathize with our Christian brethren of the Church Missionary Society, in so affecting an interruption of their successful labours in this important quarter.

*A Warning to Young Persons.*—John Collard was born at Sandwich, August 30, 1803, and died June 19, 1823. About two years previous to his death, he had a brother died in a very happy state of mind; John at this time was much indisposed, but had no serious thoughts of eternity nor of his own salvation. After this he rallied for a little time, but soon began to decline, and his complaint presented every symptom of consumption, the disease which terminated the earthly career of his brother. John had been accustomed to attend upon my ministry, and for the last year had been seeking after the one thing needful. Unhappily, however, for him, a few months before his death, he became acquainted with some of those persons, whose sentiments and spirits are the bane of the Christian church in the present day, who believe that the moral law has nothing to do with believers; that God sees no sin in his people; that they have been actually justified from eternity; and that the sanctification of the heart is a mere idle dream of the legalist. These sentiments he believed, and, as he did not think much upon the subject, he was for a time influenced by them, and as a necessary consequence he became indifferent to vital godliness. These gross and destructive errors he was brought solemnly to renounce before his death, as he perceived they were opposed to the plain declarations of Scripture, and would not do to rest upon in the prospect of meeting the final Judge, who will reward every man according to his deeds, whether they be good or evil.

I had several conversations with him on those points, as his mind was deeply



impressed with the subject: the fifth chapter of the Romans was expounded to him, and he expressed deep thankfulness that he was enabled to see his error, and to behold the simplicity and harmony of divine truth. The subject so much engrossed his attention, that he named it to several individuals who visited him, and it was evident that divine light broke in upon his mind in no common degree, as his views considerably enlarged, and he had generally much enjoyment of the truth. I saw him about an hour before he died; he could speak but little, but his reason was in full exercise. I put the following questions to him: "Is your mind comfortable?" "Yes."—"Is Christ precious to you?" "Yes."—"Are you afraid to die?" "No."—"Is Christ all and in all to you?" "Yes," with emotion. Soon after this a particular friend came into the room. He made signs for the Bible: the following passages were then read to him: "I know that my Redeemer liveth," &c. He said "Yes."—"Though I walk through the valley of the shadow of death," &c. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." He said that was what he felt. He wished the family to come up, and his friend then engaged in prayer; when it was concluded, he said, "Beautiful." He then became a little restless, and his friend raised his head to recline on his shoulder, and in a few moments he breathed his last, and departed without a groan. Thus he slept in Jesus. I hope this will catch the eye of some young persons, whom it may induce to pause before they advance any further upon such dangerous ground.

*Sandwich.*

M. A.

#### AMERICAN MISSIONS.

We extract from 'The Christian Advocate,' a respectable American magazine, the following account of the embarkation of Missionaries to the Sandwich Islands:—

*Mission to the Sandwich Islands.*—The persons destined for the Sandwich Island Mission, assembled at New Haven, about the 15th ult. for the purpose of taking passage in the ship *Thames*, Captain Closby, which was to sail on the 19th.

The names of the mission family are as follows:—Rev. William Richards; Rev. Charles Samuel Stewart; Rev. Artemas Bishop; Dr. Abraham Blatchley, Physician, acquainted also with various mechanical employments; Mr. Joseph Goodrich, Licensed Preacher, acquainted with various mechanical employments; Mr. James Ely, Licensed Preacher, Teacher, and Mechanic. The

persons above-named are married, and are accompanied by their wives. Mr. Levi Chamberlain, Teacher, and Superintendent of secular concerns; Stephen Popohe, a native of the Society Islands; William Kummo-oo-lah, a native of the Sandwich Islands. These youths are professors of religion. Richard Kriouloa, a native youth of the Sandwich Islands; Cooperee, a native man of the Sandwich Islands; Betsey Stockton, a coloured woman, qualified to teach a school, and to take charge of domestic concerns.

While the Missionaries remained at New Haven, public religious services were performed in the churches. On the Sabbath Messrs. Bishop and Richards preached with much acceptance. Sabbath evening a meeting for prayer was held. The Rev. Mr. Barlow, formerly a Missionary to India, addressed the mission family, and gave them much useful and excellent advice respecting their conduct, &c. as Missionaries. The Rev. President Day then made a very interesting address to the people.—Monday evening was assigned for the Missionaries to receive the instructions of the Prudential Committee. Accordingly, at an early hour the church was crowded, and these heralds of the cross, for the last time in a Christian land, united in the solemn worship of the God of their fathers. Rev. Mr. Richards preached an appropriate discourse from Isaiah lx. 9: "Surely the isles shall wait for me." The Corresponding Secretary, J. Evans, Esq. then gave the instructions of the Board.

At the close of the services, those who had professed to love the Lord Jesus, to the number of six or seven hundred, separated from the rest of the audience, and sat down to commemorate his dying love.

A collection was taken up for the Mission, amounting to \$334. In addition to this, donations were made from different individuals of the city and its vicinity, to the amount of \$1000.

On Tuesday afternoon, a large concourse of people assembled on Tomlinson's wharf, to take leave of the devoted little band, who had for several days occupied nearly all their thoughts. A circle was formed around the Missionaries, with their own nearest relations and friends just back of them, and the clergyman and others who were to officiate on the occasion, directly opposite. A hymn, composed by William B. Tappan, was sung.

The Missionaries were then feelingly commended, in a prayer by the Rev. Mr. Merwin, to the care and protection of Him who "rides upon the whirlwind and directs the storm."

# LITERARY NOTICES, &c.

The Editors will feel obliged to Literary Gentlemen and Publishers for the communication of Notices (post paid) suited to this Department of the LONDON CHRISTIAN INSTRUCTOR.

## WORKS PREPARING FOR THE PRESS.

In a few days will be published, *Beauties from eminent and approved Authors in Divinity, or interesting Passages on the most momentous Subjects in Christian Theology, selected and arranged under distinct heads; together with some Miscellaneous Pieces.* In two volumes. By Joseph Denton, Minister of Mill Wall Chapel, London.

*Scripture Songs, being chiefly a Versification of Psalms; and other Poems.* By F. Cobbin, A. M.

*A Volume of Sermons, by the late Rev. T. N. Toller, of Kettering. With a Memoir of the Author, by Robert Hall, A. M.*  
*The Bible Teacher's Manual. Part II. By a Clergyman.*

*A new edition of Hurston's Works, in 8 vols. 12mo.*

In the press, *Sermons, preached in St. John's Church, Glasgow.* By Thomas Chalmers, D. D. 1 vol.

*An Essay on the Objects of Taste. In Three Parts. Part I. Principles; Part II. Illustrations of Principles; Part III. Analogy with, and Support from Scripture.* 12mo.

In a few days will be published, *Martin Luther on the Bondage of the Will. To the venerable Master Erasmus, of Rotterdam, 1525. Faithfully translated from the original Latin. By Richard Tho. Vaughan, A. M. Vicar of St. Martin's, Leicester, &c. With a Preface and Notes.* 1 vol. 8vo.

*An Account of the Baptist Mission to the Burnham Empire. In a Series of Letters to a Gentleman of London.* By Ann H. Judson. 1 vol. 8vo.

*The Primitive Doctrine concerning the Person and Character of Jesus Christ.* By William Burns. 8vo.

## WORKS RECENTLY PUBLISHED.

*For the Oracles of God, Four Orations. For Judgment to Come, an Argument, in Nine Parts.* By the Rev. Edward Irving, A. M. Minister of the Caledonian Church, Hatton Garden.

*Theological Gems.* 1 vol. 24mo. 5s. boards.

*The Assurance of Faith opened and applied, being the Substance of several Sermons.* By the Rev. Ebenezer Erskine. New edition. 1s. 6d.

*The Works of John Owen, D. D. Vol. V.* 12s. boards.

*Part I. of a new edition of Damm's Greek Lexicon to Homer and Pindar. To be completed in eight parts, 4to. 10s. 6d. 8vo. 7s. 6d. each.*

*Clarke's Travels. Vol. VI. (Scandinavia.)* 4to. £3. 13s. 6d.

*Letters on the State of Christianity in India; in which the Conversion of the Hindoos is considered as impracticable.* By the Abbe J. A. Dubois, Missionary in Mysore, &c. 7s. 6d.

*A Greek and English Lexicon.* By John Jones, LL.D. In one large volume, 8vo. £1. 10s. boards.

*Jacob, or Patriarchal Piety. A Series of Discourses delivered in St. James's Episcopal Chapel, Edinburgh.* By the Rev. Edward Craig, M. A. 8vo. 10s. 6d.

*Baxter's Practical Works. Vol. IX.* 12s. boards.

# ANSWERS TO CORRESPONDENTS, &c.

COMMUNICATIONS have been received this month from the Rev. J. Bolmer, J. Blackburn, R. Vaughan, W. Chaplin, — Thornton, H. F. Hurder, Dr. Classic, Joseph Morison, E. Pullen, Jos. Denton, N. Higgins.

Also from Messrs. Thompson, Isaac Taylor, jun. Roberts, and Elberby.

We are afraid that we can make no use of the Biographical Article forwarded to us by Gaius.

The conclusion of the Review of Bristed's America will most probably appear in our next number.

THE  
**London Christian Instructor,**  
 OR  
**CONGREGATIONAL MAGAZINE.**

No. 69.]

SEPTEMBER, 1823.

[VOL. VI.]

MEMOIR OF THE LATE REV. MAURICE PHILLIPS,  
 OF HARPENDEN, HERTS.

(*Concluded from page 399.*)

WHILE at Mill Hill, Mr. Phillips was invited to deliver an introductory discourse at the ordination of the Rev. George Brown, of St. Alban's. This solemnity took place in May, 1818. The discourse was published, together with a charge, by the Rev. Joseph Gilbert, of Hull, and a sermon to the people, by the Rev. Dr. Winter, of London.

A few weeks after the ordination of Mr. Brown, Mr. Phillips paid his last visit to Wales. In company with Mrs. Phillips, he visited Tenby; and afterwards spent a few days with the Rev. Mr. Bulmer, at Haverfordwest. While there he discovered much interest in the welfare of one of the oldest dissenting congregations in the principality. Occupying the pulpit in the afternoon of the Lord's-day, he prayed earnestly for the success of the ministry of one who had been under his care, and had enjoyed his friendly attentions while at Rotherham. He preached, on that occasion, with much liberty and feeling, from Psalm cxviii. 25.: "O Lord, I beseech thee, send now prosperity!" On the Wednesday following, he attended a meeting at Narberth, of the association of Independent Ministers for the English parts of Pembrokehire, and preached there to several of his old friends and acquaintance. In this discourse he dwelt particularly on consistency of ministerial

conduct, recommending, that "simplicity and godly sincerity," by which the apostles were distinguished; and condemning that "fleshly wisdom," which would accomplish desirable ends by unscriptural and questionable means. Having visited his friends in the neighbourhood of Henllan, he returned to Mill Hill on the 22d of July, when he received the distressing intelligence of the death of Philip Henry Smith, the eldest son of his friend Dr. Smith, of Homerton. This amiable youth was in the fourteenth year of his age, had been under his care seven years, and was in good health when he began his journey; but having eaten fruit, and drank cold water, when over-heated by play, was seized with an inflammation, and died in about three days! Mr. Phillips was deeply affected; but conceiving it an imperious duty, he "endeavoured," as he expresses it, "to improve the sad event," on the following Lord's-day. From a letter to Mr. Bulmer, written on the first of August, it appears how his mind was occupied during his visit to the principality, and how much his heart was set on the interests of religion. "While I was at Tenby I looked over the theatre, which is to be disposed of. Mr. Henton, the architect, told me that he knew, if five hundred pounds were offered for it, the proprietors would not refuse it. It is large enough

for a chapel, and a tenement or two besides. There is plenty of materials inside to fit it up for a place of worship, and that may be accomplished for about a hundred and fifty, or two hundred pounds. I spoke to Messrs. Evans and Peter, and advised the latter to correspond with minjaters in Bristol and London, to make them parties in the design, and ascertain whether they would engage to raise any sum, and what sum. I saw Mr. Thorpe at Bristol, and mentioned the case. He approved of the advice I had given, as placing the business on a new footing, and in a shape most likely to obtain immediate attention. Pray do all you can, both among the ministers, and your friends at Haverfordwest, to put this work forward." His anxiety and his prayers in reference to Tenby were not wholly in vain; for though the theatre was otherwise disposed of, a chapel has been recently built, and is at present well attended.

In 1818, he resigned the situation of head-master of Mill Hill school. In consequence of this, a special meeting of the committee was held on the 23d of September, 1818, when it was resolved, "That the said resignation be accepted: at the same time, feeling a high respect for the character of the Rev. Mr. Phillips, they do it with much concern, and sincere regard for him and Mrs. Phillips." The above resolution was followed by another, expressive of their "thanks for his services, as principal of Mill Hill school," together with their "wish, that his future engagements might, under the blessing of Providence, be creditable to himself, and useful to the public."

In a letter to Mr. Bulmer, dated February 26, 1819, he gives the following account of Harpenden, where he had fixed his residence, together with his proceed-

ings and prospects there: "It is a most healthy and commodious situation; a populous, but dark village. At present I preach in my own house, but the congregation is too large to be accommodated, so that we are about fitting up an out-building for a meeting-house. As it was my purpose to prosecute the business of education, and I found that I could in consequence preach the Gospel without charge, I wished to fix my tent on some uncultivated spot, which was one motive to my choosing this, as the place of my residence." Under date of July 17, 1820, he thus writes:—"My school consisted, during the last half year, of 32 boys; and when we meet again, I expect to have as many as 40, which will be our complement." The Lord has succeeded our undertaking hitherto beyond our expectation, and we are much more comfortable than ever we were before. Time is short;—let us work, and do all the good we can, while it is day. Our debt of gratitude and love to the Saviour can never be discharged." No sooner had the spacious premises at Harpenden undergone the necessary repairs, in order to fit them for the purposes of a grammar school, than with scarcely an effort on his part, Mr. Phillips found the number of his pupils to increase; so that it was not long before he had to enlarge for their accommodation. In the short space of three years he had his proposed complement of 40, and was under the necessity of refusing several applications to which he would have gladly attended. The building he had converted into a neat and commodious chapel, capable of holding about 200 persons, was insufficient for the congregation. Having established a Sunday school, the erection of a gallery, therefore, became indispensably necessary. Observing the neglected state of

the village, Mr. Phillips also set on foot a Bible Association, which soon raised above £100., chiefly by weekly contributions from the poor, while it distributed 200 Bibles, and about 100 Testaments among them. The blessing of heaven, indeed, evidently rested on the labour of his hands. A considerable sensation was produced in the village. He was rising very high in the esteem of those around him, to whose best interests he was so evidently devoted; and the most gratifying prospects of usefulness were presenting themselves, when it pleased God suddenly to lay him aside!

His mind appears to have been in a most desirable frame, so as to enable him to meet the last enemy without dismay. This could hardly fail to obtain the notice of those who sat under his ministry during the three or four weeks immediately preceding his decease. On the first Sabbath of December, 1821, he preached from Lam. iii. 24.—“The Lord is my portion, saith my soul; therefore, will I hope in him.” On the next Lord’s-day he preached from Psalm xc. 1.—“Lord, thou hast been our dwelling-place in all generations.” The last sermon he composed, was for the Sabbath following, on John, ix. 4.—“I must work the works of him that sent me, while it is day: the night cometh, when no man can work.” And, ah! how near was the night of death to him, while illustrating these words, and stirring up his hearers to live for eternity! He left Harpenden at Christmas, in his usual state of health, to spend a few weeks in London, and preached for the last time at Clapton, on the last Sunday of the year, from 2 Peter, iii. 11, 12.—“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the

coming of the day of God,” &c. On the following Thursday he visited at the house of W. B. Gurney, Esq., Essex Street, Strand. To his London friends he appeared unwell at the time, and his indisposition soon became alarming. Every kind attention was paid him by the family; and all that medical skill, combined with friendship, could do, was attempted, but in vain, by Dr. Robinson. He died at the house of Mr. Gurney, on Monday, January 7, 1822. A letter communicating the mournful event to the Rev. Mr. Browne, of St. Alban’s, contains the following particulars:—“Our dear and revered friend had been ill with a disorder in his stomach and bowels, the symptoms of which were not considered as dangerous until the night before his departure. The nature of his complaint occasioning extreme exhaustion and weakness, prevented the privilege of much conversation with him; but his case afforded another exemplification of the words of Scripture: “Mark the perfect man, and behold the upright; for the end of that man is peace.” On the morning of his decease, he was asked, whether he felt the Lord to be an all-sufficient portion. He said, “Yes; oh, yes!—a refuge in distress, and a very present help in trouble. ‘Tis fatherly care under different circumstances.”—He attempted to say more; but his weakness overpowered him. He appeared to be lifting up his soul to God in prayer; and, after some further period of restlessness, he sunk into a state of quiet insensibility, and sweetly fell asleep in Jesus.” He was interred in Bunhill Fields on the following Tuesday week. The pall was supported by six ministers; and a considerable number of ministers and private gentlemen, with several of his former pupils, met at the burying-ground, to pay their voluntary and affectionate tribute

of respect. The address was delivered by Dr. Waugh, and solemn prayer offered up by the Rev. John Townsend, of Rotherhithe. His memory was honoured with a funeral sermon by the Rev. Dr. Winter, at his meeting-house, from Psalm xli. 1. His death was also improved at Harpenden, by the Rev. Mr. Browne, from 2 Cor. v. 6. The report of the Herts Union, for the year 1822, contains the following paragraph:—"Your committee cannot pass from this neighbourhood without adverting to the loss which the village of *Harpenden*, this Society, and the church of Christ at large has sustained, by the death of the Rev. Maurice Phillips. His piety and humility, his kindness and gentleness of manners, his prudence and his zeal, would have rendered him a valuable acquisition to any circle, and to any cause. Your committee felt his worth; but that spot, which was the last scene of his interesting labours, has peculiar reason to mourn his loss, as beneath his fostering care, and under the blessing of God, a new and pleasing state of things was fast rising around. It becomes us, however, to bow to the mysterious will of Him, who 'giveth not account of any of his matters.'"

In his religious sentiments, Mr. Phillips coincided in almost every thing with Dr. Williams.—As a CHRISTIAN, Mr. Phillips was serious, and eminently conscientious. "Though I differed from him," says Dr. Smith, "upon the validity of his reasons for resigning his situation at Mill Hill, yet I never ceased to have high affection for him, and a strong conviction of his conscientious and upright character." Mr. Hobson speaks of him as a man for whom he "had a very high regard—a man of sterling worth, of great integrity of character, of intelligent and sincere piety." In his

manners he was generally sedate, and naturally rather distant, though sufficiently conversible with those who enjoyed his intimate acquaintance. As a PREACHER, he was judicious, methodical, evangelical, and very practical. His manner, and especially the plan of reading his sermons, which he adopted without necessity, and from the best of motives, rather militated against his general acceptance. This, however, he frequently laid aside; and within the last four years of his life, the writer has heard him preach without notes, in a very interesting and impressive style. As a FRIEND, he was constant and faithful, never ceasing to take a lively interest in those who had once secured his attachment. This particularly appears in his correspondence with Mr. Pickering, who was recommended by him to the congregation at Brigstock, and in whose settlement there, that recommendation had considerable weight. "I rejoice," says he, "in your prosperity, and hope it may increase more and more. Deny self, mortify all that is of a worldly spirit within you, depend on the Redeemer's grace, and keep your eye single in doing the work of God, and you need not fear but that he will be with you. I was sorry to hear of the death of those worthy friends you mention. When you see B.G., tell her, that the Almighty still liveth, and that he is the Father of the fatherless, and the widow's God in his holy mountain; and that he who feeds the ravens, and clothes the lilies of the field, will provide for her, if she put her trust in him. Tell Mrs. S., that I sympathize with her, and trust her loss will be made up by a sanctified use of the afflictive dispensation, and by her habitual intercourse with that Saviour, who is the same yesterday, to-day, and for ever."

Enough has now been said! if

Mr. Phillips to answer the ends of religious biography. An example worthy of imitation is furnished in the subject of this memoir. The reflecting reader cannot fail to be impressed with the importance of diligent perseverance in the path of duty, and with the necessity of a good moral character, in order to success and usefulness, while he is led to expect

every good thing from the favour and blessing of God. Religion secures the welfare of mankind, both as to this world and that which is to come; nor can it be otherwise than "well with the righteous," since He who is "over all," has promised, that he will "never leave nor forsake" his own faithful and devoted servants.

## SHORT DISCOURSES FOR FAMILIES, &c.

### No. XLII.

#### CHRISTIAN SUBMISSION.

GENTLEMEN,—*The following sermon is taken from a manuscript volume in my possession, to some part of which is attached the name of Dr. T. Jacomb. The whole work appears to have formed a kind of common place book belonging to a Mr. Edward Hill.*

VIATORIUS MERCATOR.

James, iv. 7.—"Submit yourselves therefore to God."

NATURAL expressions of grief are allowable. A man may be, yea, and he ought to be sensible of his sufferings, consequently he cannot but grieve under them; the contrary would argue stupor of spirit, which is both a sin and a punishment. But then these expressions of sorrow must not be disproportioned to the occasion: not a great grief for a little trouble. They must not be unfitting as to the manner: not accompanied with bitter invectives against second causes and instruments. They must not be immoderate as to their degree, as if we were without hope, like Rachel refusing to be comforted, or like David mourning for the death of Absalom. They must not be sinful as to the matter of them, blaming the justice of God, and repining at his providence.

Earnest prayer against afflictions is lawful. The will of God's decree is not the rule of our actions, but the will of his command. We are not obliged to take notice of God's counsel and purpose, till an

event has made it visible to us. David had a revelation from God, that the child that was born in adultery should die, yet he fasted, lay all night upon the earth, and besought the Lord for the child, and with earnestness deprecated the affliction. Christ prayed to his Father, that if it were possible, the cup might pass away.

*The commendations that are given of submission to the will of God.*

I. Such as refer to the nature of it: what it is.

II. Such as refer to the effects of it: what it does.

-I. Such as refer to the nature of it: what it is.

1. It is congruous and fit. There is no considerate person but must acknowledge, that a patient behaviour is most befitting an afflicted estate.

2. It is necessary. "You have need of patience," says the apostle, Heb. x. 36. It is necessary; 1. To the being of a Christian: every disciple *must* take up the cross, else he cannot be a disciple. 2. To the acting of a Christian: a man cannot pray, nor hear the word without it. 3. To the perseverance of a Christian: it is by patience that we hold out to the end. And, 4. To the perfection of a Christian: he cannot be perfect who wants any part, and patience is the *main* part of a Christian. Let patience have her

perfect work, that you may be perfect, and entire, wanting nothing.

3. It is advantageous: in these respects; for honour and renown; for safety and strength; for comfort and joy.

1. It is advantageous for honour and renown. Nothing doth more advance man's esteem, than the exercise of this grace, in which respect, God seems to glory over the devil on the behalf of Job, chapter ii. 3. The patient in spirit is better than the proud in spirit, not only in his own esteem, but in the esteem of others. The church of God shares in that honour, which is obtained by this grace. 2 Thess. i. 4. The Gospel is styled the word of Christ's patience. God himself is called the God of patience.—2. It is advantageous for safety and strength. This is the wall of the city that must defend us from assaults; the shield that must protect our other virtues. In patience and confidence, shall be our strength. Isaiah, xxx. 15. Strengthened with all might unto all patience. Col. i. 2. That is, your strength consists in this.—3. It is advantageous for comfort and joy. The peace and comfort of our minds depend upon our steadfastness. Christ bids us possess our souls in patience, implying, that without it a man doth not enjoy and possess himself.

II. Such as refer to the effects of it: what it does—to ourselves—to others.

1. To ourselves. Patience works experience; and experience, hope; and hope makes not ashamed. The riches and comfort of a Christian consist in his title to the promises, and it is by faith and patience that we inherit the promises.—2. To others. It glorifies God, and is highly acceptable to him. It confounds the devil; sometimes it converts enemies; it sets us above the hurt

of tribulation and distress; and makes us victorious without fighting.

*The promises that are made to it.*

1. General.—Of blessedness and happiness. "Blessed are all they that wait for God." Isaiah, xxx. 18. "If you be reproached for the name of Christ," that is, if you demean yourselves under your afflictions as it becomes you, "happy are ye." 1 Peter, iv. 14.

2. Particular, which concern this life, or that to come.—1. The promises of this life. These are, success in our affairs. Psalm xxxvii. 7.; and xl. 1.—Deliverance in trouble. Psalm ix. 18. Prov. xx. 22. Rev. iii. 10.—Improvement in grace. Heb. xii. 10.—2. The promises of the life to come. There the Scriptures are copious. Matt. v. 11, 12.; x. 22. Rom. ii. 7. 2 Cor. iv. 17. James, i. 12. 1 Peter, i. 7. Rev. ii. 10.; iii. 21.

*Arguments from reason.*

1. Such as refer to God. There are three attributes in God which should persuade us to the exercise of this grace. 1. His power and dominion over us, and his right to govern us. He made us, therefore, it is fit we should be disposed of according to his pleasure. Scripture abounds in expressions to this purpose, particularly that of the potter and the clay, &c. To these may be added several expressions of the wiser heathens. Saith Seneca, "In all my troubles, I consider they come from God, and endeavour, not only to submit to him, but to assent to him, and to follow him, not out of necessity, but out of choice. Let the Great Governor of the world lead me whither he will, put me into what condition he pleases, though I find a reluctancy, yet will I follow him. It becomes me to live up to this principle." There is nothing more desirable than for a man to be able in all his troubles to quiet himself with this thought;



God thinks fit to have it so, which is the same with that of Eli. 1 Sam. iii. 19. Saith Epictetus, "What reason have I to fight against God? He that gave hath power to take away, and why should I resist? This would be not only great folly, to oppose one who is much stronger, but great injustice also, having received all from him." Consider whence you came, and upon what business. It belongs not to us to choose our parts, but to act them. While we are in the world, our condition is *military*. Every man ought to submit to the orders of his great captain and general, whether to be in the trench, to stand upon the watch, or to fight. Every soldier in an army cannot command. God's will is his rule, and for a man to be angry because things fall out according to God's will, what is this but enmity.—2. His goodness and patience towards us, The Lord is merciful and gracious, long suffering, abundant in goodness. The long suffering of God waited in the days of Noah, and so it doth still in the days of the Gospel. He is long suffering to us-ward. He bears with us with such a kind of indulgence, as nurses do young children—is not extreme to mark what is amiss. The apostle speaks of the riches of God's goodness and patience. Rom. iii. 4. There is all imaginable equity in the exercise of this grace, for if God be patient with us in our sinning against him, we ought to be patient in our sufferings from him.—3. His infinite wisdom whereby he makes every thing in its time, and disposes of all things to the best advantage. This is acknowledged by heathen philosophers. Saith Antoninus, "If God doth not take care and notice of thee, why dost thou pray to him? If he do, no doubt but he consults well and wisely about thee; neither will he suffer any hurt to befall

thee, unless it be for some greater good." Saith Epictetus, "That must needs be best which is chosen by the infinite goodness of God, therefore we should conform our wills to the will of Providence. I do in my judgment desire no otherwise, than as God wills. And," saith he, "Use me as thou pleasest, lead me whithersoever thou wilt, put me into whatever condition thou thinkest meet, I will not only assent to thee therein; but will make it my business to defend and maintain to others, that such thy dealings with me are most agreeable to my condition."

2. Such as refer to ourselves. Upon three grounds it will appear sinful and unreasonable to complain of God. 1. We are *men*. This is a mercy far above any temporal affliction that we can suffer. God might have made us worms,—despicable beings,—whereas, we have an excellency far above all the creatures that God has made, except the angels, and in some respects we are better than they. Is it not then unreasonable and sinful to be dejected at every trouble and affliction? See how David was affected with this consideration, Psalm viii. It is a mercy and condescension to be admired, that God takes notice of us,—that he will correct us. He might suffer us to go on securely to our own ruin. Let us also consider, that we are *but* men,—dependent creatures,—not lords over our own actions. And who art thou, O man! that repliest against God? How unfit art thou to judge of his ways! Man is born to trouble as the sparks fly upward,—exposed to it by a kind of natural and unavoidable necessity. Born in sin, and must expect to live in trouble.—2. We are *sinful* men. Afflictions are, therefore, our wages and due. At no time is our condition so bad, but we have deserved it should be much worse with us. Did we but rightly understand our

own sinfulness, we should see little reason to complain; but rather to acknowledge the equity of our punishments. But here is our folly, first, we run ourselves upon mischief, and then we complain of God:—We are *living* men, whereas the wages of sin is death. All the plagues we are capable of in this, and in the other world are the due desert of sin. Wherefore doth a living man complain? God punishes us less than our iniquities deserve. If we suffer less than eternal torments, we should praise and bless God, rather than complain. "It is of the Lord's mercies," saith the church, "that we are not consumed," intimating, that there are many mercies wrapped up in that one mercy.

3. Such as refer to the nature of afflictions. To wicked men they are in judgment; but to God's people they are in mercy. They prove advantageous, and this appears; 1. From the indication of them,—what they denote and signify,—not God's anger, but his special care over us, and his love to us, "Whom he loves, he chastens." He carries a stricter hand over us, because we are his children, and that we may not be condemned with the wicked. The Holy Ghost represents afflictions as a special privilege. "Unto you it is given not only to believe, but to suffer." It is reckoned a curse to have our portion in this life. Not to be troubled like other men, may be a sign of God's disfavour.—2. From the end of them, what they are designed for, namely, for our profit—for our correction,—to wean us from the world,—to enlarge our experience,—to keep up in us the remembrance of our dependent state.—3. From the nature of them, what they are in themselves, either light, or short, or both. If an affliction be long, it is but light, if sharp, it is but short. Nor doth any thing happen to us but what

is common to men. Many men, have been, are and will be in as bad a condition as ourselves.

4. Such as refer to the nature of this grace of patience.—1. It will alleviate our troubles, and make our yoke more easy. No yoke so strait, but it may be made more strait by our struggling. Submit to what you cannot remedy.—2. It will be a means of keeping our happiness in our own power. It is not in our power to change our condition, but it is in our power to attain to such a temper as to be lifted above discontent in trouble. Though we cannot bring our condition to our mind, yet it will be equivalent, if we can bring our mind to our condition.—3. This is the way to be freed from disappointments. Expect troubles before they come, and resolve to submit to the will of God in all.

#### *Negative Directions.*

1. Take heed of aggravating your afflictions, beyond their due proportion. This is a sure way to multiply much needless trouble upon yourselves. This is like chewing the pill which you should swallow. For a man to have his hand always upon his sore, increases the pain, and hinders the cure. When the church insisted altogether upon her troubles, she was driven almost to despair. Lam. iii. 17, 18.—2. Take heed of peevishness in refusing comfort, rejecting the means and mercies that God gives. Thus did Rachel. Jer. xxxi. 15.; and David, 2 Sam. xii. 16. This is to take part with our disease against ourselves,—refuse the physic, and pull off the plaister that should heal us.—3. Take heed of giving too much liberty to unruly passions and affections. This was Jonah's fault about the gourd, and David's upon the death of Absalom, and Asaph's. Psalm lxxvii. 3. Labour to suppress them, and chide thyself for them.—4. Take heed of

fixing your thoughts and eyes mainly and chiefly upon the instruments of your troubles. Job was afflicted by men, yet he mentions them not; but God, the author of afflictions. The Lord gave,—the Lord takes away. When David eyes God, he submits, and is silent. How humble was he upon Absalom's rebellion, and Shimei's cursing! When he fixes upon instruments, how furious is his carriage! 2 Sam. xviii. 33. Psalm lv. 12, 13. Take heed of fixing your affections and desires upon transient, perishing things. Value every thing according to its just rate. They that love much, must grieve much. If we would weep as if we wept not, we must rejoice as if we rejoiced not. They that think the gain small, will think the loss small too. Those that are most apt to be deceived, are the most apt to be dejected at the frowns of adversity. Get a low esteem of worldly things: consider the vanity and vexation of them. A thousand ways we may be deprived of them, or have them rendered useless or hurtful to us in their possession.—6. Take heed of being too solicitous about the issue of things, and fixing your desires upon particular events. To serve God in the use of due means belongs to us. The issue of things we have nothing to do with: that belongs to God. That which is not under our power, should not be under our care. Every man's great end is happiness. Now, that condition which the providence of God puts us into, must needs be the best way to this end. Foolish man! dost thou not desire that which is best and most convenient, and can there be any thing better, or fitter than what God appoints?

#### *Positive Directions.*

1. Labour for true apprehensions of the Divine Nature, as his  
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infinite power, wisdom, and goodness.—2. Consider the mercies you enjoy, *as well as* the evils you endure: as your afflictions abound, so do your consolations much more. "In the day of adversity," says Solomon, "consider." Eccles. vii. 1. that is, take a catalogue of your mercies. You may find as much reason to be patient in your sufferings, as to rejoice in your mercies. Yet usually those who deserve least, complain most. The most unworthy, are the most impatient.—3. Consider the desert of sin, and it will appear, that your condition is not so bad, but you have deserved it should be worse, and that you have more cause to acknowledge the wisdom and tenderness of your physician, than to complain of his bitter potions. Joseph's brethren remember their cruelty to their brother, and this makes them very humble and patient, and to acknowledge their distress to be deservedly come upon them. Gen. xlii. 21. No sooner did Job think upon his own vileness, but his mouth was stopped. Chap. xl. 4. The church strengthens herself, and her patience by the same argument. Mich. vii. 9. Where sin lies heavy, crosses will seem light; *et e contra*.—4. In a prosperous state, provide for trouble by a continued expectation thereof. This will be a means to alleviate it when it comes, A stroke foreseen and expected, will have but little force; whereas the surprise and suddenness of it will add to the smart. When we see the misfortunes of others, we should infer, that though these are not at present, they may be our cases.—5. Often reflect upon your own experience, which will be a means of preventing all despondency, and working in you the grace of hope, as the apostle saith. This was Asaph's remedy. Psalm lxxvii. 2.  
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## ORIGINAL ESSAYS, COMMUNICATIONS, &amp;c.

## DISSENTING BURIAL GROUNDS.

(To the Editors.)

Your last number has tended to confirm me in the opinion, that such a publication as "The Congregational Magazine," is nothing less than the supply of a long needed desideratum among the Dissenters of this country; inasmuch, as it is the almost exclusive medium through which they can bring before each other the various momentous points which bear upon their general interests.

Your readers have reason to be obliged to your correspondent A. B., for the view he has taken of the *right* of Dissenters to burial in parochial cemeteries, and also of the obligation lying upon the clergy to read the burial service over those who had received baptism by Dissenting hands, for I suppose, that is what is meant by the odd phrase, "*lay baptism*;" but I was startled when I came to the following paragraph, which I could scarcely suppose written by the same person: his words are—"On the whole subject of burials, I am decidedly of opinion, that it would be much better if Dissenters had no burial grounds attached to their places of worship"—I should be extremely sorry were such a statement as this to go forth to the world without animadversion, being persuaded, that the general opinion among Dissenters is the very reverse, that *it would be much better if all Dissenters had burial grounds attached to their places of worship*. This idea I have often heard expressed, but never the contrary. Is it so pleasant to A. B. to be served as the writer once was, who, having preceded the corpse of a friend from the house to the church-yard, was

not aware of his having presumed too far in taking his place, as a minister, at the *side* of the clergyman, until he perceived how disgusting it appeared to him by his immediately quickening his step to get the start; which, when the man in "*pretended holy orders*" saw, he mended his pace too, and the consequence was, that the corpse and the train of mourners were left far behind, while the two parsons were seen waiting at the church door. We profess, in our religious principles and modes of worship to own no human authority, hence, we have given to ourselves the name of *INDEPENDENTS*; but does it not lower the import of the term, and make it rather a misnomer, if we must be almost the only religious denomination, who are to be indebted to others in the burial of their dead? How much more desirable to have all our matters within ourselves, like that respectable, and certainly, in this particular, no less than in many others, consistent body, the Society of Friends, whose places of worship throughout the country, are known generally to be provided with burial grounds. And is there not something pleasant in the idea of lying among the *pious* dead, and near to those whom we have so cordially joined in going in company together to the house of God, and with whom we may have enjoyed the privileges of church-membership, and have possibly taken from each other's hand the appointed memorials of His death, who is the resurrection and the life? I am far from supposing, that there are not many pious dead from among the congregations of the Episcopal Church, but justice will join with charity in maintaining, that the

awfully great body of Sabbath-breakers, drunkards, swearers, and contemners of true godliness, abounding in our country, are not, and cannot be reckoned as belonging to the Dissenters, though some such may occasionally enter their places of worship. But the objection will sometimes lie as much against the character of the officiating priest, as against burial among strangers, or among the wicked dead. I know a Dissenting minister, who has for years had it in charge from some of his congregation not to suffer them to be buried in their parochial cemetery, as the idea of being committed to the dust by a man who is frequently seen standing at the grave's side in a state of inebriation, makes them quite unhappy. Holy minds connect their burial with their rising again, and without perhaps giving much consideration to the point, whether the wicked will be called forth together with the righteous, they cannot help at times asking the question, "with what body do *they* (the wicked) come?" This reasoning, however, does not proceed on the idea, that the wicked will be found as among any one sect exclusively; doubtless, many will be condemned from among all congregations; but it does proceed on the idea, that among ourselves, more than among those of an Established Church, we have the power to choose near whom to lie in death. We have spoken of this as *desirable*: it is also *scriptural*. Jacob charged his sons, saying, "I am to be gathered unto my people: bury me with my father;" Gen. xlix. 28. "By faith, Joseph when he died, made mention of the departing of the children of Israel, and gave *commandment* concerning his bones;" Heb. xi. 22. with Gen. l. 25. Ruth, when returning from the land of Moab, said unto her mother—"Where thou diest, will I

die, and there will I be buried." Ruth i. 17. The prophet, mentioned 1 Kings, xiii. 31., spake to his sons, saying, "When I am dead, then bury me in the sepulchre wherein *the man of God* is buried; lay my bones beside his bones."

The *objections* of A. B. against our having burial grounds, do no honour to his cause, and will require but a brief review. "It brings upon them a considerable expense; it leads to frequent altercations with the clergy; and it has destroyed that unity of feeling and of co-operation, which would otherwise prevail among them, on the subject of burial." What expense unless the first purchase? And had not that better be boldly met, than expose ourselves and descendants to "frequent altercations with the clergy," by being obliged to apply to them to bury our baptized or unbaptized dead? Surely, if on occasional reference to them, we are subjected to altercations, were we to adopt A. B.'s advice, and resort to them in all instances, our liability to these disputes would be rather augmented than diminished; and the plan, instead of remedying, must tend to aggravate the disease. I have yet to learn what evil does, or can arise among ourselves from the custom of burying our own dead where we have a cemetery; and therefore cannot feel any force in the last part of the objection. But the method recommended in following our friends to the churchyard seems passing strange. According to A. B., we are "to attend at the house of the dead," and there to deliver religious advice and consolation, because "we do not need the reading of the clergy at the grave!" But need it or not, we must have it! Again, on the road we are to proceed "with a decent and impressive stillness!" Is this to be a *new* plan? How have we been

used to go? I thought a becoming stillness and solemnity always marked our approach to the grave opened to receive our friends. I cannot omit requesting A. B. to notice in the speeches of the corresponding Secretary to the Protestant Society (himself a host), how constantly, as the anniversary comes round, he *urges* the dissenting churches to provide the means of burying their own dead; and that, as a means, among other things, of *preventing* unpleasantness with the clergy.

Begging pardon, Mr. Editors, for thus intruding upon your pages, I remain,

Your's respectfully,

J. C.

Thames Ditton, Aug. 9, 1823.

#### ON SELF-RIGHTEOUSNESS.

"You have probably heard of the term self-righteousness: you find it much in the writings and discourses of a particular class of Christians; and always accompanied with strong and severe expressions of censure and reprobation. If the term mean the habit of contemplating our virtues, and not our vices; or a strong leaning and inclination thereto, I agree with those Christians in thinking, that it is a disposition, a turn of mind, to be strongly resisted, and restrained, and repressed. If the term mean any other way of viewing our own character, so as to diminish or lower our sense of God Almighty's goodness and mercy towards us, in making us the tender of a heavenly reward, then also I agree with them in condemning it, both as erroneous in its principle, and highly dangerous in its effects. If the term mean something more than, or different from, what is here stated, and what has been enlarged upon in this discourse, then I profess myself not to understand its meaning."—*Paley's Sermons*, (8vo. 1808.) pp. 181, 182.

THIS is but shallow theology, though sanctioned by a great name, and expressed in language of imposing clearness and candour. The apostle understood this matter rather differently, when he said of his countrymen, that *they, being ignorant of God's righteousness, and going about to establish their own*

*righteousness, had not submitted themselves to the righteousness of God.*

I confess myself a great admirer of Paley, notwithstanding his imperfect divinity, his principle of expediency, and his Jesuitical casuistry about subscription to articles and creeds. His manly rejection of all the tricks of modern composition, the delightful transparency of his style, his skill in throwing light on the darkest subjects, and the knowledge and clear reasoning with which he simplifies the most abstruse speculations—claim an admiration which I feel no reluctance in yielding. All this, however, does not interfere with my conviction, that he is, on the whole and in the peculiar circumstances under which he wrote, a mischievous writer. He has, in my apprehension, lowered, what can never be fixed too high, the standard of morals; he has made an opening for reckless and interminable evasion in the most important concerns; and he has sanctioned a motive of voluntary action, which, carried to its full and fair extent, would shatter the very foundations of all human covenants and associations. Even the volume now in my hand, containing sermons which had been preached by him at different times and places during his life, and left by him for publication and gratuitous distribution among his parishioners, seems to me more likely to produce injurious than beneficial effects. There is a delusive clearness about its statements, that has been, I fear, too often mistaken for accuracy and depth; there is a captivating appearance of candour in its concessions, that is liable to be confounded with a full admission of evangelical truth; and there is an occasional approach to the grand peculiarities of the Gospel scheme, that has a tendency to engender a false confidence in the

general correctness of the preacher's views. Such is the light in which this popular and plausible volume, Paley's legacy to the accountable beings over whose eternal interests he had been appointed to watch, appears to me: if I err in my estimate, I can say with entire sincerity, that I shall rejoice to be proved in the wrong.

Self-righteousness is, in the above-cited passage, described as either "the habit of contemplating our virtues and not our vices," or "any other way of viewing our own character, so as to diminish or lower our sense of God Almighty's goodness and mercy towards us in making us the tender of a heavenly reward;" and this definition justifies, in my opinion, the unfavourable sentiments I have just expressed. That these are ramifications of an extensive evil, it is not necessary to question, that they are the centre and element of its action, is, I imagine, a position utterly untenable. Language such as this, is ill adapted to the description of the most deeply seated and malignant plague of the human heart, that which we find the greatest difficulty in detecting, and when detected, in watching and resisting.

In some of your late numbers, there has been a little skirmishing about definitions, and I venture on one, in the present instance, with considerable hesitation; neither am I satisfied with the precise form in which it suggests itself to my mind. It would be safer to generalize with Paley, but it is a fairer and more effective way of meeting the question, to state at once the aspect under which it presents itself to my apprehension. I would then say of self-righteousness, that it is a quality inherent in human nature—the principle of opposition to that peculiar way in which God has been pleased to ordain the renovation of the heart, and the salvation of sinners.

It denies the existence of that state of moral exigency to which the gospel-remedies are applied, and, consequently, either rejects altogether, the testimony of Holy Writ concerning the doctrines of redemption, or misinterprets the Scriptures, which everywhere inculcate the misery and helplessness of man, the sovereignty of God, and the freeness and fulness of his grace. In the first of these cases, it is, though not unbelief itself, yet the source of unbelief; spurning the representations of human nature, and of the divine character which are given in the Bible, it imputes falsehood to the record, and of this rejection it may be considered as the efficient, while infidelity is the final cause. In the second alternative, it is the abundant spring of theoretical and practical irreligion; prompting all the evasions and oppositions of the heart to the work of the Holy Spirit, and originating the countless devices of men, who, preferring their own vain imaginations to the simplicity of celestial truth, invent their own path to the beatitudes of heaven.

The Word of God represents to us human nature in a state of entire corruption, degraded from its high faculties and privileges, lost, alienate from all good, and self-exiled from the sanctities and felicities of the heavenly state. And this representation is confirmed by a right view of the moral aspect of the world, and a right estimate of our own characters. But the heart, considered as a combination both of the affections and the intellect, refuses to give reception to these overwhelming truths, frames to itself "refuges of lies," and, instead of welcoming the message of life, obstinately cherishes the deadly delusions of its own depraved, perverted, self-righteous will. It lies under a moral incapacity, a guilty, because voluntary, self-de-

ception. With the strongest evidence of his sinful, miserable, and lost condition spread out before him, he clings to degradation and destruction, not as absolutely believing them to be such, but as actuated by a determined resolution to attribute to himself the possession of moral worth, and the exercise of moral power. With the most liberal and beneficent offers of restoration to the divine favour, and elevation to his primeval rectitude and happiness, he turns away from the gracious overture, refusing to believe that he can have merited the forfeiture of the first, and insolently substituting self-righteousness for the latter.

Hence too, and, if possible, with yet more violent antipathy, does man reject the sovereignty of divine grace; delighting in the most abject and loathsome servitudes, the slave of sin refuses, in the haughtiness of his self-righteous spirit, to "submit himself to the righteousness of God." Jehovah, though he condescends to expostulate with his rebellious creature, and to employ every method of appeal, persuasive, argumentative, and minatory, yet will not, cannot, violate the majesty of his dominion, nor tarnish the glory of his attributes. Mercy pleads, but Justice must be satisfied. And though infinite compassion and wisdom have found a way to reconcile the justice of God with the pardon and restoration of the insurgent, the rebel rejects the amnesty, because, forsooth, he cannot find upon the record, an acknowledgment of his own essential worthiness, and a recognition of his original dignity as a high contracting party to the treaty of amity and alliance! We know, and we rejoice with fervent gratitude in the conviction, that man renewed gives his cordial consent to the covenant made in his

behalf between the Father and the Son; but, however rich his portion in the blessings of that covenant, he claims no share in its conditions. Humbled, and exulting in his humiliation, to the very dust, under a sense of his infirmities and guiltinesses, he enjoys a truer happiness, a more genuine elevation in this his conscious lowliness, than could be given by all the gratifications of human pride, were they as substantial as they are deceitful. He feels that self-righteous "boasting is excluded by the law of faith;" he replies not against God; knowing that he is not of himself sufficient for these things, his confidence is in the assurance that "Christ is the end of the law for righteousness to every one that believeth,"

Without attempting a specific analysis of the nature of self-righteousness, it may suffice to refer it to the combination of two destructive elements, pride and ignorance. The natural man is blind and incapable of discerning the things that belong to his peace, his wilful and stubborn ignorance conceals from him his real character, his genuine bliss, and his eternal destinies. His pride impels him to a perpetual confusion of right and wrong, and to an endless pursuit of proper ends by injurious means, while it sets before him "glory, honour, and immortality," as his lofty aims, but urges him to seek them in the miserable subterfuges of self-righteousness.

If I am correct in these observations, it will follow that Paley narrowed his ground most injuriously, when he gave so imperfect a definition of self-righteousness, and that he neglected a most advantageous opportunity of putting his flock upon their guard against one of the most abundant sources of destructive error.

QUIDAM.



## ON PUBLIC WORSHIP.

*(To the Editors.)*

GENTLEMEN,—It is utterly impossible that any one, who is alive to the importance of real religion, can be indifferent to public worship. When we consider the benevolent design of its Author—when we call to mind the advantages which are sure to result from it—when we remember that it was through this means we were brought to a sense of our danger, and directed to the only source of pardon and safety, the cross of Christ—when we think how frequently it has been the means of exciting us to diligence, to watchfulness, and to prayer,—and how often through the divine blessing upon it, we have been edified, comforted, and strengthened, is it possible to treat it with indifference?

It is, however, to be feared, that many Christians, though they may not treat it with indifference, are yet far from sufficiently appreciating its value. They have, perhaps, for many years, enjoyed an uninterrupted state of health—have never been deprived of an opportunity of going up to the house of God on the Sabbath day—hence, they have not felt the importance of the privileges with which they have been so richly favoured. The power of habit over their minds, has to a considerable degree blunted their best feelings, and made them unmindful of the favours of which they have been the constant recipients. Is not this a striking proof of human depravity? that a perpetual reception of divine mercies should make us almost insensible of their worth, and unmindful of the source whence they flow? How necessary it is that God should sometimes deprive us of our privileges; that we may value them according to their due importance.

To form a correct estimate of

the importance and value of public worship, we must go to the chamber of the sick, and inquire what are the feelings of those who have been long afflicted. They will tell us, that their souls long, yea, even faint for the courts of the Lord—that a day in his house is better than a thousand in any other place—that they had rather be *door-keepers* there, than to dwell in the tents of wickedness—that the great object of their desire is, that they may dwell in the house of the Lord all the days of their life, to behold the beauty of the Lord, and to inquire in his temple.

It may not be useless, to state some of the reasons why the Christian thus highly prizes the privilege of public worship. And as the preaching of the Gospel forms the most prominent branch of that employment, to that we shall more particularly adapt the following remarks.

The advantages which the Christian has derived from public worship, is one reason why he prizes it so highly. He looks back upon the time, when, probably, he was the slave of the most corrupt passions, when he was without God in the world, when he despised the very name of religion, when he employed the Sabbath in the eager pursuit of every folly, or suffered its hours to pass with the most careless indifference, when he treated with contempt the awful truths of religion, when he sat with the scorner, and made a jest of every thing sacred. He remembers, with what irresistible force, the word of God arrested his attention, at that awful crisis. Drawn by some providential event into the house of God, he heard the minister of the Gospel describe, in the most forcible and affectionate manner, the depravity of men, and its dreadful consequences—he heard him, in glowing terms, point out the love of

God to his apostate creatures, in giving his only begotten Son to die for their sins—he heard him describe the character of the Saviour, the dignity of his person, the extent of his compassion, the efficacy of his blood—and then, he heard him, like a faithful ambassador, beseech sinners to be reconciled unto God; point them to the bleeding cross for pardon, and call upon them to believe in the Lord Jesus for salvation. These interesting truths were brought home to his heart with divine power, and an impression was made upon his mind, deep, durable, and transforming.

Great, however, as the benefits are which the Christian receives from a preached Gospel at his conversion, there are others which he receives at a subsequent period of his experience, not less necessary nor less valuable. The best feelings of which the Christian is the subject in the present life, are far from being constant. The lively impressions made upon his mind at the commencement of religion in his soul, are too frequently variable and transient. Like the church at Ephesus, he too often loses his first love. In this state he repairs to the house of God, with scarcely any perception of the importance of its privileges. Sin has imperceptibly deprived religion of that sweetness and beauty which it once possessed. Under circumstances like these, public worship often proves peculiarly beneficial. The Christian goes up to the house of God, cold and almost indifferent. The minister of the Gospel, directed by that Spirit who searcheth all things, and is acquainted with the circumstances of all his people, is led to insist upon the cultivation of holiness of heart and purity of conduct, to point out the indispensable necessity of diligence, watchfulness, and prayer; and to show, that those only will be saved,

who endure to the end. Under such preaching, the Christian is roused from his lethargy. His love to God, which before was like a spark almost extinguished, kindles into a flame; and his indifference, becomes like the crystal stream, that imparts blessings wherever it flows. Thus public worship becomes the means of carrying on that work, which is begun in time, and will be consummated in eternity.

Through the same means God is pleased to impart consolation to the minds of his dejected servants. In the present life, the Christian is taught to expect trouble. The most eminent saints are often in circumstances of the greatest distress. In this, as well as in every thing else, God acts as a sovereign. That he has the best reasons for all his dispensations, is unquestionable; but they are known only to himself. Instead of making curious inquiries into the reason of our afflictions, will it not be much more becoming to inquire how they are to be borne, what end they were designed to answer, and what means God has appointed for their removal? Public worship is undoubtedly intended by God to administer consolation to the minds of his dejected children—to assure them of victory over every enemy—to provide them with balm for every wound—a remedy for every disease—and an antidote against every ill-grounded fear. Has not the Christian often gone to the house of God full of doubts as to the issue of his conflict with sin, and overwhelmed with anxiety, lest through the force of temptation and the prevalence of corruption, he should fail to hold out unto the end—and God by the mouth of his servant has inspired him with fresh courage, assuring him, that by persevering in the path of duty, and relying on Divine aid and protection, he should ultimately obtain

a complete victory over all his enemies?

Another reason why the Christian will value a preached Gospel, is because it tends to draw him from the world. The world is the Christian's decided foe; and though it often comes habited in the garb of a friend, its object is always to deceive and betray. It lurks unperceived, until a fair opportunity presents itself for an attack, which it never fails to improve. Like a fatal poison, it diffuses its influence over the soul, and insensibly deprives the Christian of all relish for spiritual enjoyments. Against this enemy the Christian finds it exceedingly difficult to contend. Conscious that all his efforts to keep himself unspotted from the world, without divine assistance and the means of grace, will prove ineffectual, with much pleasure he repairs to the house of God. Application to business or labour has left him, comparatively, but little time for God. He feels, notwithstanding all his watchfulness, that he has imbibed too much of the spirit of the world. He wishes now to unbend his mind, and to give himself up entirely to the service of God. He perceives how earnestly the Christian minister warns his hearers against the love of the world, how affectionately he cautions them against conformity to this deadly enemy, how clearly he proves, that to be the friend of the world, is to be the enemy of God. A powerful application of these truths to his heart, by the Spirit of God, produces in him holy determinations to watchfulness and circumspection.

Public worship will be valued by the Christian, as affording him some faint conceptions of the employment and glory of heaven. Our congregations, it is true, are mixed; and perhaps, the greater part do not enter into the nature, nor feel the importance of the

work in which they profess to be engaged. Still it is truly delightful, to behold a numerous assembly, of all ranks, stations, and ages, met together to worship the same God, to seek for an interest in the same salvation, and to aspire after the same glorious inheritance.

Another reason why the Christian loves public worship is, because it is there that God is pleased to make the brightest displays of his glory—God is the supreme object of the Christian's love, the centre of his hopes, and the source of all his joy. Nothing can impart to his mind so much pleasure, as a review of his glorious perfections. Heaven, with all its inconceivable and inexhaustible enjoyments, if God were absent, would afford the Christian no satisfaction. *Whom have I in heaven but thee, and there is none upon earth that I desire beside thee,* is his constant language. It is in the sanctuary that the Divine Being makes the richest displays of his glory; here he unfolds the infinite loveliness of his character, here every perfection of the Godhead shines with the brightest lustre, in the face of Jesus Christ.

The Christian will value public worship, because it is the grand means employed by God for the conversion of sinners. The truths of the Gospel relate to every thing connected with the present happiness and future destiny of man. Its leading features are, the depravity of man—the necessity of regeneration—complete redemption for the vilest of sinners through faith in the blood of Christ—the importance of divine influence, and the free promise of God to bestow it upon all who seek for it. The faithful, clear, and plain disclosure of these truths by the Christian minister, accompanied by Divine influence, will produce repentance towards God, and faith towards our Lord Jesus Christ; will teach us how to bear

all the troubles of the present life, support our minds in the prospect of death, and inspire us with a hope full of immortality. Ought we not then to endeavour to appreciate its blessings, to make every effort to improve them, and to pray that they may be universally enjoyed?

BARNABAS.

*Ipswich, March 16, 1823.*

CORNELIUS WINTER AND SACRAMENTAL ALMS.

(To the Editors.)

GENTLEMEN,—In reading that very interesting volume, Mr. Jay's life of Cornelius Winter, my attention was arrested by a passage, which occurs in a letter written by Mr. W. to the people at Marlborough, when he had the prospect of being settled among them. It is as follows:—"Having no fortune of my own, makes it necessary to propose that I may have the disposal of the sacramental alms. My own liberalities cannot be large; hitherto they have been to the very extent of my circumstances, nor do I wish to curtail them by this requisite. In market towns the sick poor are generally numerous, and the alms of the minister accompanying his prayers, do much to remove prejudice, and bring them under the word."

The situation in which Mr. W. here represents himself, is that of the great majority of ministers of the Gospel. And while every faithful servant of Christ feels it to be his duty to visit the poor and the sick of his flock, and finds it advantageous to his own soul; how many pastors are the subjects of painful feelings, from not having the means of ministering to the temporal comfort of deserving objects, whilst they witness their great necessities.

As in all our churches, in proportion to the number and condition in life of those who compose them, there is a surplus arising

from the contributions of the communicants, after the expenses of furnishing the Lord's table are discharged; would it not be a desirable and beneficial thing for the minister to be furnished with a part, at least, of this money for the purpose of distribution to the objects just named.\*

I am aware that the money collected after the solemn festival, is disposed of by the deacons, to objects of charity among the members of the church; but as they are generally persons engaged in business, it cannot be supposed they have the opportunity for personal visits and distribution of the alms of the church, which the minister has: and so far from its being an encroachment on the prerogatives of their office, I should judge that the excellent men, who fill this station, would feel both relief and gratification, in furnishing their minister in the way this paper proposes. The writer of this would be the farthest from proposing any thing that should seem like introducing irregularity or impropriety into our plans of action; but thinks it worthy of consideration, whether in those cases where the disposable sum is more in amount than the real necessities of the poor members of the church require, the overplus might not be bestowed upon other necessitous persons in the congregation, or even out of the congregation;† and thus the effects of Christian benevolence would be more extensive: and as Mr. Winter observes, much might be done "to remove prejudice, and bring them under the word:" to which I cannot refrain adding, it is calculated to affect the heart, to be

\* We beg leave to inform our correspondent, that the money contributed at the Lord's table is sometimes wholly entrusted to the minister for distribution; in many cases half is entrusted to him, and half to the deacons.—*Ed.*

† Mr. Winter's mode of expression implies, that he thought this perfectly right.

told that while the pecuniary relief is afforded, "this is the fruit of Christian love, exercised while commemorating a Saviour's dying love."

*Foreshill.*

N. R.

#### AMERICAN CHURCHES.

(To the Editors.)

GENTLEMEN,—A few months ago you allowed me to notice in your Magazine, the degenerated state of the churches at Boston, in New England, the secular principles from which that degeneracy seems to have arisen, and the persecuting spirit by which the synodical associations in that country appear to be actuated towards those professors of Christianity, who wish to revive the sentiments and piety of their forefathers. It is well known that, in the southern provinces of the United States, the presbyterian mode of church government prevails. In New York, I believe, there are not more than two congregations of the Independent order. Lately, however, a schism has sprung up in the presbyterian hierarchy, or, rather, a number of ministers and people have withdrawn from that body, and formed themselves into congregational societies. This secession chiefly relates to the Dutch churches. Hence it is that a work has lately been published at New York, bearing the following title:

"The Church of Christ independent of the Synod of Dordrecht, and all other Synods; or Scriptural Principles in relation to the order and government of the church; embracing documents and explanatory notes relative to the separation of certain ministers and people from the classes of Montgomery, and the general Synod of the Dutch church."

VIATORIUS MERCATOR.

Liverpool, Aug. 13, 1823.

#### CALVINISM INFECTIOUS.

GENTLEMEN,—The correspondence in the Congregational Magazine on the subject of the refusal of what is termed "Christian burial," or the interment, in consecrated ground, of Dissenters or unbaptized persons, brought to my remembrance a little anecdote I somewhere lately read on this subject.

"Bishop Thomas once told a friend, that when he was chaplain to the British factory at Hamburg, a gentleman of the factory being ill, was ordered into the country for the benefit of the air. Accordingly he went into a village, about ten miles distant, and after some time died there. Upon this application was made to the parson of the parish for leave to bury him in the church-yard. The parson enquired what religion he was of, and was told he was a Calvinist. No, says he, there are none but Lutherans in my church-yard, and there shall be no other. This, says Dr. Thomas, was told me, and I wondered that any man of learning or understanding should have such ideas. I resolved to take my horse, and go and argue the matter with him; but found him inflexible. At length I told him he made me think of a circumstance which once happened to myself, when I was curate of a church in Thames Street; I was burying a corpse, and a woman came and pulled me by the sleeve in the midst of the service—Sir, Sir! I want to speak to you! Pr'ythee, says I, woman wait till I have done. No, Sir, I must speak to you immediately.—Why, then, what is the matter? Why, Sir, says she, you are burying a man who died of the small pox, next my poor dear husband, who never had it! This story had the desired effect, and the curate permitted the bones of the poor Calvinist to be laid in his church-yard."

A. B.

## POETRY.

## THE BIRTH OF CHRIST.

*(From Poems by N. T. Carrington.)*

TWAS not the moon in glory streaming,  
As she swam forth from cloud concealing;  
It was not meteor glance, nor lightning,  
The gorgeous concave instant bright'ning,  
That rushing on the shepherd's eye,  
Illumin'd heaven's vast canopy!  
But, sailing down the radiant sky,  
From bowers of bliss, from worlds on high  
Appear'd, upborne on wings of fire,  
A seraph host—an angel choir!

It came—that glorious embassy,  
To hail the INCARNATE MYSTERY!  
For this awoke the extatic hymn,  
From glowing lips of seraphim!  
Ne'er flow'd such strains on earthly gale,  
O'er breezy hill, or list'ning vale,  
Before; nor shall such sounds again  
Break on the raptur'd ear of man,  
Till, rising to his native sky,  
He put on immortality.

For this, too, flam'd o'er Bethlehem,  
The brightest in night's diadem,  
That herald star whose pilot ray  
Illum'd the magi's doubtful way;  
Bright wanderer through the fields of air,  
Which led the enquiring sages where,  
Cradled within a worthless manger,  
Slept on that morn the immortal stranger.

He might have come in regal pomp,  
With pealing of Archangel trump,—  
An angel blast as loud and dread,  
As that which shall awake the dead;  
His lightning might have scar'd the night,  
Streaming insufferable light;  
His thunder, deep'ning, peal on peal,  
Have made earth to her centre reel,  
Deep voices such as shook with fear,  
At Sinai's base, the favor'd seer;  
The wing of whirlwind might have borne  
him;  
The trampling earthquake gone before  
him:  
He might have come that Holy One,  
With millions round his awful throne,  
Countless as are the sands that lie  
On burning plains of Araby,  
And, arm'd for vengeance, who could stand  
Before each conqu'ring red right hand.

He came not thus, to earthquake shock  
Shiver'd the everlasting rock;  
No trumpet blast, nor thunder peal,  
Made earth through all her regions reel;  
And but for the mysterious voicing  
Of that unearthly choir rejoicing;  
And but for that strange herald gem,  
The star which burn'd o'er Bethlehem,  
The shepherds, on his natal morn,  
Had known not that the God was born.  
There were no terrors, for the song  
Of peace rose from the seraph throng;  
On wings of love he came,—to save,  
To pluck pale terror from the grave,  
And, on the blood-stain'd Calvary,  
He won for Man the victory!

ON VIEWING THE DEAD BODY  
OF A BEAUTIFUL INFANT.

THERE is a smile upon that cheek—  
Those lips would seem almost to speak;  
Calm is that look, that brow is fair,  
The flaxen ringlet wantons there!  
And well those features sweet we trace,  
Which hover on that angel face;  
He seems enwrap in slumber deep—  
Ah, Edwin! 'tis thy long, last sleep!

The chill of death is on that cheek—  
Those lips shall never silence break;  
No soul is in that cherub smile,  
Illusive charm, and lovely guile!  
The eye has shot its final spark,  
The liquid, lustrous orb—is dark!  
And swift must every feature fly  
From the soft face of infancy!

And now—the kiss of agony,  
“Whose touch thrills with mortality,”  
The Parents give—but who shall tell  
The anguish of that fond farewell!  
Yet, from the grave's mysterious night  
That form again shall spring to light.  
E'en now in yon eternal rest,  
The unearthly mansion of the blest,  
The uncloth'd Spirit joins the hymn  
Swelling from burning seraphim;  
And were our passport to the skies  
As his—then speed each hour that flies,  
And Earth, let each successive Sun  
“Swift rise—swift set—be bright, and  
done.”

## REVIEW OF BOOKS.

*The Discipline practised in the Churches of New England: containing, I. A Platform of Church Discipline. II. The Principles owned, and the Endeavours used, by the Churches of New England, concerning the Church-State of their Posterity. III. Heads of Agreement, assented to by the United Ministers, formerly called Presbyterian and Congregational.* 12mo. 3s.—London: Hamilton. 1823.

THIS judicious republication affords us an opportunity of supplying a deficiency in our review of Dr. Dwight's recently published "Travels." We had extended that article to a length which we felt to be inconvenient, and we were unwilling to enter at large into any discussion which should have a tendency to protract it. The Doctor's observations on the expediency of legislative interference in support and regulation of public worship, and the conventions of religious societies, required from us a more specific examination than we had scope for undertaking, and the subject is so closely connected with that of the volume before us, as to give us a favourable occasion for resuming the considerations which we then dismissed in a few words. Even now we must study brevity, but we cannot feel satisfied without devoting a somewhat larger allotment of space to so important a subject.

With a view to illustrate the general system adopted in the regulation of ecclesiastical matters by the States of New England,—a system evidently founded on the Platform of Church Discipline laid down in the volume before us,—Dr. Dwight enters into a detailed examination of the ecclesi-

astico-political code of Connecticut. This State, he informs us, is "universally divided into parishes, each containing one or more congregations, or, in the language of the laws, ecclesiastical societies. These societies are corporate bodies for various purposes." Now we object, *in limine*, to this recognition by the legislature of religious associations as "corporate bodies for various purposes." It is nothing less than the first advance towards that most monstrous of all anomalies, the alliance of Church and State; it furnishes the latter with a most powerful medium of influence and control, while it invests the first with a character destructive of its vital qualities, and arms it with a power not only injurious to its proper ends and interests, but tending to its final identification with that world of secular objects, from which in its essential nature it is separate and sanctified. The "society," thus legally constituted, meets, according to enacted forms, once a year, chooses officers and a committee, "possessing the same authority in society affairs, as the corresponding town officers possess in town affairs." At these annual meetings, "the society is also empowered to levy taxes, and choose collectors, by a major vote of the numbers present." All this is very plausible and very political, very orderly and very unecclesiastical, very similar to the parish and vestry system, but very unlike the free, congregational scheme of the Gospel churches. Once a year the "Society" is permitted to meet for the purpose of delegating an authority, which ceases to be scriptural the moment that it is transferred. Where in the New Testament do we find the

maintenance of church discipline consigned to "a moderator, clerk, treasurer, and standing committee?" A precious junta this to preside over the internal affairs of a Gospel association; to determine, like "town officers in town affairs," the qualifications of members, the nature of offences, and the extent and duration of punishment! Happily, indeed, this last business is not left to their discretion; the plan which Dr. Dwight so cordially approves, relieves them from this burden, by regulating the votes and *fin*es of the society, as well as the "enrolment" of its members. It is, moreover, carefully provided, that "in the case of non-enrolment, a son belongs to the same society to which his father was attached; a widow to that of her husband; and," with a most grave and praiseworthy regard to the principles of equity, "*new settlers to that which is lowest on the list.*" It would, however, be unfair to omit, that "persons who soberly dissent from the worship celebrated by ecclesiastical societies in this state, shall, upon lodging a certificate of their dissent with the clerk of the society, be exempted from all society taxes, so long as they shall ordinarily attend on the worship of the church or congregation to which they shall join themselves." This system has been subsequently in some degree modified by the state legislature—still by *the state legislature*—but it remains substantially the same.

Now, waiving all other objections, beyond those which we have already suggested, we would rest our disapprobation of this system, upon two points—1. The absence of any distinction between church and congregation—2. The undue weight consequently given to the majority. The first deficiency has the effect of absolutely confounding the church and the world, the

secular and the sanctified; it annihilates the communion of the saints, and destroys the very character, and intention of church-fellowship. It places the entire power and patronage in the hands of those who are without the necessary qualifications for using them rightly, and while the "little flock" is thrown into a helpless minority, the multitude have free license to gratify their "itching ears," to "give heed to seducing spirits," to exclude from the pulpit, by a "major vote," the zealous and enlightened evangelist, and to supply his place by unsound and unqualified teachers. Ye, says the apostle, addressing "the church of God," which was at Corinth, *are the body of Christ, and members in particular.* He enjoins, that there *be no schism in the body, but that the members should have the same care one for another: and whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.* Applied to the system of the New England "Societies," these apostolic injunctions are a bitter mockery. There is schism in the very rudiments of their association,—the most fatal of schisms, that between the saints and the world; and the sympathy in suffering and in joy, which the apostle recommends, can have no existence between those who are one in Christ Jesus, and those who have no relish for that high communion. Such a scheme could have originated only with those who were ignorant of the very nature of Christianity, and who mingled with their estimate of its pure character, the gross calculations of political analogy. A more fatal mixture could not have been devised, nor one more likely to secularize the church, and to substitute for its spiritual vitality, torpor and death. In short, such an association is utterly destitute of



the primary distinctions laid down in the Scriptures, as well as of the qualities assigned to a church in the volume before us.

"A Congregational Church is by the institution of Christ a part of the militant, visible church, consisting of a company of saints by calling, united into one body by a holy covenant, for the public worship of God, and the mutual edification of one another, in the fellowship of the Lord Jesus."—*Platform of Discipline*, p. 4.

One injurious consequence of the commanding influence necessarily given to the "major vote" of a society, constituted on the plan defended by Dr. Dwight, we have already suggested; but, in addition to the want of security against improper office-bearers, the whole system will be conducted, under the control of such a majority, on the principles of secular and municipal policy, and the result will be, as is now extensively the case in New England, that the churches will degenerate, and human glosses usurp the high supremacy of the pure and unadulterated Gospel.

We are sorry to observe a sanction given by the excellent men, who established the congregational discipline in North America, to certain principles which appear to lead directly to the usurpation of which we have just exposed the fatal consequences. After providing that in the case of defective liberality on the part of congregations, "the deacons are to call upon them to do their duty," the "Platform" goes on as follows.

"If their call sufficeth not, the church by her power is to require it of their members; and where church-power through the corruption of men doth not, or cannot attain the end, the magistrate is to see that the ministry be duly provided for, as appears from the commended example of Nehemiah. The magistrates are nursing-fathers and nursing-mothers, and stand charged with the custody of both tables; because it is better to prevent a scandal that it may not come, and easier also, than to remove it, when it is given. It is most

suitable to rule, that by the church's care, each man should know his proportion according to rule, what he should do before he do it, that so his judgment and heart may be satisfied in what he doeth, and just offence prevented in what is done."—pp. 29, 30.

The citation of "the commended example of Nehemiah," is a miserable attempt to graft the laws of the Theocracy upon the institutions of the New Testament. However, under the covenant of the law, magistrates might be "charged with the custody of both tables," we shall require better authority than that of the Platform of Church Discipline, for the existence of such a charge under the dispensation of the Gospel. To consign such a power to the magistrate, is to entrust him with an engine of terrible energy, which he is just as likely to abuse to selfish ends, as to wield with advantage to the church, and we must see the matter in a very different light from that in which we at present view it, before we can allow that such a surrender of right is called for, either by expediency, reason, or the word of God. As to the scheme of "a tax," for church expenses, directly maintained by Dr. Dwight, but sanctioned in more reserved language in the passage cited above, we shall only add to what we have before said on that subject, that it is at complete variance with the principle laid down by the apostle, that the contribution be of a *willing mind*.

In general these points are expressed with considerable caution, though not always in language of perfect coherence, in the system of ecclesiastical regulation laid down by the framers of the "Platform." Like all partizans of half measures, they are perpetually vibrating between consistency and concession; anxious to avow and maintain the right, and yet solicitous to conciliate prejudice, and throw open as wide a door as possible, for the accommodation of all. It appears

to us, that in so doing, they have weakened the edifice and destroyed its proportions. The secular will rush in, take possession of the enclosure, and pervert it to their own purposes. The 17th chapter of the Platform is a "weak invention," intended to balance accurately between two extremes, but full of contradiction and dangerous compromise.

On the whole, however, there is a great predominance of what is truly excellent and valuable in this acceptable republication. The materials have been taken by Mr. Higgins, (of Whitechurch,) from Cotton Mather's well known "Magnalia," and he has given them additional value by his introduction and notes.

The first and most important section of this little volume was originally published under the title of "A Platform of Church Discipline; gathered out of the Word of God, and agreed upon by the Elders and Messengers of the Churches, assembled in the Synod, at Cambridge, in New England. To be presented to the Churches and General Court, for their consideration and acceptance in the Lord, the eighth month, anno MDCXLIX."

In 1646, "a bill was preferred unto the General Court, for the calling of a Synod," for the important object of settling a system of Church Discipline among the Congregational Churches of New England.

"The magistrates in the general court, passed the bill, but the deputies had their little scruples, how far the civil authority might interpose in matters of such religious and ecclesiastical cognizance; and whether scaffolds might not now be raised, by the means whereof, the civil authority should pretend hereafter to impose an uniformity, in such instances which had better be left at liberty and variety. It was replied, that it belonged unto magistrates, by all rational ways to encourage truth and peace among their people; and that the council now called by the magistrates, was to proceed, but by way of council, with the

best light which could be fetched from the word of God; but the court would be after all free; as they saw cause to approve or to reject what should be offered."—p. xxi.

The "Dissenters" seem to have been but imperfectly convinced; and "certain persons come lately from England," with juster notions of "liberty of conscience," so successfully appealed to the general feeling, that much opposition was made to the measure, and "the famous and leading church of Boston particularly" resisted it, but was, at last, satisfied by "an elaborate sermon," preached by Mr. Norton, on "*Moses and Aaron kissing each other in the mount of God!*" At length the Synod met, and after some adjournments, accomplished the great object of its delegation.

"The Platform of Church Discipline to be commended unto the churches, was the main chance which the assembly was to mind; in order whereunto they directed three eminent persons, namely, Mr. John Cotton, Mr. Richard Mather, and Mr. Ralph Partridge, each of them to draw up a scriptural model of church government; unto the end that out of those, there might be one educed, which the synod might after the most filing thoughts upon it, send abroad. When the synod met, at the time to which they had adjourned, the summer proved so sickly, that a delay of one year more was given to their undertaking; but at last the desired Platform of Church Discipline was agreed upon, and the synod broke up, with singing *The song of Moses and the Lamb*, in the fifteenth chapter of the Revelation. Adding another sacred song from the nineteenth chapter of that book; which is to be found metricaly paraphrased in the New England Psalm Book. So it was presented unto the general court, in the month of October, 1648.

"And the court most thankfully accepted and approved of it."—pp. xxiii, xxiv.

The "Heads of Agreement" were determined in 1692.

*For the Oracles of God, four Orations. For Judgment to come, an Argument in nine Parts. By the Rev. Edward Irving, M.A.*  
In Mr. Irving's second edition, he

has, among other instances of revision, introduced into his "preface," a paragraph vindicatory of his title, and as we feel it expedient again to advert to this point, we may as well let him explain his own intentions in the adoption of a new or rather revived nomenclature.

"For the choice of these titles, *Orations and Argument*, I need to make no apology, and I am entitled to no censure. The question is, Are they Orations or are they sermons? Now, according to my notion of the sermon, (which I think is the common one,) it ought to be the exposition and enforcement of a doctrine of Scripture founded upon some particular text, and following the approved method of division and sub-division. These have no such intention; they are as purely orations, or addresses to move and persuade men upon a particular point, as any of the ancient or modern models. And it would have been absurd, totally absurd, to have given them any other name. In like manner, if the argument be not a regularly constructed argument, let its irregularities and defective parts be pointed out; but merely to object that it shall not so be named, is nothing but another evidence of the poverty-struck invention of this age in things religious, and its resolution to remain for ever in its miserable poverty. The world, the thirsty spirit of the world, will never be refreshed until more various vessels for containing and serving out the waters of life be discovered and made use of."—*Preface*, pp. 8, 9.

We are sorry that Mr. Irving should have thought it advisable to express himself in language such as this. We are unable to understand how an objection to a "name" may be fairly adduced as a proof of "poverty-struck invention," as we are to comprehend in what way the reproduction of old methods under new titles can be considered as an evidence of originality. With strong feelings of personal respect for Mr. I., and with every disposition to view his productions in the most favourable light, we are unable to concede to him the admiration due—if indeed admiration would be due—to the discoverer of new modes of pulpit address. In our last number we

expressed our sentiments, as far as the "Orations" were concerned, respecting their claims to novelty, and we, most assuredly, have not since found any reason for altering our opinion. They are nothing more than sermons, and have even less claim to be considered as "new methods of handling religious truth," than the Astronomical or the Commercial discourses of Dr. Chalmers. Mr. Irving narrows the definition of a sermon purely for the sake of removing a difficulty out of his way; in our view, it has always been a generic term including the different species of discussion and appeal, and we have been auditors of its practical application in quite as many varieties as Mr. I. is likely to invent. If the spirit of the world be indeed a "thirsty spirit," it will not be fastidious respecting the "vessels" out of which it may be invited to drink the waters of life; it will be satisfied with that plain and old-fashioned Gospel, which has "brought many sons unto glory;" it will not be attracted by the singularity or the novelty of the vessel, but will seek the pure and living element, where it is to be found flowing most freshly from its source. But it is idle thus to speculate on the spirit of the world, and there is danger lest in adapting ourselves to its humours and caprices, we find ourselves descending to a lower level than we are warranted in occupying, when engaged in that "great work," which forbids us to "come down."

Mr. Irving seems to err at the very outset of his career, by placing a greater reliance on the powers of the human mind than he is justified in doing, either by experience or by the word of God. He lays far too much stress on the efficiency of eloquence and genius in the great business of conversion; and, when he talks of discovering "new vehicles" for conveying the truth

as it is in Jesus into the minds of the people; "poetical, historical, scientific, political, and sentimental vehicles," we are at a loss whether to dismiss the phrase as mere *verbiage*, or to analyse it for the purpose of showing its pernicious consequences. We are suspicious of novelties in the matter of divine truth; we would stand in the good old path, and say—"this is the way, walk ye in it." With the first and second chapters of the first epistle to the Corinthians lying open before us, we are quite unable to admit as legitimate, these base admixtures of human inventions with "divine philosophy." The apostle tells us that even among the Greeks, he was determined to know nothing, "save Jesus Christ, and him crucified"—he spoke to the Corinthians, not with the confidence and elation of conscious ability, but "in weakness, in fear, and in much trembling"—his "speech" and his "preaching" were not with the "enticing words of man's wisdom," so strongly recommended by Mr. Irving, but "in demonstration of the Spirit and of power"—and he assigns, as the express reason of all this, that *the wisdom of men*, was an inadequate "vehicle" for that "faith," which acknowledged no other enforcement than *the power of God*. We are not arguing against the fair use of talent and knowledge in the ministrations of the pulpit, but against the undue weight given to them in the present instance. All this homage which is so peremptorily required for genius and acquisition, is at once injurious to the meek and lowly character which should adorn the Christian preacher, and a dangerous substitution of means purely human for those "weapons of the holy war," which are issued from the armoury of heaven. We acquit Mr. Irving of all intentional trespass; he avows with solemn emphasis his conviction of the

necessity of a spiritual agency; but his whole plan, his lofty claims to originality, his unqualified censure of the received methods of preaching, and the ambitious character of his own effusions, would be sufficient, were there no evidence more direct, to prove the justice of our animadversions. Neither can we forget, that the "vehicle" of which Mr. Irving is pleased to speak with such supreme contempt, has been, and still is, the chosen and efficient form in which the brightest ornaments of the pulpit, the Bossuets and the Massillons, the Saurins and the Supervilles, the Taylors and the Barrows, the Souths and the Horsleys, the Howes and the Baxters, the Leightons and the M'Laurins, have given to the world the rich harvest of their powerful and accomplished minds.

It is with sincere regret that we find ourselves compelled to continue in this strain. It would be far more congenial with our feelings towards Mr. Irving, and with our estimate of his powers, to avoid it altogether; but he has, with singular indiscretion and bad taste, placed himself in an attitude of such censorious and supercilious defiance towards those whom he would, we suppose, term his brethren, that we are constrained to follow him, farther than is either pleasant or convenient, in this rugged track.

"I am convinced, from the constant demand of the religious world for the preaching of faith and forgiveness, and their constant kicking against the preaching of Christian morals; the constant appetite for mercy, and disrelish of righteousness and judgment; or if righteousness, it be the constant demand, that it should be the imputed righteousness of Christ, not our own personal righteousness; from these features of the evangelical part of men, I do greatly fear, nay, I am convinced, that many of them are pillowing their hopes upon something else than the sanctification and changed life which the Gospel hath wrought. Let no one mistake me, (for

though I care little about the mistake on my own account, I am too much concerned for the sake of others in the success of this argument, to wish to be mistaken,) as if I advocated salvation from the wrath to come upon the ground of self-righteousness. But this I argue, and will argue, that unless the helps and doctrine of grace, deservedly in such repute, unless the free forgiveness purchased by the death of Christ, the sanctification by the work of the Spirit, and every thing else encouraging and consolatory in the word of God, have operated their natural and due effect in delivering our members from the power of sin, and joining our affections to Christ and his poorest brethren, and of working deep and searching purification within all the fountains of our heart; then it will only aggravate our condemnation, ten times, that we have known, that we have believed, that we have prized these great revelations of the power and goodness of God, and insisted with a most tyrannical and overbearing sway, that our pastors should hold on pronouncing them unceasingly, unsparingly, Sabbath after Sabbath. I greatly fear, I say again, that this modern contraction of the Gospel into the span of one or two ideas, this promulgation of it, as if it were a drawing monotone of sweetness, a lullaby for a baby spirit, with no music of mighty feeling, no swells of grandeur, nor declensions of deepest pathos, nor thrilling themes of terror; as if it were a thing for a shepherd's love-sick lute, or a sentimentalist's *Æolian* harp, instead of being for the great organ of human thought and feeling, through all the stops and pipes of this various world; I say, I fear greatly lest this strain of preaching Christ, the most feeble and ineffectual which the Christian world hath ever heard, should have lulled many into a quietus of the soul, under which they are resting sweetly from searching inquiry into their personal estate, and will pass composedly through death unto the awful judgment!

“Now what difference is it, whether the active spirit of a man is laid asleep, by the comfort of the holy wafer and extreme unction, to be his viaticum and passport into heaven, or by the constant charm of a few words sounded; and sounded, and eternally sounded about Christ's sufficiency to save? In the holy name of Christ, and the three times holy name of God, have they declared aught to men, or are they capable of declaring aught to men, which should not work upon men the desire and the power of holiness? Why then do I hear the constant babbling about simple reliance, and simple dependence upon

Christ, instead of most scriptural and sound-minded calls to activity and perseverance after every perfection.”—pp 363—365.

We are “convinced,” that Mr. Irving knows nothing whatever about the “constant demand,” or the “constant kicking” of the “religious world.” On what does he found this sweeping and uncharitable judgment? Has he frequented our conventicles? Has he conversed with our ministers and our laity? Has he held intercourse with the evangelical men and preachers of the Establishment? Then we will venture to affirm that, unless he has ignorantly, or perversely, sought out the few from whom the far larger portion stand aloof, he has found “the evangelical part of men” as zealous as himself for “the preaching of Christian morals,” and distinguishing at least as accurately as himself, between the “imputed righteousness of Christ,” as our forensic justification in the sight of God; and the sanctification of the heart, exhibited in a “changed life,” as the effect of a true faith, and our preparation for the inheritance of the saints in the kingdom of God. Mr. Irving has engaged in a specific contest with the prejudices of the higher classes of society, is it to gain favour with them that he turns buccaneer, and fights against the flag which should wave over his own deck? With the exception of the few to whom we have before referred, and who form a sect apart, we know of no “evangelical pastors” who contract the Gospel into “the span of one or two ideas;” and without endeavouring to ascertain how many of them may equal himself in “mighty feeling,” “swells of grandeur,” “declensions of deepest pathos,” or “thrilling themes of terror,” we would quietly suggest, that he may easily find more legitimate methods of re-

commending the Gospel than the one in question. On the closing sentences of the extract, we shall say but little; we cannot doubt the rectitude of Mr. I.'s intentions, but it would be unmanly to shrink from censuring his language as in a high degree irreverent and indiscreet. The adjuration is both unnecessary and offensive, and Mr. I. either knows, or is inexcusable in not knowing, that a "simple reliance and simple dependence upon Christ," for our acceptance with God,—and in no other sense is it *babbling about* by evangelical divines—is entirely compatible with "scriptural and sound-minded calls to activity and perseverance after every perfection."

Mr. Irving, among the censures which he so freely bestows on his ecclesiastical brethren, reproves them for placing the day of judgment "afar off," while he himself speaks of "the *long interval* from the stroke of death till the trumpet of God shall ring in death's astonished ear." He avails himself of the doctrine of an intermediate state in which the soul shall be delivered up to the dreadful work of conscience, reviewing the guilty past, and anticipating the penal future, to urge upon his hearers the terrors of an immediate judgment. And who among evangelical preachers has not done the same? Unquestionably Mr. Irving has displayed great power in his management of this awful and mysterious subject; and, although some of his speculations appear to us doubtful, the general effect is wrought up with a force and skill, which might have been advantageously left unimpaired in their impression, by the miserable theological wrangle at the close.

Mr. Irving entitles that portion of the volume with which we are now engaged, an "Argument," and we shall not quarrel with the

term. But he also tells us, that it is "after the manner of the ancient Apologies," and we confess, that we are unable to perceive any very close resemblance between them. The delightful work of Minucius Felix is a dialogue, and of course, out of the comparison, but we should not suppose, that the wretched theology of Lactantius, the turgid obscurity of Tertullian, the rambling and immethodical manner of Justin, would be thought worthy of revival in the present day, however highly they may have been rated in their own. There is nothing, that we are aware of, peculiarly excellent or uncommon in their plan, to render a modern imitation desirable; nor, in fact, were the recurrence to the antique model proved to be expedient, can we discern any thing in the present "argument," beyond a vague and incidental resemblance. But, in truth, this is a matter of slight importance; if the train of reasoning be well conducted and powerfully urged, it signifies little what technical mode of discussion may have been adopted; and, though we cannot say that, in the present instance, we have found much of precision or compactness, nor that we have always been satisfied with the opinions expressed in connexion with the inquiry, we have been deeply interested by the force and vividness with which the subject is impressed upon the reader, and by the earnestness which the preacher displays in his appeals to different classes of men. We shall give a specimen or two as illustrations of his happier moments.

"In turning over the sacred books to examine into this previous question, we find them full of various information, concerning the interest which God hath taken in man from the very first, and the schemes which he hath on foot to ameliorate our state, the desire he hath to contribute to our present happiness, and

the views he hath for our future glory. He presents himself as our father, who first breathed into our nostrils the breath of life, and ever since hath nourished and brought us up as children; who prepared the earth for our habitation; and for our sakes made its womb to teem with food, with beauty, and with life. For our sakes no less he garnished the heavens and created the whole host of them with the breath of his mouth, bringing the sun forth from his chamber every morning, with the joy of a bridegroom, and a giant's strength, to shed his cheerful light over the face of creation, and draw blooming life from the cold bosom of the ground. From him also was derived the wonderful workmanship of our frames—the eye, in whose small orb of beauty is pencilled the whole of heaven and of earth, for the mind to peruse, and know, and possess, and rejoice over, even as if the whole universe were her own—the ear, in whose vocal chambers are entertained harmonious numbers, the melody of rejoicing nature, the welcomes and salutations of friends, the whisperings of love, the voices of parents and of children, with all the sweetness that resideth in the tongue of man. His also is the gift of the beating heart, flooding all the hidden recesses of the human frame with the tide of life—his the cunning of the hand, whose workmanship turns rude, and raw materials to pleasant forms and wholesome uses—his the whole vital frame of man, is a world of wonders within itself, a world of bounty, and if rightly used, a world of finest enjoyments.—His also the mysteries of the soul within—the judgment which weighs in a balance all contending thoughts, extracting wisdom out of folly, and extricating order out of confusion; the memory, recorder of the soul, in whose books are chronicled the accidents of the changing world, and the fluctuating moods of the mind itself; fancy, the eye of the soul, which scales the heavens and circles round the verge and circuits of all possible existence; hope, the purveyor of happiness, which peoples the hidden future with brighter forms and happier accidents than ever possessed the present, offering to the soul the foretaste of every joy; affection, the nurse of joy, whose full bosom can cherish a thousand objects without being impoverished, but rather replenished, a storehouse inexhaustible towards the brotherhood and sisterhood of this earth, as the storehouse of God is inexhaustible to the universal world; finally, conscience, the arbitrator of the soul, and the touchstone of the evil and the good, whose voice within our breast is the echo of the voice of God. These, all these, whose varied ac-

tien and movement constitutes the maze of thought, the mystery of life, the continuous chain of being—God hath given us to know that we hold of his hand, and during his pleasure, and out of the fulness of his care.

“Upon which tokens of his affectionate bounty, not upon bare authority, command, and fear, God desireth to form a union and intimacy with the human soul. As we love our parents, from whom we derived our being, sustenance, and protection, while we stood in need, and afterwards proof of unchanging and undying love, so God would have us love him in whom we live, and move, and breathe, and have our being, and from whom proceedeth every good and perfect gift. And as out of this strong affection, we not only obey, but honour the commandments of our father and mother, so willett he that we should honour and obey the commandments of our father in heaven. As we look up to a master in whose house we dwell, and at whose plentiful board we feed—with whose smiles we are recreated, and whose service is gentle and sweet—so God wisheth us to look up to him, in whose replenished house of nature he hath given us a habitation, and from whose bountiful table of Providence we have a plentiful living, and whose service is full of virtue, health, and joy. As we love a friend, who took us by the hand in youth, and helped us step by step up the hill of life, and found for our feet a room to rest in, and for our hands an occupation to work at; so God wisheth us to be loved for having taken us up from the womb, and compassed us from our childhood, and found us favour in the sight of men. As we revere a master of wisdom, who nursed our opening mind, and fed it with knowledge and with prudence, until the way of truth and peacefulness lay disclosed before us; so God wisheth us to be revered, for giving to our souls all the faculties of knowledge, and to nature all the hidden truths which these faculties reveal. In truth, there is not an excellent attachment by which the sons of men are bound together, which doth not bind us more strongly to God, and lay the foundation of all generous and noble sentiments towards him within the mind—of all loving, dutiful, reverential conduct towards him in our outward walk and conversation.”—pp. 119—122.

With the exception of a phrase or two, the following passage is admirably conceived and expressed.

“There was one attribute of the divinity which he would not lay aside, when

he laid aside the rest—he would not part with his mercy, and with so much of his power as was needed to satisfy his mercy. The power that could have humbled his foes, he forewent, the power that could have revenged his wrongs, that could have nourished his famished body, and canopied his naked head, and shielded his unhoused person; all that could have ministered triumph or solacement to his sufferings he forewent; but that Almighty power which might heal sickness and chase sorrow, and put to right disabled frames, and draw back blooming health and warm gushing life to their withered abode, and cheat the grave and the wrathful elements of their prey; all this power he gave not up, but brought it with him to the earth, which called upon it so largely, and requited it so ill. But saving so much power as might be of comfort to the poor creatures he went out to redeem, he stripped himself of all besides, and did come not only within the narrow conditions of manhood, passing through the nobler nature of angels, but into manhood's most mean and melancholy conditions; not suffered to see the light in a human habitation; no sooner born than sought after by the hunters of blood; borne over sandy deserts into a foreign land; bred at an obscure laborious calling, in a town proverbial for wickedness, in a region despised as outlandish; when entered on his office of salvation, a waylaid wanderer, a houseless, homeless man, watched evermore by a host of spies and informers, and carrying in the bosom of his confidence, a venal traitor. Buffeted, spit on, crowned with thorns, basely betrayed, his blood sold for money, justice, the common right of man, refused him; nay, against the voice, and in the sacred face of justice, sacrificed and crucified on that tree where a seditious murderer was released, to make room for the Son of God. Oh heavens! oh earth! oh sacred justice! oh power supreme! where slept ye when such indignity was offered to your Prince? ye slept not, but ye murmured forth your indignation in thunder, and ye frowned darkness upon the face of day, and ye reared forth from the secret place the ghastly bodies of the dead to affright the living; ye slept not, and would have arisen in your sovereign might to defend your Prince from murderous hands; but the voice of your Prince had bound you, bound you to look on and intermeddle not—to look upon the darkest, foulest scene, wherewith the annals of time are defaced, and the reputation of the earth defamed.”—pp. 187—189.

There is strong painting in the

following description of the work of conscience.

How cometh it to pass, that reflection should cast such a shade into the estimation of our lives, if it be not that the thoughts are shut up within themselves when we ruminate, and the outward world kept apart. We suffer in the body a kind of disembodiment, and the result is severe convictions of the idleness and wickedness of our lives. What, then, shall be the nature of our reflections when we are disembodied in very truth, and the world is escaped into the land of visions? Then, I truly ween, there will be a scrutiny, and a self-arrangement more severe than hath ever passed in monkish cell or hermit's cave. The soul will unfold the leaves of her experience, which since they were engraven had never before been turned out to her inspection. The glorious colours which illumined them are gone, the pomp, the vanity, the applause, the sensual joy; there is nothing left but the blank and bare engraving upon the tablet; and conscience is its severe interpreter, not worldly interest, ambition, or folly; and there is no companionship of fellows or masters in wickedness to keep us in heart; and there is no hope of amendment to chaste self-accusation, no voice of consolation, no preaching of recovery, no sound of salvation; all is blank solitude, spiritual nakedness, stark necessity, and changeless fate. The soul must have an irksome time of it, if so be that she hath lent no ear to the admonitions of her better part, and to the counsels of God which sustaineth these. It affrights me while I write, to think of it.”—pp. 294, 295.

Large as have been our citations we cannot pass over the following manly and energetic expression of just indignation against the impious buffoonery of Byron, and the profane servility of Southey.

“This age hath produced out of this theme,” (Judgment to come,) “two most nauseous and unformed abortions, vile, unprincipled, and unmeaning—the one a brazen-face piece of political cant, the other an abandoned parody of solemn judgment. Of which visionaries, I know not whether the self-confident tone of the one, or the ill-placed merriment of the other, displeaseth reason and feeling the more. Iguoble and impious it is to rob the sublimest of subjects of all its grandeur and effect, in order to serve wretched interests and vulgar passions. Out upon such wretched stuff, out upon the age which endureth it, Limited the



men are in their faculties, for they want the greatest of all faculties—to know the living God and stand in awe of his mighty power: with the one, judgment to come is the stalking-horse of loyalty; with the other, it is the food and spice of jest-making. Barren souls!—and is the land of Shakspeare, and Spenser, and Milton come to this! that it can procreate nothing but such profane spawn, and is content to exalt such blots and blemishes of manhood into ornaments of the age. Puny age! when religion, and virtue, and manly freedom have ceased from the character of those it accounteth noble. But I thank God, who hath given us a refuge in the great spirits of a former age, who will yet wrest the sceptre from these mongrel Englishmen. We can betake ourselves to the 'Advent to Judgment' of Taylor; 'The Four Last Things' of Bates; the 'Blessedness of the Righteous' of Howe; and the 'Saints' Rest' of Baxter; books which breathe of the reverend spirit of the olden time. God send to the others repentance, or else blast the powers they have abused so terribly; for if they repent not, they shall harp another strain at that scene they have sought to vulgarize. The men have seated themselves in his throne of judgment, to vent from thence doggrel spleen and insipid flattery; but the impious men have no more right to the holy seat, than hath the obscene owl to nestle and bring forth in the Ark of the Covenant, which the wings of the cherubim of glory did overshadow."—pp. 325, 326.

Before we close, we must hazard a few comments on certain peculiarities of idiom and expression, which Mr. Irving has largely scattered over the pages of his volume. He is extremely fond of introducing those out-of-fashion phrases, which our remote ancestors delighted in, but which modern refinement has, properly as we conceive, long since banished from the list of terms in use. *I rede you—ere we wis—* and other antiquities of the same kind, have no especial charm that we can discern, to justify the affectation of mingling the quaint speech of the olden time, with other forms and combinations, which laugh to scorn the simplicity of the ancient model. Neither can we approve the employment of familiar and coarse expressions in

the highest discussions and descriptions. Mr. Irving indulges himself in such phrases as the following; "*muzzle free discourse*"—"power *muffled* with mercy"—"*wiped into oblivion*"—"the *sprouting* of the grave with vitality"—"her (the soul's) callow nakedness *sprouteth* with a divine plumage." When "the morning stars sung together, and the sons of God shouted for joy," this glorious concert is styled a *merry-making*! Nor have we any clear perception of the propriety of introducing, in connexion with judgment to come, references to "the old English poem of the Nut-brown Maid," or to Goethe's dramatic legend of Faustus.

These, however, are defects easily removed or excused; there are redeeming qualities in the compositions of Mr. Irving, which make all minor failures or excesses easily tolerable; but we do most earnestly deprecate the air of loftiness and dictation which he has assumed, and to which he will find few, out of his own immediate circle, inclined to submit.

*An Essay on Baptism; being an Inquiry into the Meaning, Form, and Extent of the Administration of that Ordinance. By Greville Ewing, Minister of the Gospel, Glasgow. 12mo. pp. 204. Price 3s. 6d.—London: Longman; Ogle and Co.*

THAT differences of sentiment and practice exist among Christians is more matter of regret than of wonder. Without insinuating that the revelation of God is either dark or ambiguous, it is obvious that its information on some subjects is more full and explicit than on others; and that the means of ascertaining its sense on certain topics are less ample than those which can be brought to bear on its grand and essential truths. When, with these occasions of

mistake or ignorance, we combine the various causes of error and opposition to revealed truth which exist in ourselves, and which are continually excited and strengthened by the prince of darkness, that he may divide and rule those who ought to be one in faith, and heart, and practice; instead of wondering that the divisions of the Christian world are so many, we ought rather to bless God that they are not more numerous and more deadly. The length of time which has elapsed since Christianity began to be promulgated by its Founder and his chosen servants—the mystery of iniquity which operated during so many ages, corrupting and injuring every part of the sacred system, and establishing “all monstrous, all prodigious things” in its place, account for the great difficulty of getting back to primitive times and practices. “Truth indeed came once into the world with the Divine Master, and was a perfect shape, most glorious to look on; but when he ascended, and his apostles after him were laid asleep, then strait arose a wicked race of deceivers, who, as the story goes of the Egyptian Typhon, with his conspirators, how they dealt with the god Osiris, took the virgin Truth, hewed her lovely form into a thousand pieces, and scattered them to the four winds. From that time ever since, the sad friends of Truth, such as durst, appear imitating the careful search that Isis made for the mangled body of Osiris, went up and down, gathering up limb by limb, still as they could find them. We have not yet found them all, nor ever shall, till her Master’s second coming; he shall bring together every joint and member, and shall mould them into an immortal feature of loveliness and perfection.”

The friends of truth, however, ought not to be discouraged by these considerations, nor by re-

flecting on the blinding influence of early prejudices, fixed habits, extensive and respectable connexions, worldly interests and honours, from pursuing their investigations into the meaning of scripture, and their attempts to unite the followers of Christ together. Unmeaning exclamations against bigotry, and foolish and unscriptural harangues about non-essentials, and the impropriety of contending about forms and ordinances, will never satisfy the conscience of a serious inquirer after the will of Christ. They may produce indifference, and the *appearance* of liberality, but will never lead to cordial agreement on the principles of the word of God. Let Christians examine with prayer, and the use of the proper means, all the will of Christ; let them preach, or let them publish, the result of their inquiries; let every man be fully persuaded in his own mind, and act according to his convictions, and we despair not of the followers of the one Saviour being before the end as they were at the beginning, in every thing of real importance to their cordial union and hearty co-operation, of one heart and of one soul.

Differences respecting some points are more vexatious and injurious than on others. If we should be asked what is at present the most unlovely, the most painful, and the most disastrous in its operation, of those controversies which divide those who are substantially of one mind respecting the rule of duty, the rights of conscience, and the principles of the kingdom of Jesus Christ, we should not hesitate to answer, in one word, BAPTISM. Bitter are the waters of this long-agitated discussion. On the two sides of it are ranged, in constant hostility and frequent conflict, a multitude of persons, whose fellowship and exertions would otherwise

be one. An institution, peculiarly simple in its nature, designed for individual observance, and that but once in a life time, is the occasion of more strife and division than all the other ordinances of Christ together. This is certainly unseemly and unnatural. The man who heals this breach, or contributes any thing calculated to set the controversy at rest, will deserve well of the Christian community. We are much deceived if the publication now on our table will not do something to terminate at least one part of this seemingly interminable discussion.

An author who writes on the subject of Baptism has to encounter peculiar difficulties. The parties on both sides profess to be satiated with books and pamphlets on the controversy. Almost every Baptist minister who has appeared as a writer has distinguished himself by some publication on his side of the question. Defences of infant baptism are numerous; and the very booksellers, who are constantly up to the chin in literature, pretend to be squeamish about any farther additions to the baptismal controversy. On this state of the public mind, the following observations by Mr. Ewing, in his Introduction, are worthy of attention.

"The discussion of the questions usually agitated on the subject of Baptism, requires, on both sides, to be improved. The very quantity of that discussion is itself an evidence of its insufficiency. When a point is thoroughly investigated, it is set at rest: when it ceases not to be agitated, neither party has yet been able to ripen it for decision. I am aware, that many have been long ago shouting victory in this contest. The duty of immersing in water those who are to be baptized, and of requiring that none shall be baptized till they have made a profession of the faith, is alleged to be so plain an article of Christian doctrine, that the man who hears the gospel and rejects that article, must be willfully disobedient. But it may well abate this confidence, and should humble us all, to see the battle continuing to

rage, without the smallest appearance of termination.

"Christians are actually beginning to despair of any result from the existing controversy. Even among Protestants, whose principle it is, that the scriptures are a sufficient rule of faith and practice, several churches have been, of late years, formed on an understood acknowledgment, that the word of God gives no explicit instruction to his people, on so rudimental a subject as the ordinance of Baptism. Every member is therefore left to do respecting it that which is right in his own eyes: and it is agreed, that whatever each may think or do for himself, that ordinance shall, in no form, and in no case, be admitted into any part of their public worship. Thus they profess their faith and their scepticism at the same time. They would preach the gospel, and make disciples out of all nations; but they own that they cannot baptize them, in the name of the Father, and of the Son, and of the Holy Spirit. Where this principle is not avowed, the practice is frequently the same, and the same consequence generally follows. If people are willing, on other grounds, to join the communion, no objections are made on account of any sentiments they may hold concerning Baptism; and it soon becomes a delicate matter to observe that ordinance, or to speak particularly of it, in the church."—pp. vi, vii.

Mr. Ewing's reason for engaging in this controversy arose out of the publication of a Greek Grammar, and a Greek and English Scripture Lexicon. That work contains a very valuable dissertation on βαπτω and βαπτίζω, and also remarks on some of the Greek prepositions which affect the baptismal controversy. To these explanations, several objections were made, first in manuscript, and afterwards in a publication by Dr. Ryland. In the part of his work objected to, Mr. Ewing had been furnished with the aid of one of the most accomplished Greek scholars in the kingdom; to whom he is also indebted for a very able and learned letter, subjoined to the present publication. In the prospect of a new edition of the Grammar and Lexicon, he felt himself called to enlarge and defend the views formerly published respecting Baptism. Thus origi-

nated the present work, which we trust will render a very essential service, both to religion and learning.

From the very great condensation of the argument, and the great quantity of minute, but accurate, learning which pervades the Essay, it is a very difficult task to analyse it. But, in brief, it may be thus described. The author first explains the terms, then inquires into the meaning and form of the ordinance—proceeds to consider objections—offers miscellaneous remarks on the hypothesis of immersion—and then examines the extent of the administration of the ordinance. Under the last is included the defence of infant baptism.

It is in the discussion respecting the mode of baptism that we think the chief strength and originality of this Essay consist. And we have no hesitation in saying, that, if we are capable of estimating the force of argument, the body of evidence which the author has adduced completely overthrows the doctrine of immersion. We are not aware that ever the meaning of the terms has undergone so accurate and so extensive an investigation. We do not expect to see the author's views successfully combated; but, for the sake of truth, we should be very glad to see what can be said on the other side by some scholar of equal eminence with Mr. Ewing. Those who would judge of the justice of our opinion must not depend on our testimony, or the extracts which we may give, but have recourse to the work itself; the spirit and temper of which are as excellent as the argument is strong.

Mr. Ewing is a disciple of Horne Tooke, we mean of course the philology, not the politics of that celebrated, but eccentric, genius. His views of the philosophy of language, since powerfully corroborated by

the works of the late lamented Professor Murray of Edinburgh, have not received all the attention which their merits and importance deserve, and which they are yet destined to receive. On his principles Mr. Ewing analyzes the term *βαπτω*; he endeavours to discover and trace its primitive, and thus to account for its varied applications. The following passage will explain the principle on which he proceeds.

“I have been led to question these suppositions. Neither *βαπτω* nor *βαπτίζω* signifies to immerse, more than to pour out. Nor are the circumstances of the connexion more needful to affix to baptizing the idea of pouring out, than the idea of immersing. The words are one, and their meaning one. Let us venture to analyze them. The following are admitted as general rules for reducing words to their first principles. Let those letters and syllables, which are merely the signs of derivation and inflection, be cut off. Let intermediate vowels, employed for the purpose of enunciating consonants, be disregarded, or considered as easily changeable into one another. Let those consonants also, which are pronounced by the same organ of speech, (as the lips, the teeth, or the palate,) be freely interchanged, as we find them actually to be, in the practice of speaking. That part of the word, which remains unvaried after these operations, falls to be considered as the radical term. Apply these rules to the words in question. Discard the terminations, and you have the syllable, *bap*; change the intermediate vowel *a* into *o*, and the labial consonant *b* into the labial *p*, and you have the term *pop*, which is the root required.”—p. 22.

After showing that *pop* is the root of the words proposed to be analyzed, and giving some illustrations of the extensive diffusion of this radical, he says,

“Keep in mind, now, the above explanation, and apply it to Baptism (*pop-tism*), and you are furnished with a key, which will naturally and consistently account for all its much disputed acceptations. You have only to observe, that a person or thing may be either *popped into* water, or any other fluid, or may have water, or any other fluid, *popped upon*, or *popped into* him or it, and the whole mystery vanishes.

“Having thus translated the word

Baptism (which we have been often challenged to do) we are prepared to show that it signifies the application, properly the sudden and slight application, of water, or some other liquid; but, in a more lax sense, the application of it, in any manner, or for any purpose;—by effusion, affusion, perfusion, or infusion; by sprinkling, daubing, friction, or immersion; wholly or partially, permanently or for a moment;—for purifying or defiling, ornamenting or bespattering, washing away what was found adhering, or covering with what was not there before,—for at once washing away the filth, and inducing the new beauty;—for merely wetting the surface, or causing the liquor to sink into the inmost core, not only to refresh the living, but to act, in the moment of creation, as an element of life.”—pp. 27, 28.

We are aware that this derivation of the term is likely to occasion some ludicrous associations; and that jokes of various sorts are likely to be produced by it, partly at the expense of the author, and partly as an easy way of getting rid of the force of the argument. There is no avoiding this consequence in philological speculations. It ought to be observed that Mr. Ewing thus analyzes the vowels, in order to account for their varied conventional meanings. It seems to us impossible to dispute its diversified applications. Let those, then, who dispute the analysis now proposed, substitute, if they can, a better one in its place, or endeavour otherwise to account for the various meanings of the disputed words. We must also observe, that the scriptural and classical illustrations of these meanings, adduced in the work before us, are entirely independent of the analysis, and of every system of philology. They must be tried on their own grounds; and we think that many of them will furnish a hard task to show that they can admit of the idea of immersion in any possible modification. After illustrating the various modes in which βαπτω is employed, the author proceeds to βαπτίζω, and among other things observes—

“There are many instances, in which βαπτίζω signifies to immerse, that is, to *pop in*, to *plunge* or *sink completely under water*. Thus, οὐδὲ γὰρ τοῖς ἀκολούμοις βαπτίζεσθαι συμβαίνει ξύλων τρόπον ἐπιπολάουσι, “to those who are unable to swim it does not happen to sink under water, (Gr. to be baptized) they float like wood.” Strabo, lib. 6. οὕτω μέλλοντος βαπτίζεσθαι τοῦ σκάφους, “the vessel not being at all about to sink.” Joseph. de Bell. IV. 3. βαπτίσθεντος γὰρ ἡμῶν τοῦ πλοίου κατὰ μέσον τὸν Ἀδρίαν δι ὅλης τῆς νυκτὸς ἐνήξαμεθα, “our vessel having *sunk* (foundered) in the middle of the Adriatic sea, we swam the whole night.” Joseph. Vit. § 3. Stephens quotes as an example of the word signifying to dip, the following from Plutarch de Superstit. τὴν περιμάκτριαν κάλει γραῦν, καὶ βάπτισον σεαυτὸν εἰς θάλασσαν καὶ καθίσας ἐν τῇ γῇ δημερεύσον, “call an old woman skilled in baking, and baptize thyself in the sea, and sitting down on the ground remain all day:”—but in this passage βάπτισον evidently seems to mean no more than *wash thyself*. Josephus uses it twice concerning the death of Aristobulus, the brother of Mariamne, who was drowned through Herod's instigation at Jericho, by certain Greeks, who enticed him into the water to swim, and then, under pretence of play, immersed him or kept him under water, till he died. βαπτίζοντες, οὐκ ἀνηκαν ἕως καὶ παντάπασιν ἀποπνίξαι, Jewish Antiq. B. XV. chap. iii. § 3. Again, in his wars of the Jews, B. I. chap. xxii. § 2. “The young man was sent to Jericho, and there, according to his orders, being immersed in a fish pond, he came to his end:” βαπτίζομένου ἐν κολυμβήθρᾳ.

These, I conceive, to be genuine instances of Immersion baptism. As in the case of βάπτω, I have been obliged to go for them to Josephus, and to other writers of merely human authority, because I have not been able to meet with an instance of Immersion Baptism in the Holy Scriptures. There is one point in which some of these instances differ from the example given of the same meaning of βάπτω. In that, it was applied to what a man did to himself. Here, it must be confessed, that, in some of the cases, there are *dippers* as well as *dipped*, and the other cases also, are not those of voluntary plunging, but of fatal sinking. Is this the pattern of baptizers and baptized? Shall we illustrate the office of John the Baptist and of the apostles and evangelists of Christ, by the work of

providential destruction, or that of murderers? But what else can we draw from sinking ships, or a youth betrayed to death by the hands of assassins? These examples imply, not a mere dipping, and up again; an immersion immediately followed by an emersion: but a continued and permanent immersion; a remaining under water. And every thing, which is thus said to be made to sink, is understood to continue in that state, unless, like a bladder, it should rise again by its own buoyancy. It is impossible, then, to apply such examples as a rule for Christian Baptism."—pp. 42—44.

We must again warn the reader that our critique can give no adequate idea of the reasonings of this work. The passages selected by us are necessarily weakened in their force, by being detached from their connexion; while much is omitted, which is necessary to their being clearly understood. We are greatly pleased with some of Mr. Ewing's remarks on Dr. Campbell, whose authority, as a critic, has often been quoted by Antipædobaptists. We apprehend some things said in this volume will tend greatly to weaken the strength of that authority. It is not what Campbell or any body else says, that we are bound to receive, but what he brings evidence to support. This we apprehend he has failed to do, in support of such strange and uncouth phraseology as *immerston in the Holy Ghost*.

"The value of Dr. C.'s assertion I wish not to depreciate. I have long admired his superior abilities and acquirements. Wherever his mind was thoroughly engaged in his subject, his inquiries appear to have been conducted with the greatest possible accuracy. But on several articles of revealed religion, he has evidently written with an indulged negligence. I have always had little confidence in his making a conscientious confession of the whole counsel of God. With regard to Baptism in particular, he seems to have had a vanity in patronizing what he did not practise. The passage on this subject, in his Lectures on Systematic Theology and Pulpit Eloquence, (very naturally quoted by Dr. Ryland in his Candid Statement,) is nothing but a specimen of the easy confidence with which he could impute dog-

matism to others, while he was dogmatizing himself with the most glaring license. Remarks so uniformly partial, and at the same time so erroneous and carcass, as those which he every where makes on Baptism, cannot pass without animadversion from some even of his greatest admirers."—pp. 87—89.

No part of this volume has pleased us more than the observations on Rom. vi. 4. The expression, "buried with Christ in Baptism," has gone a great way to proselyte many to immersion baptism. Mr. Ewing has examined the passage with great attention, and has completely succeeded, as we conceive, in establishing a very different view of it. He considers the scriptural manner of being buried—the manner in which Christ was buried—the union with Christ in his burial, which is signified by our baptism, and the design of the Apostle in reminding us of this sign of that union. After having collected the statements of Scripture, respecting the circumstances which properly constituted the burial of the Saviour, the author proceeds—

"Let me beg my reader to familiarize this historical narrative to his mind. A wealthy neighbour has in his garden a mount consisting of solid rock. In the side of this rock he hewed out a tomb, which he intended for the reception of his own body. But a remarkable occurrence induces him to alter his purpose. His dearest friend suffers for his sake an accursed death; and, on the very day of the execution, he obtains leave to dispose of his friend's dead body. He determines to bury him in his own new tomb, with the highest honours. But the Sabbath, which is at hand, must suspend the performance of the rites. All that can be done, in the mean time, is to make a commencement, which shall preserve the body from decay. This done, it is carried into the new tomb in the side of the mount, which is in the garden. There it is placed on the stone table in the centre, or on one of the stone benches by the side of the apartment. It is not interred; for those who are to proceed with the funeral rites see the body, and how it is laid, and are satisfied, that nothing but getting the door opened will be necessary to their having access to the body, after the Sab-

bath is over. The door is fastened, and all retire. On the return of the embalmers, on the third day, the door is open, and the body is gone. Reader, scrutinize my representation. Have I suppressed any thing which the history mentions or suggests? Have I added any thing which the history does not express or imply? Is there a conception which the rest of the scriptures, the classical historians, and the most enlightened travellers into the Holy Land, do not confirm? Is there any colouring, any artifice; or any inadvertence, any mistake? If you detect any thing of this kind, deduct it from my argument, and place it, if necessary, on the other side of the question. But when all is done, tell me, may I not turn to the advocates of immersion Baptism, and say, "Is there a single point of resemblance, between the burial of Christ and your method of baptizing? Is there one shadow of proof, or even of possibility, that the history of the one should enjoin, or so much as countenance the practice of the other?" The inference so frequently drawn from the passage before us, is a fair specimen of many cases, in which a superficial glance seems perfectly decisive on one side, while a thorough investigation proves really decisive on the other."—pp. 102, 103.

We should be very glad to follow our author through the rest of the work, but we must forbear. We wish particularly to call attention to his discussion, respecting the mode of Baptism. On the other part of the subject he has also offered many things worthy of attention, and calculated to show that the subject is still deserving of consideration, and more connected with other parts of truth than many seem to think. The mode, we are aware, is generally considered the least important part of the discussion. In some respects it certainly is so. But when it is maintained that baptism by pouring is not baptism, that, though thus performed, even on an adult profession, it must be repeated by immersion, when epithets of contempt are frequently employed, respecting this mode of celebrating the sacred institution, the matter ceases to be unimportant. Many persons we know have been more stumbled by the

arguments in favour of immersion than by those against the infant subjects of this ordinance, and many, after first doubting about the mode, have been led afterwards to relinquish infant baptism entirely. Besides, it is not every Christian, or Christian minister, who is able to treat this part of the controversy with the learning and ability which are displayed by Mr. Ewing. On this account, we again renew our hearty commendations of the Essay, and our sincere wishes, that, if it do not terminate the discussion, the argument may be carried on in the same Christian manner.

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The Christian and Civic Economy of large Towns. By Thomas Chalmers, D. D. Vol. 2. 8vo. 8s. 6d.—London: Whittaker, 1823.

HOWEVER close may be the connexion between the Christian and Civic — distinguishing the latter from municipal regulation — economy of towns, they are, in their elements, distinct; the first relating to religious instruction, and the latter, so far as the subject immediately before us is concerned, providing for the exigencies of the destitute poor. We have already given a general outline of Dr. Chalmers's educational system, and we should now proceed, in course, to detail and discuss his plans for the amelioration or rather the abolition of pauperism. We have, however, several reasons for declining to pursue this line of inquiry to any considerable extent. We shrink from the encounter of a subject which takes in so large a field of experimental investigation, and admits such a host of uncertain speculations; we are, moreover, deterred by the consideration of the disproportionate space, which must be occupied by a regular disquisition on these knotty and doubtful points. If we were

inclined to take side in so complicated a question, our leaning would be to the views of the abolitionists, with exceptions in favour of age, disease, and orphan infancy. Our review of this second volume of a work, in many respects most admirable and useful, will, therefore, be confined to generalities; but, previously to any further comment, we must be permitted again to touch upon the statements of our former article. Our readers will remember that in our last number we extracted, from the first volume of the present work, a brief account of the successful exertions of an individual who had appropriated to himself a small district, and introduced into it the almost pastoral discipline recommended by Dr. Chalmers. We have no doubt that the following interesting details have reference to the same case, though the mention of the Saltmarket might seem to connect it with a meritorious association which has undertaken the moral culture of that demesne.

“That district of the Saltmarket, which is referred to in the second chapter of this work, has now, for several years, been under the superintendence of the same teacher who originally assumed it. In respect of poverty, we should regard it as rather beneath the average state of our operative population; and, accordingly, it was proposed, at the outset, that all the expenses of the little institution which has been reared in it, including the rent of the room, with the cost of the fuel and candles, and a small library of books, should be defrayed by the subscriptions of the charitable. But this had not been prosecuted with vigour enough to meet all the charges of this humble concern, and the teacher resolved to throw himself on the good-will and resources of the parents themselves. It is true, that by a small monthly payment, which is most cheerfully rendered on the part of his scholars, he has been enabled to overtake and to overpass all the expenses of his little seminary. The material, it may be thought, of this free-will offering is so insignificant as to prove nothing. But the alacrity wherewith it was rendered; the conscious ability that was indicated for the required sacrifice,

and for a great deal more; the additional interest that was felt in the school, when each was thus led to regard it as a nursing and a dependant of his own; the unexpected support that was given, not one family being deficient of its quota, though the very poorest of the territory had to share in it; the certain air and consequence of patronage wherewith this proposal invested all the contributors; the delight expressed by them at their own independence, not unmixed, perhaps, with somewhat of a generous disdain towards any obligation of the sort from their betters in society,—these were the tokens of a sufficiency and a spirit that still remain with the very humblest of our peasantry, and are enough to indicate such elements of moral greatness, as only need to be called back again from the dormancy into which they had been cradled by the hand of pauperism, when they shall rear anew, and in the bosom of our community, all those guarantees for the sustenance of our people that this cruel foster-mother has destroyed.

“We are glad to understand that so good an example is now beginning to be copied, and that about ten of the Sabbath school districts, in that neighbourhood of the town, have been recently laid under the same system of management. There is a most willing concurrence, in them all, on the part of the population; and fitted as such an economy is, both to honour them, and to fasten, more tenaciously than before, the roots of each little association, among the families that are thus admitted to nourish and to uphold it, we would earnestly recommend the same practice to every other local teacher, who may have obtained a sufficient intimacy with the people, to have made sure of their confidence, and of the satisfaction which they feel in the kindness and usefulness of his labours.”
—pp. 79—81.

There can, unhappily, be no doubt of the injurious effect of a legislative system of pauperism on the morals of a people. It at once separates society into two classes, not those of the patron and the client, not those of the liberal sympathizer with misery, and the grateful receiver of a freely bestowed bounty, but those of the taxed and amerced contributor, and the fierce and jealous claimant on the ground of right. It dams up the generous stream of beneficence, and gives plausibility to the cold and selfish plea of

avarice. The fine feelings both of charity and of independence are destroyed; the parish dole becomes an estimated item in the anticipated resources of married life, and, in England at least, we believe that many a wretched union is formed, on the mere calculation that, let poverty and idleness bring in what ills they may, the overseers' allowance will, at least, shut out the evil most to be dreaded, that of absolute starvation. The system is, moreover, every way unequal in its operation; it taxes the means of those in mere circumstances of competency, more heavily than it does the abundance of the wealthy; it crushes landed property, while it does not touch the interest of money or mercantile profits. But there is little necessity for recapitulating the inflictions of a scourge concerning which it may be said that all feel it, all would wish it removed, but few are agreed as to the mode or the practicability of its extirpation.

In Scotland the public provision for the relief of the poor, in smaller communities, arises from voluntary contribution only; in large towns compulsory assessments have been superadded. Dr. Chalmers contends that the latter are unnecessary, and injurious, and that the former, under an enlightened superintendence, is amply sufficient. It would be little to the edification of our readers were we to go through the different gradations of management by which the Scottish system is distinguished. The Kirk Session, the General Session, the Town Hospital, have each their distinct office and jurisdiction, but notwithstanding the imposing aspect of an ascending scale of inspection and control, the plan seems to us, from its complication, even less effective than the existing law of England. In lieu of all this, Dr. Chalmers would substitute a system of local know-

ledge, vigilance, and kindness, yielding nothing to rapacity or indolence, but providing for the absolute necessities of poverty, and leaving every thing else to the unfettered impulses of neighbourly charity.

"When one applies for admittance, through his deacon, upon our funds, the first thing to be inquired into is, if there be any kind of work that he can yet do, so as either to keep him altogether off, or, as to make a partial allowance, serve for his necessities. The second, what his relations and friends are willing to do for them. The third, whether he is a hearer in any dissenting place of worship, and whether its Session will contribute to his relief. And, if, after these previous inquiries, it be found, that further relief is necessary, then there must be a strict ascertainment of his term of residence in Glasgow, and whether he be yet on the funds of the Town Hospital, or is obtaining relief from any other parish.

"If, upon all these points being ascertained, the deacon of the proportion where he resides, still conceives him an object for our assistance, he will inquire whether a small temporary aid will meet the occasion, and states this to the first ordinary meeting. But, if instead of this, he conceives him a fit subject for a regular allowance, he will receive the assistance of another deacon to complete and confirm his inquiries, by the next ordinary meeting thereafter, at which time, the applicant, if they still think him a fit object, is brought before us, and received upon the fund at such a rate of allowance as, upon all the circumstances of the case, the meeting of deacons shall judge proper."—pp. 151, 152.

The effect of his system is thus described.

"We have now breathed in both these elements—that of a parish, whose supplies for the poor were enforced by stout legality; and that of a parish where this way of it has been totally superseded by the gratuitous system. and, certainly, our feeling is, that the air in which we now move, is of a softer and more benignant quality than before. Nor is it difficult to comprehend why, in this new state of things, many asperities ought to have subsided. When a people are more thrown upon themselves, they soon find, that, as it were by *expression*, they draw additionally more out of their own proper resources, than they ever drew from public charity—so as to be positively in circumstances of greater comfort and

sufficiency than ever. But more important still : whatever of intercourse there is between the rich and the poor under this reformed economy, is purified of all that soreness and bitterness which attach to the ministrations of charity, so long as the imagination of a right is made to adhere to it. There no longer remaineth this freezing ingredient, either to chill the sympathies of the one party, or the gratitude of the other. And, on the whole, there is nothing more certain, than that when compulsory pauperism is abolished in any parish, and the interest it would provide for is left to the operation of spontaneous charity, then does the tone of this little commonwealth become less harsh and less refractory than it was—a kindlier spirit is felt throughout; and it soon becomes palpable as day, under which of the two systems it is that we have the more humanized, and under which of them it is, that we have the more hard-favoured population.”—pp. 163—165.

“Coldness, and cruelty, and hardness, are the inseparable associates of legal charity, and it is under the weight of its oppressive influences that all the opposite characteristics of our nature—its tenderness, and gentleness, and compassion, have been so grievously overborne. These, however, are ready to burst forth again in all their old and native efflorescence, on the moment that this heavy incumbrance is cleared away from the soil of humanity. It is indeed strange, that the advocates of pauperism should have so reproached its enemies for all those stern qualities of the heart, wherewith it is the direct tendency of their own system to steel the bosoms of its hard and hacknied administrators; or, because the latter have affirmed that the cause of indigence may safely be confided to those spontaneous sympathies which nature has implanted, and which Christianity fosters in the bosom of man, they should therefore have been charged by the former with a conspiracy to damp and to disparage these sympathies—with an attempt to eradicate those very principles on which they repose so much of their dependence, and to the power of which, and the importance of which, they have rendered the award of a most high and honourable testimony.”—pp. 158, 159.

The plan of Dr. Chalmers appears to have been adopted in Glasgow to a considerable extent. The General Session has resigned to the different Kirk Sessions the management of the collections, while two out of ten parishes have,

by giving up all connexion with the Town Hospital, placed themselves out of the range of compulsory assessment, and three others have partially adopted the same system.

In his plans for the alteration, and ultimately for the entire repeal of the English Poor Laws, Dr. Chalmers is fully alive to the expediency of proceeding cautiously, and of allowing sufficient time for a fair trial of the change of system. He proposes that the General Act should in the first instance be framed so as to provide for three distinct objects. 1. The substitution of gratuitous for legal charity in any parish of which a given majority shall petition for licence to adopt the free system. 2. While preserving their actual rights to all such poor as have a claim under the present laws, it would be expedient to take away both the jurisdiction of the magistracy, and the parochial power of making a rate, and to give a fresh constitution to the vestry. 3. It would be necessary to appoint a Parliamentary Commission, to watch over the progress, and determine the efficiency of the new system.

Dr. Chalmers is sanguine in his expectations of success. He is so far from any apprehension of defalcation in the fund of voluntary charity, that he anticipates a surplus applicable to the important work of general instruction, and thus multiplying the securities

“against pauperism, by widening, through education, the moral distance between the habits of the people, and a condition so degrading. And there is something more to be taken to account than the eventual good of such a destination. It lends a most important facility to your present administration. It enables you to meet every applicant for relief, with an argument that will moderate the tone of his demand, and perhaps shame him altogether away from it. You can then tell him, that, by his forbearance, he leaves you in better condition for the relief of families still more

helpless than his own; that he in fact will be a virtual contributor to the good of humanity, and to the interest of the rising generation, simply by shifting for himself, and leaving your fund entire and untouched for higher charities; that he ought, on this ground, to make common cause with you; and that he renders a most important co-operation, when he ceases to be burdensome, and ministers with his own hands to his own necessities. Such an argument tells with prodigious effect in many parishes of Scotland—and it will tell in England too, as soon as it is relieved from that artificial system, by which the worth and capability of the popular mind are now overborne. There will at length be a kindred spirit, between the aristocracy of a parish and its common people. Public charity will fall into desuetude. Instead of a now apprehended deficiency in the voluntary fund, there will be a now unlooked for surplus. The point will not merely be carried, but overcarried—and the best auxiliaries on the side of this great reformation, will be found in that very class of families, out of which pauperism now draws its ravaging myriads.”—pp. 360–363.

With much valuable information and reasoning on economical subjects, these volumes mingle many passages of rich and animated composition; and, though we differ entirely from Dr. Chalmers in some of his ecclesiastical principles, we have risen from the perusal of the work with increased veneration for his character and abilities as a political economist and as a Christian philanthropist.

We are not aware how far the views of Dr. Chalmers may have the approbation of influential men; but if we are to consider the *Quarterly Review* as expressing their prevailing sentiments, and to form our judgment from a singularly weak and blundering article in the last number, his ideas stand little chance of patronage from the constituted authorities.

Thoughts on the Anglican and Anglo-American Churches. By John Bristed.

(Concluded from page 256.)

THE Rev. T. C. Wilks, in the work before-mentioned, had en-
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forced his arguments in favour of the necessity of national Church Establishments, by a reference to the state of religious profession in the American Union. In ten out of fifteen States, it seems, that there is “no provision for the maintenance of religious instructors.”—“Eight have no religious creed, the others use a formal *test*; i. e. three require a belief in God; one, faith in the Gospel; two, faith in the Old and New Testament; four, faith in the Protestant religion.” A farther reference to the calculations of the Rev. Dr. Lyman Beecher makes it appear, that five millions out of eight “are destitute of *competent* religious instruction.” A very important part of this inquiry turns upon the precise force of the word “competent.” We do not suppose that Mr. Wilks would restrict it to the sermons and liturgies of an Episcopalian hierarchy; but we apprehend, that he would use the phrase in a more limited sense than we should feel willing to admit. Even Dr. Beecher is not altogether free from prejudice in this point; though “a stout congregationalist,” he seems to have a tolerably episcopal disinclination to countenance irregularity.

“A large deduction is to be made from Dr. Beecher’s calculations; so far, at least, as relates to their fatal augury for the future. He counts only *regular* clergy; all the rest go for nothing with him. By regular clergy, however, he does not intend, as do our high-church formalists, to designate merely the *episcopal* priesthood, for this profound and celebrated Connecticut divine, is himself a stout congregationalist; but such only as have been regularly trained to the ministry of reconciliation, at some academic institution, or college; whether at Harvard, Princeton, Yale, or elsewhere.

“Now, within the limits of this calculation are not included *all*, even of the Independent, Presbyterian, and Episcopal clergy, throughout the Union. And they do not comprehend any of the three thousand irregular Baptist preachers; the one thousand travelling, and the four thousand local preachers, among the

Methodists: both of whom, as religious bodies, preach the Gospel faithfully and successfully, to the conversion and salvation of sinners; the Baptists as Calvinists; the Methodists as Arminians. Deduct the services of all but college-bred ministers in England, and the religion of that country will be in a very small way. The clergy of all arms, in the United States, may be thus counted in round numbers:

American-Anglo Church, or Protestant Episcopal	-	300
Presbyterian, since their late junction	-	1,300
Congregational or Independent	-	1,600
Baptists, chiefly particular, some general	-	3,000
Methodists, travelling preachers	-	1,000
Local preachers	-	4,000
All other denominations, including Papists	-	600

Total of American clergy in 1822 11,800

"Say eleven thousand eight hundred, which gives more than one clergyman to every thousand souls, even computing the population of the United States at ten millions."—pp. 283, 284.

We are happy to learn, not merely from the testimony of Mr. Bristed, but from other concurring sources of information, that, however unfavourable appearances may be in certain quarters, religion is, on the whole, decidedly advancing in the United States. The disciples of Jesus are numerous and active; religious institutions, if they do not exceed, equal in number, those of England; the *revivals* in different parts of the Union are "greater than ever," and Mr. B. states, that he has "made special inquiry" respecting them, and the result has been an assurance, "that the far greater portion of those who commence a religious profession under these impressions, continue till death to adorn the doctrine of divine influence."

"Christian missions, too, begin to be more and more popular; and the duty of the church to identify them as an integral part of its institutions, begins to be more generally felt and acknowledged in this highly favoured country. What a cheering sight it was, on the 9th of March, 1821, to see coach and waggon

loads of Missionaries coming into Princeton, on their way to the Indians! The wilderness and the solitary place shall be glad for them. And how still more astonishing that these Indians should be made willing to devote to the education of their children all the dollars paid to them, in annual instalments, for lands, by the government of the United States.

"Blessed be God! the appearances in all Christian countries indicate, that we are rapidly passing into a new order of things. Indeed, all the great events of our own times seem but the harbinger of his appearance, who is the desire of all nations."—pp. 289, 290.

A general scheme for the establishment of a national church in America, seems a measure very little likely to be adopted, since there are many and formidable difficulties in its way at the very outset. In the first place, Congress has no power to decree such a measure, since the federal constitution leaves the business of ecclesiastical regimen entirely in the hands of the State legislatures; and, secondly, if such a plan were in agitation, it would be no *easy* matter to determine which should be the dominant sect. "Certainly," says Mr. Bristed, "it would not be the American-Anglo Church; and the political precedence would not easily be settled among the Presbyterians, Congregationalists, Methodists, and Baptists." After having referred to certain statements of Dr. Chalmers, Mr. B. makes the following important remarks in connexion with the subject of patronage.

"Does Dr. Chalmers exhibit these facts and observations, to show forth the *beneficial* tendencies and influences of the existing system of patronage, in the Anglican Church Establishment? It was the patronage of the British Government, which manufactured those very formal Bishops, who scowl with the darkest frowns upon the apostolic labours of their evangelical brother of Gloucester; those very formal Bishops, who, if report speaks truth, laboured by unanimous petition, both archiepiscopal and prelatial, to prevent Dr. Ryder from ascending to his present elevation; their righteous petition *only* failing in its

object by the force of family and fraternal effort.

"We believe the *best* system of church patronage to be, the election of the clergyman by the *people*, who pay him his stipend, and to whom he administers in spiritual things. In these United States, and among the evangelical Dissenters in Britain, where the people actually call and elect their own ministers, a much greater proportion of vital religion, and active practical piety, are found, than in the churches of the Anglican, the Hibernian, and the Scottish Establishments; in which, the civil government, the lay nobility and gentry, the Bishops, and the corporate bodies, both secular and clerical, dispose of all the ecclesiastical dignities and benefices.

"It is also worthy of remembrance, that the mere possession of large funds and revenues cannot render a church flourishing and prosperous. If it could, the Established Church of England, with an annual income greater than the whole permanent capital of all the American churches put together, would infallibly crush the efforts of all other sects; instead of continually clamouring about *her own* danger of perishing from the rapid and increasing growth of so many various denominations of Dissenters.

"By far the wealthiest of all the religious bodies in these United States, is the Protestant Episcopal Communion, in the city of New York supposed to possess real estate to the amount of six millions of dollars in value; though not yielding an income corresponding with so large a capital. Yet the American-Anglo Church walks *very far* behind many other denominations, in numbers, and activity, and influence.

"The real, the *only* secret of a church's prosperity, is to be found in her clergy preaching the Gospel, and performing the duties of their pastoral office conscientiously and well.

"Scarcely any of the greatest and most powerful Christian corporations in the Union, to wit, the Presbyterians, the Congregationalists, the Baptists, and the Methodists, possess large permanent funds; yet they increase and multiply on all sides; and their wants are supplied by the contributions of a willing people, attached to their faithful ministers, who preach evangelically. A pious clergy generally makes a pious laity; and men *really* religious, are always ready to give of their temporal substance to promote the interests of the Redeemer's kingdom; to give a part of that gold and silver, *all* of which belongs to God, as sole proprietor of the universe; for the purpose of erecting temples to his worship and honour."—pp. 307, 308.

It appears that the grand experiment was once actually tried in America, and that the measure had, to use Mr. Briested's language, "the usual success of promoting discord, and diminishing religion." In the year 1693, Colonel Fletcher, Governor of the province of New York, undertook to saddle the people with the incumbrance of a regular Episcopal Establishment, though the Episcopalians of the Colony were few, and the members of the Dutch church had a decided superiority in "numbers, wealth, and respectability." The house of assembly was exceedingly averse to the scheme; but, at length, intrigue prevailed, and a small majority was obtained. Considerable dexterity was manifested in the construction of the act. It did not compel the election of Episcopal clergymen; it even allowed, in explicit terms, of the choice of Dissenters, but by lodging the power of decision in vestrymen and churchwardens, the object was sufficiently secured. This state of things, as might be imagined, where, as in England, all were compelled to contribute to the maintenance of the clergy, produced much discontent, and operated grievously to the injury of real religion. This partial and oppressive system was broken up by the Revolution, and since that event, "there has been an increasing harmony among the various Christian denominations; and a considerably increased diffusion of vital piety, throughout the community at large."

A similar experiment, but on a much larger scale, was tried in Virginia, and its result was equally illustrative of "the efficacy of *formalism* in destroying, and of *evangelism* in building up religious bodies." Into that extensive province episcopacy was introduced apparently under the most favourable circumstances.

"An ample provision was made for

the mainenance of the clergy, who were, generally, regularly bred clerks, sent over from the state church in England; and Virginia was deemed to be an integral part of the diocese of the Bishop of London. These established clergy, however, by persevering in a regular system of formalism, accompanied with a corresponding secular life, soon demolished episcopacy in that important section of the Union.

"Of late years, after a long night of entire prostration, the Protestant Episcopal Church has risen from its ashes, in that state, under the auspices of its evangelical bishop, and an evangelical clergy, treading in the footsteps of their venerable diocesan. And, at this moment, there is no other portion of the United States, where the American-Anglo-Church flourishes so much, and increases so rapidly.

"And to say truth, in all the other dioceses, wherever the clergy preach the evangelical doctrines of their own articles and homilies, their churches are filled, and numbers continually added to their communion. While the formalists, like their brethren in England, either empty the churches which they find full, or never fill those which they find empty; and then shake their sagacious heads in utter surprize, at the rapid growth of other denominations, whose ministers propound the doctrines of the Cross, faithfully, fervently, zealously.

"Hence, we conclude, that the recipe of a church establishment, prescribed by the English doctors, is not an infallible remedy for that low state of American religion, which they so confidently announce, and so pathetically deplore.

"The truth is, a national church establishment, invariably, adds to the natural formalism of man, the necessary secularity of a secular government and a secular patronage; whence, it is scarcely, if at all, possible, under such a system, to keep alive a general spirit of piety, throughout the great body of the national communion. How far the alliance between church and state, the pluralities, the gross inequality in the revenues of the different bishoprics and benefices, the translations from see to see, the sinecures, in the shape of deaneries, canonries, prebends, and other non-effective appointments, in conjunction with the mode of ecclesiastical provision, is calculated to subvert the cause of real Christianity, may be seen from the actual state of religion in the English and Irish establishments, now, after all the advantages derived to them from the frequent revivals of evangelical piety, which have taken place in those two countries, during the last eighty years; which revivals, it cannot be too often repeated, the Angli-

can and Hibernian state churches have unceasingly laboured, and do now endeavour, to depress, and to destroy."—pp. 315—317.

It requires no great exercise of sagacity to perceive that the most threatening sign of the present times is irreligion, and it might be supposed that there could be little difference of opinion respecting the true method of averting its ominous aspect. Of all moral engines, a wealthy establishment must, in the very nature of things, be the least efficacious, in that species of warfare which the active spirit of infidelity and impiety requires. There will be learning, and there may be piety, but neither of them will be of the kind required to encounter the suspicions and the hostilities of the multitude, when inoculated with the virus of unbelief, and not only prejudiced against religion itself, but confounding with its essential character and requisitions, the form under which it is presented to them by lordly and interested men. He is the most effectual evangelist who addresses mankind from their own level; and he will be found the most firmly rooted in the affections of his hearers, who has been the object of their trial and their choice. But though we are convinced of the entire inadequacy of establishments—to say nothing at present of their antisciptural nature—to meet the spiritual exigencies of a nation, and, above all, the alarming symptoms of the immediate crisis, yet there is an actual evil that weighs still more heavily on the temporal and eternal destinies of England. We refer to the unrelenting enmity cherished against what are usually termed evangelical sentiments by our leading statesmen. Though there are some, among them, who entertain more enlightened views in this matter, yet those who

exercise the government patronage in England, are evidently and avowedly hostile to opinions and feelings, which they confound with ignorance and fanaticism. It is one of the most emphatic indications that the principles of establishments are at variance with the principles of Gospel regimen and discipline, one of the most impressive illustrations of the great Scripture canon, *My kingdom is not of this world*, that, at a season when the most strenuous exertions of pious men in preaching, reasoning, praying, and consistent living, are urgently required, the patrons and administrators of a great national ecclesiastical establishment not only are deaf to the call, but treat it with scorn and derision. We firmly believe that the preservation of Ireland, as an integral portion of the British empire, depends upon the efforts of an evangelical ministry, deeply imbued with a missionary spirit, zealous and devoted to their great work. The tythe-system, with a secular and non-resident clergy, have brought almost irretrievable calamities on that unhappy land. As Dissenters, we are, of course, hostile to the very principle of establishments, but our prevailing

wish concerning the hierarchy of Great Britain is that we may see it filling the sees and parishes of Ireland with such men as Newton, Grimshaw, Cecil, and Seott.

In the mean time, if the men of Establishments will not do the work, Dissenters must; and, if a double task is thrown upon us, we must rouse ourselves to meet it; the best of causes is in our hands, and the Highest of beings is on our side. We have little influence in cabinets, none in cathedrals, but by our earnest pleadings we may persuade our fellow-men, and by our fervent prayers we may prevail with God.

In our former notice of this able and interesting work, we cited a passage as original, which had been extracted by Mr. Bristed from Messrs. Bogue and Bennett's *History of Dissent*. We were not aware of our oversight until reminded of the circumstance by a friend, and our first impulse was to accuse Mr. Bristed of plagiarism. On reference, however, we find that though he has not distinguished the extent of his quotations by inverted commas, he has in a previous page spoken of them rather loosely as "gathered from a modern popular and able work."

Literaria Rediviva; or, The Book Worm.

The Sermons of the Right Rev. Father in God, Master Hugh Latimer, Bishop of Worcester. Many of which were preached before King Edward 6th, the Privy Council, Parliament, and Nobility, on the Religious and Civil Liberties of Englishmen, &c. In two Volumes.—London: 1758.

WE have had a special regard for this old worthy, ever since we

saw, in early life, the print which represents him in his "old threadbare Bristol frize gown," with his Bible under his arm, and his staff in his hand, advancing boldly to the seat of unrighteous judgment. And we never read his sublime appeal to his fellow-sufferer at the stake—"We shall this day, my Lord, light such a candle in England, as shall never be extinguished,"—without feeling stirred as by the sound of a trumpet,

Hugh Latimer was no common man. Nature had gifted him with great acuteness, and with a vigorous and impressive, though coarse and excursive eloquence. The singular conscientiousness and intrepidity of his character, made him a fearless and formidable monitor to courtiers, and even to kings, while his popular manner and evangelical spirit rendered him especially acceptable and useful to the common people. It was in this that Latimer excelled. He was no deep divine, he had no fertility of imagination, his language was little indebted to the refinements of classic speech, but he was a shrewd and observant man, skilled in human nature, and in the most effective methods of fixing attention, and assailing the conscience. He was a powerful disputant, not permitting himself to be entangled in the "endless mazes" of scholastic wrangling, but dealing in "active practice," he broke at once through his antagonist's guard, and "whipt him from his foining fence." There was a quickness in his perceptions, and an intense energy in his mind, that supplied the place of merely artificial qualities, and gave him a great advantage in off-hand disputations or addresses, and he seldom appears to more advantage, than on occasions when he is evidently most unprepared.

At his last interrogatory he displayed, though in his eighty-fifth year, the same firm and collected spirit, and the same skill in gaining the weather-gage of his opponent, which had distinguished him throughout life. Alone and unfriended, with the presiding bishops before him in all the pomp of their sacerdotal and judicial office, his behaviour exhibited a fine exemplar of Christian heroism. He reproved with stern contempt the glosses of the Romanists, as mutilations of Scripture, and "clipping of God's coin,"

and when the Bishop of Gloucester, galled by his comments, ventured a sarcasm on his learning, Latimer repelled the taunt in the following indignant rebuke of the mean insolence of his oppressor.

"Lo! you look for learning at my hands, which have gone so long to the school of oblivion, making the bare walls my library, keeping me so long in prison, without book, or pen and ink; and now you let me loose to come and answer to articles. You deal with me as though two were appointed to fight for life and death, and over-night, the one through friends and favour is cherished, and hath good counsel given him how to encounter with his enemy. The other, for envy, or lack of friends, all the whole night is set in the stocks. In the morning when they shall meet, the one is in strength and lusty; the other stiff in his limbs, and almost dead for feebleness. Think you, that to run this man through with a spear is not a goodly victory?"—*pp. lxxvii, lxxviii.*

Hugh Latimer was born in the year 1470, at Thurcaston, in the county of Leicester. His parents and their circumstances, he has himself described in his first sermon preached before Edward the Sixth.

"My father was a yeoman, and had no lands of his own, only he had a farm of two or three pounds by the year, at the utmost, and hereupon he tilled so much as kept half a dozen men. He had walk for an hundred sheep; and my mother milked thirty kine. He was able, and did find the king a harness, with himself and his horse, whilst he came to the place that he should receive the king's wages. I can remember that I buckled his harness, when he went to Blackheath-field. He kept me to school, or else I had not been able to have preached before the king's majesty now. He married my sisters with five pounds, or twenty nobles a piece; so that he brought them up in godliness and fear of God. He kept hospitality for his poor neighbours; and some alms he gave to the poor. And all this he did of the said farm; whereas he that now hath it pays sixteen pounds by the year, or more, and is not able to do any thing for his Prince, for himself, nor for his children, or give a cup of drink to the poor."—*pp. 79, 80.*

The younger Latimer was prepared for College, by a regular course of tuition at the Grammar

School of Leicester, and in 1484, matriculated at Cambridge. During his long residence in that University, he distinguished himself as a zealous and bigoted papist, and in a latin oration, delivered in 1515, on the occasion of taking his degree of B. D., before the heads of houses and the fellows, he distinguished himself by a vehement attack on Melancthon. He refers to this in his first sermon on the Lord's prayer, preached in the year 1552.

"Master Bilney, or rather Saint Bilney, that suffered death for God's word sake, the same Bilney was the instrument whereby God called me to knowledge, for I may thank him, next to God, for that knowledge that I have in the word of God. For I was as obstinate a Papist as any was in England, insomuch, that when I should be made Bachelor of Divinity, my whole oration went against Philip Melancthon, and against his opinions. Bilney heard me at that time, and perceived that I was zealous without knowledge; he came to me afterward in my study, and desired me for God's sake to hear his confession: I did so. And to say the very truth, by his confession, I learned more than before in many years. So from that time forward, I began to smell the word of God, and forsook the school-doctors and such fooleries."—pp. 326, 327.

This happy intercourse with Bilney, commenced in 1523, and was made the instrument of that mighty change which transformed Latimer from a blind and bigoted Romanist, into an enlightened and zealous Protestant. Nothing intimidated by the opposition which he was compelled to encounter, he avowed and enforced his convictions with his characteristic boldness. About 1529, he was appointed to preach the Advent sermons before the University, and he took a singular method of attracting the attention of his hearers. From John i. 19, he contrives, we cannot say with much dexterity, to bring in an allusion to a game of cards then in fashion, the Triumph or Trump, and carries it on to the end of the two discourses,

which occur in these volumes. In answer to the question of the text, *Who art thou?* He replies, "a Christian man," and then proceeds as follows:

"Well, now it is come to this point, that we be Christian men, Christian women; I pray you what doth Christ require of a Christian man, or of a Christian woman? Christ requireth nothing else of a Christian man or woman, but that he will observe his rule. For likewise as he is a good Augustine Friar, that keepeth well St. Augustine's rule, so he is a good Christian man that keepeth well Christ's rule.

"Now then, what is Christ's rule? Christ's rule consisteth in many things, as in the commandments, and the works of mercy, and so forth. And because I cannot declare Christ's rule unto you at one time, as it ought to be done, I will apply myself according to your custom at this time of Christmas, I will as I said, declare unto you Christ's rule, but that shall be in Christ's cards. And where you are wont to celebrate Christmas in playing at cards, I intend with God's grace to deal unto you Christ's cards, wherein you shall perceive Christ's rule. The game that we will play at, shall be the Triumph, which, if it be well played at, he that dealeth shall win; the players shall likewise win, and the standers and lookers upon shall do the same; insomuch that there is no man that is willing to play at this Triumph with these cards, but they shall be all winners, and no losers."—pp. 908, 909.

The first card which he produces is from Matthew v. 22, and he plays it in the following decided manner.

"These evil disposed affections and sensualities in us are always contrary to the rule of our salvation. What shall we do now, or imagine, to thrust down these Turks, and to subdue them? It is a great ignominy and shame for a Christian man to be bound and subject to a Turk: nay, it shall not be so, we will first cast a trump in their way, and play with them at cards who shall have the better, let us play therefore on this fashion with this card. Whensoever it shall happen these foul passions and Turks to rise in our stomachs against our brother, or neighbour, either for unkind words, injuries, or wrongs, which they have done unto us, contrary to our mind, straightways let us call unto our remembrance, and speak this question unto ourselves, "Who art thou?" The answer is, I am a Christian man. Then

farther we must say to ourselves, "What requireth Christ of a Christian man?" Now turn up your trump, your heart (hearts is trump, as I said before) and cast your trump, your heart, on this card, and upon this card you shall learn what Christ requireth of a Christian man, not to be angry, nor moved to ire against his neighbour, in mind, countenance, nor otherways, by word or deed. Then take up this card with your heart, and lay them together; that done, you have won the game of the Turk, whereby you have defaced and overcome by true and lawful play: but alas for pity, the Rhodes are won and overcome by these false Turks, the strong castle Faith is decayed, so that I fear it is almost impossible to win it again.

"The great occasion of the loss of this Rhodes is by reason that Christian men do so daily kill their own nation, that the very true member of Christianity is decayed. which murder and killing one of another, is increased especially two ways, to the utter undoing of Christendom, that is to say, by example and silence. By example as thus: when the father, the mother, the lord, the lady, the master, the dame, be themselves overcome with these Turks, they be continual swearers, adulterers, disposers to malice, never in patience, and so forsooth in all other vices: think you not when the father, the mother, the master, the dame, be disposed unto vice or impatience, but that their children and servants shall incline and be disposed to the same. No doubt, as the child shall take disposition natural of his father and mother, so shall the servants apply unto the vices of their masters and dames; if the heads be false in their faculties and crafts, it is no marvel if the children, servants, and apprentices do joy therein: this is a great and shameful manner of killing Christian men, that the fathers, the mothers, the masters, and the dames, shall not alone kill themselves, but all theirs, and all that belongeth unto them, and so this way is a great number of Christian lineage murdered and spoiled. The second manner of killing is silence. By silence also is a great number of Christian men slain; which is on this fashion, although that the father and mother, master and dame of themselves be well disposed to live according to the law of God, yet they may kill their children and servants in suffering them to do evil before their own faces, and do not use due correction according unto their offences; the master seeth his servant or apprentice take more of his neighbour than the King's laws, or the order of his faculty doth admit him, or he suffered him to take more of his neighbour than he himself would be content to pay if he

were in like condition: thus doing, I say, such men kill wittingly their children and servants, and shall go to hell for so doing; but also their fathers and mothers, masters and dames, shall bear their compay for so suffering. Wherefore I exhort all true Christian men and women to give good example unto your children and servants, and suffer not them by silence to offend: every man must be in his own house, according to St. Augustine's mind, a Bishop, not alone giving good example, but teach according to it, rebuke and punish vice, not suffering your children and servants to forget the laws of God: you ought to see them have their belief, to know the commandments of God, to keep their holy days, not to lose their time in idleness; if they do so, you shall all suffer pain for it, if God be true of his saying, as there is no doubt thereof: and so you may perceive that there be many one that break this card, "Thou shalt not kill," and playeth therewith oftentimes at the blind trump, whereby they be no winners, but great losers; but who be they now-a-days that can clear themselves of these manifest murders used to their children and servants? I think not the contrary, but that many have these two ways slain their own children unto their damnation, were not the great mercy of God ready to help them when they repent thereof."—pp. 914--917.

We do not, certainly, mean to cite this as a specimen of extraordinary excellence, or even as an example of Latimer's best manner, but this style of preaching was well suited to his audience, and far more intelligible to them in its allusions, than it is to general readers of the present day. These sermons, produced an extraordinary effect.

"It would ask a long discourse," says Fox, (*Acts and Monuments*, 3d vol. p. 379, ed. 1684), to declare what a stir there was in *Cambridge*, upon this preaching of *M. Latimer*. Belike Satan began to feel himself and his kingdom to be touched too near, and therefore thought it time to look about him, and to make out his men of arms.

"First came out the Prior of the Black Friars, called *Buckneham*, otherwise surnamed *Domine labia*,

who thinking to make a great hand against Mr. Latimer, about the same time of *Christmas*, when Mr. Latimer brought forth his cards to deface, belike, the doings of the other, brought out his *Christmas Dice*, casting there to his audience *cinque* and *quater*, meaning by the *cinque*, five places in the New Testament, and the four Doctors by the *quater*; by which his *cinque quater*, he would prove, that it was not expedient the Scripture to be in English, lest the ignorant and vulgar sort, through the occasion thereof, might haply be brought in danger to leave their vocation, or else to run into some inconvenience: as for example,

"The plowman when he heareth this in the Gospel, No man that layeth his hand on the plough and looketh back, is meet for the kingdom of God; might peradventure, hearing this, cease from his plough. Likewise the baker, when he hears that a little leaven corrupteth a whole lump of dough, may perhaps leave our bread unleavened, and so our bodies shall be unseasoned. Also the simple man, when he heareth in the Gospel, If thine eye offend thee, pluck it out, and cast it from thee, may make himself blind, and so fill the world full of beggars. These, with other more, this clerkly

frier brought out, to the number of five, to prove his purpose."

Latimer was an overmatch for Buckenham, both in argument and in buffoonery, and took an opportunity of assailing the friar with such power of sarcasm, as fairly to drive him out of the field. Disappointed of success in this mode of conflict, his enemies prevailed on Wolsey to interfere, and he appointed a commission to examine Bilney and Latimer, who were persuaded to recant. The former retired to Norfolk, where he retracted his recantation, and on the 19th of August, 1531, was brought to the stake. In the mean time, King Henry was preparing not only to throw off the supremacy of Rome, but to place himself at the head of the English church, and Latimer distinguished himself as an advocate of that strange tenet. He was, consequently, introduced at Court in 1533, preached with great applause, and was presented to a living. Here he was in his element, and distinguished himself as a conscientious pastor and useful preacher. It was while engaged in these duties, that he wrote the celebrated letter to Henry, which may be seen at length in Fox, and which we should but injure by mutilation.

(To be continued.)

ANALYTICAL AND CRITICAL NOTICES OF NEW PUBLICATIONS.

The Bible Catechism, arranged in Forty Divisions: all the Answers to the Questions being in the exact Words of Scripture. By W. F. Lloyd. Price 2s.—London: Offor, 1822.

The Abridged Bible Catechism.—Price Fourpence.

WE have been uncommonly pleased with these catechetical manuals of
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Scripture instruction. They must have cost the author much thought and pains in the compilation and arrangement, and it is an additional recommendation, that while he has largely illustrated the great truths of evangelical religion, he has judiciously avoided unnecessary interference with points of unimportant variance. We quite agree with him respecting the peculiar

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adaptation of the "plain and nervous language used in the English version of the Bible," to the understandings of the young. "Its simple, dignified, forcible, and venerable style," he justly observes, "render it a most appropriate medium for the communication of religious instruction," and we are persuaded that the form in which the leading features of the Sacred Records are here exhibited will be found, altogether, a most useful auxiliary in the work of religious education, nor would its occasional use, as a *vade mecum* be without advantage to persons considerably advanced beyond the early stages of acquisition.

A slight alteration in the wording of some of the questions, would make them more consecutive.

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*The Rural Walks of Cowper; displayed in a Series of Views near Olney, Bucks, representing the Scenery exemplified in his Poems, with Descriptive Sketches, and a Memoir of the Poet's Life.* By James Storer. Demy 18mo. 5s.—Sherwood, Neely, and Jones, 1822.

At a period when the arts are employed by some to illustrate and give increasing fascination to poetry, which must pollute the minds and deprave the morals of the rising generation, it becomes the friends of religion to patronize those artists, who, by the pencil and the graver, seek to embellish the works of such of our poets as have embodied sound principles and right feelings in elegant and impassioned verse.

The unassuming work before us is designed to illustrate the poems of one "whose virtues formed the magic of his song," and contains fifteen elegant little views of interesting objects in Olney or its vicinity, which are either celebrated by Cowper in his poems, or are illustrative of his history. viz.—*Yardley Oak—The Peasant's Nest—The Rustic Bridge—View from the Alcove—The Acreas—Monumental Urn in the Wilderness—Weston Lodge—Weston Hall—The Elms—The Shrubbery—Town of Olney and Bridge—The Market Place, with Cowper's Residences—Cowper's Summer House and*

*the Vicarage.* An additional interest is given to the last subject by its so close connection with the history of those excellent men, John Newton and John Scott. It is but justice to Mr. Storer to state, that though some of these subjects were engraved and published soon after Cowper's death, yet these are from new drawings, which exhibit the subjects in a varied point of view; and we must add, that, in picturesque effect and neatness of execution, they appear to us much superior to the former series, and will convey to the minds of Cowper's admirers a very pleasing idea of those scenes over which they have in imagination so frequently roved.

The sixty pages of letter-press which accompany the engravings, are occupied by a preface—a short memoir of the poet's life, and suitable explanations of the plates, illustrative of various passages quoted from the *Task* and other poems. A neatly engraved fac simile of Cowper's hand writing adds much to the interest of this little volume.

There is a singular blunder at page 46, where the writer is correcting Cowper's mistake in calling Poplars "our favourite *Elms*," and yet, by mere inadvertence, he confirms the error by saying, "The scenery about these *Elms*, erroneously called *Poplars* by the poet."

We ought to add, that there are larger editions of this work to bind up with the varied editions of Cowper's works.

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The Teacher's Farewell, intended as a parting Gift to the Elder Scholars on leaving the Sunday School. 12mo. 2s. 6d.—London: Westley, 1822.

The design of this book is good, and its execution respectable; it would, however, have been more appropriate to the class of readers for which it seems to have been exclusively intended, if greater regard had been paid to simplicity in its composition. For young persons in general, we think it likely to prove useful, as a well written and attractive manual of judicious counsel and admonition.

RELIGIOUS INTELLIGENCE.

SOUTH SEA ISLANDS.

The following letter written by Mr. George Bennet, now visiting the islands of the Pacific, to Mr. Montgomery, of Sheffield, contains so interesting an illustration of the glorious effects of Christianity in elevating human character, and diffusing among mankind the blessings of Christianity, that we have not hesitated in transferring it to our pages:

"I have not leisure for a long letter, but will give you a slight sketch of the improved state of this island of Raiatea, which is surrounded by a reef, having several beautiful little islands about it, which are called Motus. This island is very picturesque and beautiful, most luxuriantly fruitful, and about 45 miles in circumference. We came hither three weeks ago from Huahine, in a schooner of 80 tons, which the kings of the Islands of Raiatea, Taha, and Borabora, have purchased for the purpose of sending their pork, cocoa-nut oil, tobacco, &c., to New South Wales; and receiving back such articles of clothing, furniture, tools, &c. &c., as they may want, or be able to purchase; and for the express purpose of visiting the islands around, to convey the Gospel where it is not, and the knowledge of the useful things which their Missionaries have taught them.

"The Missionary Settlement, where all the inhabitants reside, is on the west side of the island, along the shore, and extending somewhat towards two beautiful valleys. The first object which impresses us with the idea of great improvement as we approach the shore is, a stone pier, ten feet broad, terminated by a quay for landing goods, &c., 18 yards square, extending altogether into the sea 130 yards. From this pier, which is about the centre of the settlement, there are many respectable-looking houses (perhaps 200) neatly plastered and whitewashed, extending each way along the margin of this beautiful bay.

"The houses of the two Missionaries, Mr. Williams and Mr. Threlkeld, are nearly opposite to this pier, and would be thought respectable and commodious in England. They are, with good taste, each placed in a separate garden, well fenced and neatly laid out and stocked, suggesting ideas of neatness and comfort, whether surveyed within or without; and all the labour has been done by natives under the direction of our friends the Missionaries. At a short distance is a large school-house, in which, at sunrise, all the children of the Settlement,

and many adults, assemble for the purpose of being taught, or of teaching to read, the Scriptures, &c. Those who do not attend the school assemble in the large and handsome chapel, which is near, for the purpose of being questioned concerning their knowledge of the sacred Scriptures. The attendance at these meetings is truly surprising. The King and Queen are among the most punctual and intelligent. We have several times been present, and at the particular request of our Missionary friends, have proposed free questions to them on the verses which we have heard them read, and must confess ourselves to be much gratified by the intelligent and appropriate answers they have given.

"This commodious chapel, which is 150 feet long, by 45 within, and which is fitted up, and in the evenings lighted, with great taste and beauty, is well frequented by neatly dressed and attentive congregations.

"Turn which way we will from the Missionaries houses, we are gratified with the sight of some particular indications of advancing civilization. Over several streams which flow through the Settlement to the bay from the adjacent mountains, the natives have carried five bridges, partly of stone and partly of wood, (one of these is more than 200 feet span), which do them great credit, and minister much to their convenience.

"In a boat-house near at hand, we see a number of natives building a boat which is large and well proportioned, and nearly ready for sea. She would not much discredit an English boat-builder, who had all his tools near him. Just beyond the boat-house is a manufactory of bedsteads, sofas, and chairs. The men are just now turning the legs of a sofa with much neatness, and in a lathe which has nothing to recommend it but the ingenuity of the Missionary, who could construct it out of such rude materials. A little farther off is a forge, where natives are at this moment busy repairing the rudder irons of the Mermaid cutter, and making her a pair of new ones. The Mermaid, of only 80 tons burthen, (in which we made our voyage to and from Owhyee, 7000 miles) broke two of her rudder irons at sea, and thereby was near being cast away while we were in her; but happily we, as well as the Captain, were ignorant of the misfortune until we got to land, otherwise in running upon the first shore that we could make we might all have perished amidst the breakers on the coral

reefs. Very near the forge is a sugar-mill, with large upright rollers, made out of the wood called Ito, very hard, and neatly cogged with the same wood. Beyond this mill is the department for sorting, drying, sweating, &c. tobacco. There are also innumerable inclosures for the growth of tobacco, sugar, taro, &c. &c.

"A code of laws also is in operation, drawn up in the spirit of our own admirable constitution, to which laws all ranks yield a prompt and cheerful obedience, approving of them as obviously beneficial to all, and exceedingly superior to those absurd regulations by which they were formerly guarded, and which, being essentially mixed up with their wretched superstitions, necessarily fell in the downfall of idolatry.

"When we reflect on these things we cannot but admire the goodness of God to this people, who little more than six years ago were in the lowest state of ignorance, vice, and idolatrous superstitions; and also the zeal, diligence, and wisdom which our dear friends have been enabled to employ, and by them to overcome the habits of inveterate indolence to which the people were recently given up; nature having spontaneously furnished every thing for them without labour, which they formerly regarded as essential to the enjoyment of life.

"These islands have a very fine climate with great equability of temperature, the average heat is about 82, and the variation is from 76 to 86; but yet English constitutions find it too relaxing. Two of our most valuable Missionaries are very much affected by it; one of these and his wife will be obliged almost immediately to return to their native country, but the other we hope will find health and continued usefulness in the Sandwich Islands, which islands afford a field of largest promise for extensive usefulness. Our own health both by sea and land is preserved to us in the most merciful manner, and the kindness of missionaries, and kings, and chiefs, and people, is exceedingly great. No kindness could exceed that with which we were treated by our American missionary friends, during our four months residence in their family at Oahu, Sandwich Islands."

Durham and Northumberland Association.—On the 23d and 24th June, the First Annual Meeting of the Durham and Northumberland Association of Congregational Ministers and Churches was held in Claypath Chapel, in the City of Durham.

On Monday evening, the 23d, the Rev. R. Davison, of Newcastle, preached on the Nature and Evidences of Regeneration. On the Tuesday morning, before breakfast, a public prayer-meeting

was held. In the forenoon, the Ministers and Delegates from the churches met to transact the business of the Association. In the afternoon, a Public Meeting took place. The Report was read by the Secretary of the Association, from which it appeared that the Ministers connected with the Association, labour in 65 villages, to nearly 4000 villagers, independent of their regular pastoral duties at home. The Meeting was then addressed by the Rev. Messrs. Stowell, Davison, Nicol, Ivy, Jones, Matheson, Scott, (Home Missionary), and Lewis (ditto), urging the necessity of greater exertions, for more widely spreading the Gospel in these too-much neglected counties. In the evening, the Rev. W. H. Stowell, of North Shields, delivered a sermon on the Nature of Christian Fellowship, from Acts, iv. 32, (first clause.) The congregations were good, and the collections liberal.

We have been much gratified by the perusal of the "First Annual Report of the Durham and Northumberland Association of Congregational Ministers and Churches." It is an able composition, and gives a highly gratifying assurance, that the Independent ministers of that extensive district are exerting themselves with much energy and judgment, in the arduous work committed to their vigilance and activity. As a first report, it was expedient that it should contain an explicit statement of principles, and this summary of sentiment and discipline is written with discretion, decision, and in an excellent spirit. Much good is to be hoped for from the judicious measures now in progress. The resident ministers supply, as far as possible, the exigencies of the neighbouring districts, and support, to their utmost, the exertions of the Home Missionary Society. At the important station of South Shields a congregation has been collected, and one of the senior students of Hoxton Academy has agreed to "pay another visit," and to "preach the Gospel in that place and its populous neighbourhood." We shall extract the portion which relates to the personal exertions which are made by ministers and missionaries in their Master's work.

"The Association have at length succeeded in getting a Home Missionary for the town of Bishop Auckland and the numerous villages in its vicinity. For nearly eighteen months three Members of the Association preached alternately on a week-day evening in a hired room in the town; the congregations were encouraging, but still the surrounding villages had hardly any means of religious instruction. A correspondence was opened with the Committee of the Home Missionary Society, promising a donation of £20. for the first year, if a

Missionary were sent, and stating the importance of the station. The Committee readily attended to our application, and last September Mr. Lewis arrived at Bishop Auckland. He immediately commenced his labours, and the report which he has forwarded to the Secretary of the Association is highly gratifying.

"It appears that he preaches in eleven villages and hamlets, besides his stated labours at Bishop Auckland, twice every Lord's Day, and once on a week-day evening. The spirit of hearing appears to have been poured out on many of the people; and for miles around, the villagers flock to hear the word of life. The number of his hearers, in the villages and in Bishop Auckland, may be considered on an average as amounting to 800; many of whom, but for the labours of the Home Missionary, would never hear the sound of the Gospel.

"In the town of Bishop Auckland, the congregation increased so much, that a larger place of meeting was considered necessary. A suitable place was procured, and fitted up to contain upwards of 200 persons, which is respectably attended. In the beginning of last month, a church was formed at Bishop Auckland, consisting of ten members; some of whom were the fruits of the Missionary's labours, and the labours of the Ministers who preached before he came.

"On the whole, the Association is greatly encouraged by the good that appears to be doing in the villages around Bishop Auckland; and if they had done no more than assisted in procuring a labourer for that part of the vineyard, they have not united together in vain.

"Another member of the Association, and also a Home Missionary, occupies the dreary and extensive districts of Weardale and part of Teesdale. The mountainous nature of the country, the badness of the roads, and the thinly scattered population, dwelling in a district of country 16 miles in length, present many difficulties, and render the labours of the Missionary painful and arduous. He, however, notwithstanding all these discouragements, preaches at twelve stations in Weardale, and four in Teesdale, to about 700 hearers. The population among whom he labours may amount to about 12,000, principally connected with the extensive lead mines which are wrought in that part of the country. Churches have been formed at two of his stations, and good appears to be doing. Notwithstanding all his difficulties, he is determined to persevere, but calls loudly for some assistance, as the field of labour is too large for only one to occupy.

"The pastor of the church at Swalwell

labours in four villages to about 500 hearers, and hopes that good has been already done by the preaching of the Gospel among them. Another Member of the Association, at Barnard-castle, labours in four villages; one of them in Yorkshire. The average number of his hearers is about 200.

"The student at present supplying the vacant church at Stockton preaches in four villages; one of them in Yorkshire. The number of hearers about 200.

"The Ministers of the Association in Newcastle preach in two or three places besides their own chapels.

"A Member of the Association at Darlington preaches in two villages to about 100 people.

Another Minister settled at Chester-le-street labours in ten stations, besides his regular labour at home. His village congregations, on an average, amount to about 600 hearers. He expresses a hope, that he may be able, during the summer, to introduce the Gospel into some other populous villages around him.

"The pastor of the church at Durham preaches in three villages regularly to about 150 hearers. Some good has been done, and he looks forward to greater results.

"Another Member of the Association settled at Hayden Bridge, Northumberland, labours in ten villages to about 450 persons. He preaches about eight times every week, and travels about 60 miles.

Anniversary of the Academy at Idle.—On Tuesday, June 17th, the ministers delegated to examine the proficiency of the students in this Seminary, met to commence their investigation.

In Latin selected passages were read by the different classes from Cornelius Nepos, Cæsar, Virgil, Horace, Cicero's Orations, and the Annals of Tacitus.

In Greek, they translated parts of Lucian, Xenophon's Cyropædia, Homer's Iliad, the Œdipus of Sophocles, and in Xenophon's Anabasis, his account of the defeat and death of Cyrus the younger.

In Hebrew, they read the 8th and 28th chapters of Genesis, part of the 3d of Lamentations, and the 85th and 86th Psalms, and in Chaldee and Syriac, the 7th of Daniel, the 9th of the Acts of the Apostles, and part of the 3d of Matthew.

These passages and chapters furnished the Committee with ample means of ascertaining the progress made by the students severally in the different classes, with which they expressed themselves highly satisfied.

The following day, in the chapel adjoining the Academy-house, a greater number of subscribers and friends to the Institution assembled than had done at

any former anniversary. After Mr. Pool had prayed, three of the students delivered Essays. Mr. Hargraves on the Evil of Sin; Mr. Ellis on the Power of Conscience; and Mr. Martin on the Riches of Divine Grace. Mr. Parsons, sen. then addressed the candidates for the ministry before him, on the incalculable importance of "Prudence" to students and ministers. The meeting for business was afterwards formed, J. Holland, Esq. was called to preside; the Report was read by Mr. Vint, and on moving and seconding various resolutions, interesting speeches were made by Messrs. Scott, Fox, Rheeder, Pool, Jas. Parsons, Hamilton, White, R. Holgate, and G. Rawson. In the evening Mr. Scott preached.

The Academy is in prosperous circumstances. Public patronage continues undiminished. The number of students last year was fifteen. In the course of the year Mr. Preston has settled at Mixenden, near Halifax; Mr. Hargraves, at Milnthorpe, Westmoreland; and Mr. Martin, at Ripon. The congregations at two of these places have been newly raised, and one of them (the congregation at Ripon) has been raised by the instrumentality of the Academy at Idle.

Irish Evangelical Society.—The ninth Annual Meeting of the above Society, was held at the City of London Tavern, Bishopsgate Street, on Tuesday evening, the 30th of May last. Thomas Walker, Esq. Treasurer, having taken the Chair, the Rev. G. Collison commenced by solemn prayer, and the Report of the Committee for the past year having been read, the Rev. Mr. Julian, of Trimley, John Wilks, Esq., Rev. Messrs. D. Stuart, of Dublin, T. Smith, of Rotherham, Mark Wilks, of Paris, J. Blackburn, of London, D. H. Creighton, of Patricroft, J. A. Roberts, M^w. Wilks, and J. Conder, severally addressed the Meeting.

In reference to the Society's Academy, for the education of native and other Students for the work of the ministry in Ireland, the Report enters into detail respecting the resignation of the Rev. R. Cope, LL. D. the late Tutor, and the subsequent appointment of the Rev. D. Stuart, Minister of the Secession, as the Theological Tutor, and of the Rev. W. H. Cooper, as the Classical and Resident Tutor. The Students continue to supply *Manor Street Chapel, the House of Industry, Bray, Black Rock, Celbridge, and Kingsend*, with general and very encouraging success.

In reference to the operations of the Society, at all its stations, announced at former Meetings, the Report shows, that they have been regularly carried on during the past year, and *Tralee, Eimerick, Mallow* (with but a few

weeks suspension), *Youghall, Wexford, Maryborough, and Portarlington, Enniskillen, Camphill, Newry, Armagh, Moy, Bangor, Carmoncy, Carrickfergus, and Londonderry*, together with the places of itinerant labour, around each station, are regularly supplied with the glorious Gospel of the blessed God. The Sunday Schools, uniformly connected with these operations, are all of them in an increasing, and some of them in a truly flourishing state of prosperity; and taking a retrospective view of the whole series of labour, the Report records that "there have been, during the past year, the most decisive manifestations of the divine favour, and much good has evidently been effected."

The Report next "advert to the progress of those of their Missionaries, who, itinerating from village to village, from hamlet to hamlet, and from house to house, are proclaiming to the Irish, in their native tongue, the wonders of redeeming love.

In reference to the still widening sphere of the Society's labours, the Report announces that three Students have finished the period of their studies in the Academy during the past year, and are now occupying important stations in the country, as faithful evangelists of Jesus Christ. Three new Students have been admitted, all of whom are Irishmen; and, as additionally marking the Catholic principles of the Society, one of them is an Episcopalian, another a Presbyterian, and the third an Independent; there are eight Students now in the Institution. The Report also states that the number of the Irish preachers, who labour under the Society, in the vernacular tongue, has been increased from two to four, and that other openings of a most cheering character are inviting the still further extension of the Society's labours, but the Committee were compelled to pause, on account of the embarrassments that rested on their funds. The receipts of the Society, during the past year, amounted to £2,275. 2s. 2½d., and its expenditure to £2,446. 1s. 7½d., leaving a balance due to the Treasurer, of £170. 19s. 5½d.

Pembrokeshire and Haverfordwest Sunday School Union.—The Annual Meeting of this Society was held at Bethesda Chapel, Haverfordwest, on Monday evening, July 14. The Rev. Thomas Rogers, Wesleyan minister, was called to the Chair; and, from the Report read by the Rev. Mr. Bulmer, one of the Secretaries, it appeared that only one School, in connexion with the Union, has been discontinued during the past year; that five Schools, formerly discontinued, have been revived; and that five new Schools have been established. The Institution has, therefore, received an accession of

nine Schools since the last Annual Meeting; and the present number of its Schools was stated to be more by twenty-six, than in the autumn of 1817, when the Institution was first established. Such has been the progress of Sunday School Education in the English parts of the county, during the last six years! Many pleasing extracts from the correspondence of the Society, were included in the Report, several excellent speeches were delivered, and the meeting separated, highly gratified with the proceedings of the evening. The only cause of regret, was the low state of the finances, owing chiefly to the increasing number of Schools, and partly to the withdrawal of subscriptions, in favour of a Church of England School, recently established in Haverfordwest, avowedly in opposition to the efforts of Dissenters. The friends of the Union, however, are determined to persevere, relying on the blessing of God, and the assistance of a liberally-minded public.

On Thursday, July 31, Mr. J. Roof, jun. (late of Hoxton) was ordained over the church and congregation of Queen Street chapel, Wolverhampton. The Rev. T. Scales, of Leeds, (Mr. Roof's predecessor) delivered an excellent introductory discourse. The Rev. J. Hudson, of West Bromwich, asked the questions; the Rev. J. Codfer, of the same place, offered the ordination prayer; and the Rev. Dr. Harris gave a very impressive charge, founded on 1 Peter, chap. v. ver. 2—4. In the evening, the Rev. J. A. James, of Birmingham, preached to the people from Rom. xv. 29.

The subordinate parts of the service were conducted by Messrs. Hammond of Handsworth, Dawson of Dudley, and Freeman of Kidderminster. The deep impressions which were made on the numerous ministers and large congregation present on the occasion, will be long remembered, and it is hoped will be extensively beneficial.

Methodist Conference at Sheffield.—The 80th Annual Conference of the Wesleyan Methodist connection was held at Sheffield, on Wednesday, July 30, and following days. The Rev. Henry Moore was appointed the President, and it was understood that nearly 400 preachers were present. A peculiar solemnity was given to their proceedings, by a melancholy accident which occurred by the overthrow of the *Flete* coach on the Huddersfield road, on which were nine preachers going to the Conference. Messrs. Sargent and Lloyd were thrown with such fatal violence to the ground that they expired in a few days, and several others were seriously injured.

The following is the reported number

of members in the United Kingdom for the past year:—

England and Scotland	- - -	219,398
In Ireland	- - -	22,218

241,616

Increase during the past year	-	8,036
In Foreign Stations	- - -	1,653

9,659

It is said that in the United States of America the Society can number nearly 300,000 members. Messrs. Reece and Hannah are appointed as Deputies to the American Conference of next year.

Imposition of a Fine for refusing to take a Judicial Oath.—It is with regret we learn that, at the last Cork City Criminal Court last month, Baron Pennefather threatened to commit a Mr. Connell, of that city, for declining to swear on grounds of religious scruples, and when he respectfully assured the Judge, that it was not intended as contempt of Court, he replied, "Instead of committing this person, let him be fined £100."

The National Society.—His Majesty's letter, which was addressed last month to the Archbishop of Canterbury, requiring "the minister in each parish throughout England and Wales *effectually* to excite their parishioners to a liberal contribution" for the above Society, states, that it includes 1,869 united schools, which contain more than 350,000 children. The establishment of these has absorbed all the sums contributed by Royal munificence and individual bounty—leaving a bare sufficiency in annual subscriptions to support the Central School!

The Jesuits.—The King of Sardinia has established, by a formal decree, the Society of Jesuits in his dominions, as the privileged instructors of youth, declaring that they have already acted "praiseworthy," and to his "particular satisfaction."

Recent Deaths.—Died, at his son's house, at Reading, on the 28th of July, the Rev. James Hinton, M.A. late of Oxford. He was attacked by spasms, which, in a few hours, terminated his existence. He was the respected and efficient Pastor of the Baptist Church in that city thirty-five years, by whom his loss is justly deplored. He has left two sons in the ministry.

To the afflictive mortality at Sierra Leone, recorded last month, we regret to add the name of Edward Fitzgerald, Esq. Chief Justice and Judge of the Vice-Admiralty Court in that Colony, and Assessor to the mixed Commission established there, for the more effectual abolition of the Slave Trade. He died on the 3d of June last, of the malignant fever which then prevailed there.

LITERARY NOTICES, &c.

WORKS PREPARING FOR THE PRESS.

In the press, and shortly will be published, a Course of Lectures, illustrative of the Pilgrim's Progress. By D. Warr, Minister of the Tabernacle, Haverfordwest. Much of the Pilgrim's Progress refers to the civil and ecclesiastical history of the times in which the Author lived; and these Lectures may form a satisfactory exposition of the dark and mysterious parts of the work in question.

The Life of Lieut. Col. Blackadder, of the 26th or Cameronian Regiment, afterwards Governor of Stirling Castle; who served with distinguished honour during the Duke of Marlborough's Wars, and during the Rebellion in Scotland in 1715. 18mo. bds. Price 2s.

A Sketch of the Life of the Rev. Jules Charles Rieu, Pastor of the Reformed Church, Fredericia, in Denmark; containing an Account of that Colony, and Anecdotes of some of the most eminent Protestant Ministers on the Continent, exhibiting the Power of True Religion; with an Introduction and practical Remarks. In one volume, 18mo., with an Engraving. Price 1s. 6d. boards.

WORKS RECENTLY PUBLISHED.

The History of Moses, being a Continuation of Scripture Stories. 18mo. 3s.

Sermons to Children. By the Rev. Samuel Nott, jun. of America. 1s. 6d.

Nicodemus; or, a Treatise on the Fear of Man. By Professor Franck. 18mo. 1s. 6d.

A Memoir of Central India, including Malwa, and adjoining Provinces, with the History and Copious Illustrations of the past and present conditions of that Country. By Major General Sir John Malcolm. In 2 vols. 8vo. £1. 12s. boards.

A Dissertation on the Fall of Man; in which the Literal Sense of the Mosaic Account of that Event, is asserted and vindicated. By the Rev. George Holden, M. A. 8vo. 10s. 6d. boards.

Hymns on Various Passages of Scripture. By Thomas Kelly. Fifth Edition, with many new Hymns, price 4s.

An Essay on the Limits of Reason, in judging of Subjects of Revelation. By the Rev. J. Davies. 2s. 6d.

ANSWERS TO CORRESPONDENTS, &c.

COMMUNICATIONS have been received this month from the Rev. J. Chubbill, T. Gilbert, J. Bulmer, J. Blackburn, W. Vint, J. Matheson, — Orme.

Also from M. S., A. B., P., Viatorius Mercator.

We regret that our valued friend Viatorius Mercator did not forward us the intelligence to which he alludes in his communication from Liverpool; next month it will be too late.

We shall probably feel it expedient to communicate directly with J. M. If he do not hear from us in the mean time, an answer shall be inserted in our next number.

As we are anxious to give all possible publicity to the following document, we insert it in this place.

Alston, July, 1823.

GENTLEMEN,—In your Magazine for October, 1822, page 554, there is a paragraph under the head, Penrith New Chapel, which purports to be an Extract from the Third Report of the North Congregational Union, p. 10. We beg leave to say that no such passage is to be found in that Report, nor in any other we have drawn up, as you will perceive from the following quotation, which is taken verbatim from the publication in question, and which contains the *real* and *entire* statement.

"Penrith.—In this populous and respectable town, it is to be lamented, that notwithstanding the existence and zeal of other Christian denominations, a want of general godliness so obviously appears. Feeling this, a few friends of the Congregational order were anxious that a further trial might be made by their Ministers. An invitation was therefore sent to one of them, who commenced preaching in a school-room legally registered for the purpose; and which continues to be supplied by an Itinerant. Our prospects are in the highest degree encouraging; and we hope there will eventually be many here on the Lord's side."—*The Third Yearly Report of the Northern Congregational Union*.—p. 10, 1815.

We the undersigned, most of whose names appear in this Report, think it our duty to certify, that the above quotation is a true and entire copy of the paragraph in question, and that the statement in your Magazine is consequently a false quotation, which was inserted without our knowledge or consent. We do therefore request you to publish this certificate in the next number of your Miscellany, and you will oblige, Gentlemen, your obedient humble servants,

JONATHAN HARPER, Alston, Cumberland,
JOHN SCOTT, Weardale, Durham,
JOHN HADDOCK, Parkhead, Cumberland.

THE
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OCTOBER, 1823.

[Vol. VI.]

MEMOIRS OF MR. WILLIAM NOTCUTT,

PASTOR OF THE INDEPENDENT CHURCH OF CHRISTIANS, MEETING
 IN TACKET STREET, IPSWICH.

It is the subject of deep regret to those who love the principles of dissent, that the memory of so many of her most honourable advocates has been suffered to perish, and that the treatment they have endured tends little to the honour of nonconformity, though their moral worth and talent have contributed greatly to its renown. The evanescent nature of the world's applause, has long been a theme to point the tale of the moralist; but among the class to whom we allude, the realities of life have surpassed all that fiction itself could devise. Men whose piety and learning have entitled them to the veneration of society, and who would have imparted lustre to any dignity which the gratitude of other more favoured communities would have bestowed, have pined in obscurity and penury, and, with an injustice still more flagrant, have not even received the common, and but too often the only homage of virtue and excellence,—a tribute to departed worth. How must it pain the generous mind to reflect, that the learned Jeremiah Jones passed through this world unheeded, except as the pastor of an obscure Dissenting church, in a state of comparative poverty, while his fellow-students, Butler and Secker,*

by choosing the more easy road of conformity, attained to the highest stations in that communion to which they became proselytes. Not that we can justly suppose the secular honours and authority which they enjoyed were really objects of envy to the mind of Mr. Jones, who, as a Protestant Dissenter, would certainly disregard all such distinctions as utterly inconsistent with the true notion of the Christian ministry; the only point in which the superiority of their situation to his can be conceded, is in the opportunity afforded to them of gratifying their literary taste to an extent which he could never expect to realize. Who can tell the advantages that might have accrued to biblical criticism, had the author of "The Method of settling the Canonical Authority of the New Testament," enjoyed those privileges which some of his academical brethren did?

*Hand facilè emergit, cujus virtutibus
 obstat
 Res angusta demi.*

Nor is this all—is it not equally a matter of surprise and indignation, that the memory of so profound a scholar is no where recorded, even by those who revered

* Bishops Butler and Secker, Drs. Samuel Chandler, Andrew Gifford, and Daniel Scott, Messrs. Mole, of Hackney; Fearnall, of Taunton; Frances, of

Southampton, and Jeremiah Jones, were all trained for the ministry, in the Dissenting Academy of Gloucester, and afterwards of Tewksbury, under the care of Mr. Samuel Jones.

the principles which originated his obscurity; that there should be no tablet to register the history of a man who, at the early age at which he died, had amassed the learning displayed in the few works which he published; and finally that it should be left to the liberality of the opponents of his opinions to vindicate the character of his great work against Toland, and with a generosity as great as it is unprecedented, to make it the standard authority on the subject, by giving it the imprimatur of an University? But Jones is not a singular instance; we sicken at the lengthened catalogue which our memory furnishes; let it suffice to mention Samuel Mather, of Witney, an honour even to the family of Mathers, a man of whom Calamy says, he "has affected a retired life, or else it would not be much for the credit of Dissenters, that he should not have a much better station, according to his merits." Though he affected privacy in life, posterity might and should have repaid his modesty, by a monument at once withdrawing his name from obscurity, and compensating the world for the loss it had so long endured, of his example. It is a debt owing to society, that men whose humility and retiredness have prevented the natural influence of their virtues, in their operation on the manners of the age, should at least have an existence in the records, and for the benefit, of a succeeding one.* The author of "The Vindication of the Holy Bible," was not a man whom even Dissenters could afford to neglect. One fact, however, we may derive

from the undeserved oblivion into which the memory of our fathers has fallen; if the enemies of our principles have done so much in opposing us, and our friends so little in our defence, surely the power that has maintained us hitherto must be somewhat more than human. The friendless, unsupported, despised cause of non-conformity, has urged its way against obloquy, persecution, secular privileges, worldly policy, and the still more potent prejudice of the heart, and in many instances against the cold misgivings, if not the insidious treachery, of its pretended friends; and what arm but that of God has preserved it? *Esto perpetua.*

The subject of this memoir may well serve as another instance; the many volumes of practical divinity of which he was the author, the fervent piety and the bold espousal of evangelical truth which characterize them, and that too at a time when such doctrines were not the general theme of ministerial addresses, the constancy with which he held, and the ardour with which he defended the distinguishing principles of dissent, should have ensured for him a more extensive reputation than the gratitude of his brethren has bestowed on him. Mr. Notcutt was born in 1672, at Wrington, in Somersetshire, a town dear to the lovers of science as the birth-place of the immortal Locke. He was indebted for his education to the liberality of a friend, who, observing his early piety and desire of learning, undertook the expense of his initiatory instruction, with a view to his being dedicated to the ministry. After passing through the rudiments of literature with considerable credit, he became a student in the academy of Mr. William Payne, an eminent tutor and Dissenting minister at Saffron-Walden, in Essex, and of whom it is sufficient to say, he was the

* Samuel Mather wrote, 1. Discourse on the Necessity of believing the Doctrine of the Trinity. 2. Discourse on the Godhead of the Holy Ghost, 8vo. 1719. 3. Vindication of the Holy Bible, 8vo. 4. Charge at the Ordination of Mr. R. Milner, Wantage, Berks, 8vo. 1726. 5. Memoirs of the Life of Increase Mather, &c. &c.

friend of John Owen.* Among many other faithful ministers of Christ, educated at this Seminary, were Dr. Guyse, Dr. Theophilus Lobb, (celebrated both as a religious and a medical writer,) Caleb Wroe, of Cheshunt, and John Greene, of Chelmsford, who wrote the life of Dr. Lobb, his fellow-student, and Mr. Richard Rawlin, known as the author of a work, entitled "Christ the Righteousness of his People," a favourite book of the pious Mr. Hervey. Mr. Notcutt subsequently married Miss Martha Payne, the daughter of his venerable tutor. At this Academy Mr. N. made great progress in his theological studies, and furnished his mind with that store of knowledge to which his numerous works bear so ample testimony. He began preaching in 1705, and in the same year was ordained pastor over the church at Thaxted, in Essex, where he remained nearly twenty years. We have no knowledge of the circumstances which eventually induced the dissolution of this connexion, but we can have no doubt, from the excellence of Mr. N.'s character, and the disinterestedness which he ever manifested, that he was instigated by the best of principles, and that he did not resort to that conclusion till he had sought for direction from that God who has promised to direct the steps of his servants. In the year 1724, he was invited to take the pastoral charge of the

church assembling in Tacket Street, Ipswich, vacant by the decease of their pastor, Mr. Thomas Milway, in that year. This church was first gathered in 1686, and in the same year they chose for their pastor Mr. William Langston, whose life is preserved in Calamy, vol. 2, p. 660. In 1702, Mr. Benjamin Glandfield was chosen as assistant to Mr. Langston, whom he succeeded at his decease in 1704. In 1713, the old meeting-house at Greenyard was relinquished, and a new one erected in Tacket Street. To Mr. Glandfield, who deceased in 1720, succeeded Mr. Thomas Milway, of Kettering, on whose settlement here, in 1721, the learned John Huxton, of Denton, preached a sermon entitled "The Rights and Duties of Ministers and People," which he published, 8vo. 1721. Mr. Milway was the son of Mr. Thomas Milway, of Kettering, and originally of Edmundsbury, who is mentioned in our Magazine for 1819, p. 184. Mr. Milway, of Ipswich, had a son Thomas, afterwards settled over a church at Haverhill.

Of Mr. Milway a curious anecdote is preserved. Preaching on one occasion on the sin of pride, he particularized on pride in dress; but remembering with sorrow how applicable his observations were to the case of his own daughters, who were remarkable for their undue attachment to dress, and whom he had often vainly endeavoured to reform in that particular, he observed, with much feeling, "But you will say, *look at home*. My good friends, I *do* look at home, till my heart aches."

Over this church Mr. Notcutt was settled in 1724, and here he closed his pastoral labours and his life, after a residence of nearly thirty-two years, making in the whole almost fifty-two years service in the ministry of the word, a length of time granted to but

* On the morning of the day on which he (Dr. Owen) died, Mr. Thomas (William) Payne, who had been entrusted with the publication of his *Meditations on the Glory of Christ*, called to take his leave, and to inform him, that he had just been putting that work to the press. "I am glad to hear it," said the dying Christian, and lifting up his hands and eyes, as if transported with enjoyment, exclaimed, "but O! brother Payne, the long-wished for day is come at last, in which I shall see that glory in another manner than I have ever done, or was capable of doing in this world."—*Orme's Life of Owen*, p. 448.

few amongst the Lord's servants. It is not to be expected that any detailed account can be presented to our readers of the occurrences which chequered the history of Mr. Notcutt in this long pilgrimage, nor indeed would it be generally interesting; few are the striking events in the life of a student and a minister. A faithful discharge of ministerial functions, and a conversation edifying to the church, and unblameable to the world, will be found to be the most honourable traits in the character of those devoted to the service of God in the preaching of the Gospel. In the performance of these duties there is room enough for the display of the greatest energies wherewith any human being can be blessed; more than is usually filled by those who are most earnest in, and best qualified for, the important trust devolved to them. How he exercised this duty, we may learn by an extract from his "*Dying Pastor's Legacy*," published in 1744, when he was arrived at a venerable age, and the correctness of which those of his sermons which we have been enabled to peruse fully corroborate. "I have endeavoured to represent to you pure religion, by practice and example, as well as by doctrine and precept, that I might be able to say, as the holy apostle did, 'that which ye have heard and learned, and seen in me, do.'" I have made Jesus Christ the end of my ministry, and my life; I have not shunned to declare the whole counsel of God; I have preached the free and effectual grace of God in regeneration and conversion, and the doctrine of free justification of sinners, through the righteousness of Jesus Christ by faith alone. I have also shown you the necessity of holiness and good works." In this interval, Mr. N. published many excellent works on religion, which retain a considerable share of popularity, even in these days, and which, if they entitle him not to the

highest honours of literature, yet certainly do much more, they establish his character as a true friend to the best, because the eternal interests of mankind. For many years before he deceased, he suffered much by a nephritic complaint, a malady so common among ministers, as to entitle it to the name of "the students' disease." Hence he was often prevented from officiating in the services of the sanctuary, and in 1752, Mr. (afterwards Dr.) William Gordon was chosen his assistant, and in 1754 was associated with him in the co-pastoral charge, Mr. Notcutt's infirmities rendering such a measure necessary, and Mr. N. having recommended Mr. Gordon to the members of his charge as his successor. It is generally known, that about this time Arianism was spreading very generally among the Dissenting churches, and though its influence was more general in the western counties of England, it was not altogether unknown in Suffolk. The church over which Mr. N. was settled, was not altogether preserved from that infection; one member espoused the Arian views. Mr. N. foreseeing the danger which would inevitably follow from such a principle, if permitted to enter the church, endeavoured to exert all his remaining strength, much impaired by long continued disease, in a defence of the divinity of Christ, which he accomplished in three sermons on three Lord's-day mornings, July 1st, 8th, and 22d, in 1753, from Col. ii. 2—9, which, together with a sermon from Mark x. 45, were the last he was permitted to preach; thus finishing his ministry with a noble confession of his faith, on a point of infinite importance to believers in the Gospel revelation. Nor were his endeavours without a salutary effect: God owned them as means of strengthening the belief of his people on this great doctrine.

(*To be continued.*)

SHORT DISCOURSES FOR FAMILIES, &c.

No. XLIII.

THE CHRISTIAN'S STRENGTH.

"They go from strength to strength."—
Psalm lxxxiv. 7.

WEAKNESS is the pervading element of human nature. The appeal to experience is sufficient to establish this; we *know*—as Christians, and as men we know—that our natural attachments are to evil, and that our tendency is to that defection from God and from his truth, which is itself the most fatal evidence of weakness, both of the mind and of the heart. If we look out upon the various "kindreds of the nations," we shall find abundant illustration of this fearful state of things. To say nothing of that principle of moral and intellectual debility which leads men to close their eyes against the light of evangelic truth, and attracts over so large a portion of the globe a thick cloud of Pagan and Mohammedan unbelief; and turning away from that extensive and obvious demonstration which is presented by the nominal profession of Christianity, combined with a malignant determination against its reception as a spiritual and celestial agency; let us at once bring the matter home to ourselves, and ask the question of our own hearts, whether in all that we think and act, we are not sensible of an essential and indwelling spirit of weakness? When we prefer—and do we not, of ourselves, always prefer?—light to darkness, sin to holiness, the society of the profane to the communion of saints, and the shouts of the world to the applause of God, is not this weakness?—weakness of the lowest and most injurious kind, which leadeth unto destruction, and taketh hold on hell.

Strength, on the other hand, is

bound up in the Christian's heart. Weak, even to more than childhood's weakness, as he is in his own nature, he has undergone a mighty transformation, and in that new nature which has thus passed upon him, he has obtained a principle of strength, the more vigorous because it is not his own, the more sure because undervived from any human source, the more lasting because it is all divine. *Christ in you the hope of glory!* Herein is firm endurance, invincible strength, certain and eternal victory. *Here is the patience of the saints!* They have to struggle with their inbred appetites, their native weakness; they are called upon to maintain a continual contest with the world; they must, moreover, *wrestle, not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.* What sustains them in this unequal conflict of man against himself, against a confederated world, against his adversary the devil? What, but their interest in a covenant God! He who *worketh in them both to will and to do*, upholds them in the hour of darkness, dispels their fears, gives them strength for weakness, alacrity for heaviness, and bids them *go*, in the full assurance of faith, realized in every trial, *from strength to strength.*

I shall endeavour to suggest a few illustrations of this grand principle of the Christian warfare, by showing,

- 1st. Its essential character.
- 2d. Its distinctive qualities.
- 3d. Its adaptation to human exigency.

In the *First* place let us endeavour to ascertain the *essential character* of the Christian's strength.

It is quite clear that we are not

to look for this in any of the common definitions of this quality, since, though they may approach it in some points, they would fail to comprehend it in all. We need not waste our time in proving that it is not bodily vigour, since we are dealing with a moral question; neither shall we employ many words in proving that *intellectual* energy will not come up to the standard of our text. If, indeed, we saw the wise and accomplished of the earth eminent in virtue, consistent in self-denial, and shining forth as lights of mankind, we might admit the connexion between wisdom and holiness. But when we find that this world's sagacity spends itself on worldly objects, that it exhausts its powers on trivial and transitory things, or on vain and baffling speculations, and that it invariably stops short at that limit within which all is obscure and perishing, and beyond which all is bright and enduring; we cannot but withhold all confidence from a principle so uncertain and inefficient. It might seem, then, that there remained but one term that might be correctly applied to the definition of the quality referred to in the text, and that it must be termed *moral* strength. I admit, to a certain extent, the correctness of this epithet, but I have several objections to its theological use. It is a tainted phrase, and connects itself with notions and feelings subversive of all just dependence. It is an inadequate expression, and does not comprehend the whole of the required description. Let us say then, at once, in language which takes in both cause and consequence, it is a *divine* strength, divine in its source, divine in its effect. No human ingenuity can secure it, no created power communicate or obtain it. God is the sole possessor of this strength, and he bestows it liberally on the sons of his adop-

tion. It consists in the combination of all the Christian graces, and it re-acts upon them by keeping them unfettered and active. Purity of heart gives strength to the Christian by fortifying his vulnerable point. Spirituality of mind gives him strength by closing the avenues of temptation. Communion with God invigorates him by placing him at once in contact with the very fountain of all strength. Faith is his stronghold; Hope gives him energy to persevere; and Love is the grace, vigorous and pure, which restrains him from offending his God, and from hazarding a word or act which may prove a snare or a stumbling-block to his fellow-men.

Nor does this strength ever lose its divine character; never does it mingle itself with baser elements; it always maintains its essential separation from every thing that is human or secular. We proceed, then,

Secondly, to point out the *distinctive qualities* of this divine and divinely communicated principle. Without affecting systematic precision in following out this inquiry, it may be more profitable if we direct our attention to a few points of distinction between our common notions of power, and the properties which belong to that which is from above. In our average estimate of strength, mental or corporeal, we always think of it as of something that pertains to the individual, is a part of his constitution, grows with his growth, and decays with his decay. But the energy which is from above is no part of our original structure, either intellectual or bodily; *it is altogether derived, and never loses the character of derivation.* "Not of yourselves, it is the gift of God," is the deep conviction which accompanies its reception, and in the moment when self-reliance prevails, the Christian

feels himself shorn of his vigour. It is a beautiful provision in the economy of grace, that the very principle which sets the believer in full activity, and makes him urge forward his victorious career, keeps him dependent on his God, who beholds and sustains him in the strife, who applauds and crowns him at the goal. Again:—when we speak of human strength, it is of that which is liable to abuse, which is too often a snare to its possessor, and an injury to those around him; but that which is set forth in our text is an *invariable and inestimable blessing*, fraught with life and immortality to those whom it visits, and shedding around them an atmosphere of grace and glory, making them burning and shining lights in the midst of a crooked and perverse generation. Happy and honourable is that man who, gifted with this heavenly strength, goes forth in its zeal and energy, a minister of good unto his brethren of mankind. Before his high achievements, all the works of human strength fade and disappear; his work is eternal, their's fail beneath the common causes of decay. A third distinction, and the last that I shall now present to your attention, is that which is most expressly referred to in the text, which I have hitherto kept in sight rather as a motto than as a theme. The strength and wisdom of man often fail of their object, and decay with the decay of nature, but this divine principle is unerring in its aim and end, and *sustains the Christian pilgrim until he appears before God in Zion*. Yea! they who are journeying through the dark and dreary desert of the present world, with their faces Zionward, go from *strength to strength*, streams of living water flow to refresh their thirst, and their hunger is satisfied with heavenly manna; their ene-

mies are scattered, the Star of Bethlehem is their guide, their God is the strength of their heart and their portion for ever.

Thirdly.—We are to illustrate the adaptation of this divine strength to every circumstance of the Christian's necessity. "Thy shoes shall be iron and brass, and as thy day so shall thy strength be." Thus ran the Patriarch's blessing, and such is the language of the divine record in its application to all our infirmities. There is no variety of human experience, no vicissitude of human life, in which strength from above is not needed. In suffering, we require the graces of patience and acquiescence. In prosperity, we are to be taught the lessons of moderation. In the hour of trial, we need to be put upon our guard, and to be supplied with resisting and subduing strength. When the season of temptation is overpast, then comes the danger of elation and negligence if we have been successful, of despair or defiance if we have given way. In all these emergencies, strength from heaven is our only resource; God is our only refuge in distress, and to him alone, in the hour of victory, is the honour due. The whole course of recorded experience tends to the illustration of these momentous truths. The lives of the servants of God in every age, have borne testimony to the glory of divine grace triumphing in man's weakness. And how often have we experienced the power and energy of this strength in the day of our infirmity. Our very failures, too, have confirmed the lesson taught by the word of truth, and the voice of conscience. They have not only revealed to us our weakness, but where it lay; and they have shown us the causes of our discomfiture in our self-dependence, and our neglect of spiritual aid. Ah! why is it that, with

such rich offers and such plenteous blessings, so liberally held forth to us, we are so negligent and carnal?—Why, but because our unbelief prevails, in spite of our better knowledge, and our often experience, to bring down our minds from their proper sphere, to the base level of earthly things. God's blessings are always distinguished by their adaptation to their object and end, and as the gift of heavenly strength is needed for daily and hourly exigencies, so should it be sought by daily and hourly prayer, waited upon in habitual vigilance, cultivated with unceasing care and gratitude, and cherished by an increasing disengagement of our affections from their carnal thrall.

Our 1st inference, by way of improvement of these hints, is, that we should be taught the deepest *humility* by the conviction of our own utter insufficiency and our entire dependence. "What hast thou that thou hast not received?"—is a question which we cannot too often press upon our overweening and self-trusting hearts. It is impossible for man to lie too low before Him who is his Maker, his Preserver, his Redeemer, and the Giver of all those graces on which alone is his dependence for present maintenance and final salvation. The most eminent saint will be the most forward to describe his justified state, as grace abounding to the chief of sinners.

A 2d result of these considerations should be incitement to *activity and perseverance* in the Christian work. The task may be arduous, but the promised aid is sure and effective. Well might

we recoil from the rugged and precipitous way, well might our courage fail before the trials and terrors of the wilderness, but for the gracious assurance, that we *shall go from strength to strength*. The promise is on record, the plighted faith of Him who will never fail his chosen, that he will "guide us by his counsel, and after, receive us to glory." Let us then be awake and stirring, ever active in our glorious labour; holding no truce with timidity, yielding no place to indolence, but striving with unwearied diligence for the prize of our high calling of God in Christ Jesus.

And lastly, Let a *spirit of devotion*, a constant looking unto Jesus, an habitual conversance with a *throne of grace*, be our cherished frame. Here is our strength, that we "draw nigh to God"—here is our joy, that we live in "the light of his countenance." What is it but the neglect of this that gives the world its seducing power, and arms the enemy of our souls with his most effective weapons. We stand afar off, not in humility, but in coldness and aversion; we are heedless of that spirit of languor and sensuality which depresses our devotional frame. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee life." We have lost ground in our Christian race, and our force is enfeebled by sloth and indolence! O that by a close and effectual use of the rich means of grace, we may be enabled to renew our vigour, to regain our station, and pressing on from strength to strength, at last to appear in the presence of our God with exceeding joy.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

HUMAN THOUGHTS.

No. I.

“Τὸ Γνωθὶ Σαυτοῦ πολλὰκις συνέλ-
πων.” LUCIAN.

WHAT a wonderful property of our nature is *thought*! So simple as not to need, and yet so mysterious as to baffle, definition. It may be described as the mightiest and most wonderful created agency of the universe, inasmuch, as it is the point at which volition and all voluntary actions commence—the centre of the comprehensive sweep of human knowledge—the power of all our powers, and the *as plus ultra* of all our philosophy. What is so swift? What so subtle? What so near to Omnipotence as thought? It has been, defined, though imperfectly, yet accurately enough for my present purpose; the acting of the mind in forming perceptions of the external universe, or of itself—and its own creations. I intend to offer some remarks upon it in its moral and spiritual relations.

The thoughts are primarily the seat of sin. Here begins and here exists the empire of darkness. This is the fountain-head—this the prolific seed—this the first matrix of all the woes and sins under which our nature is suffering. The first sin began in thought, and existed in this subtle, fugitive form, before it came forth in an outward act. Here the eye of God beheld it as an embryo before its deadly arm had ever been exalted against the heavens, or its brazen front had braved the reproachful light of day. All who admit the doctrine of the evil and malignant nature of sin, must allow, that its turpitude is to be estimated not by the outward act, but by its cause. For this, therefore, we must look within. The

guilt must be charged not upon the external powers—the secondaries—or the accessories—but upon the heart, the thoughts of the heart, which are the instigators, the true fathers of all the evil. To this accord the words of Christ; “from within, out of the heart proceed evil thoughts”—(how do thoughts proceed?) “murders, adulteries, fornications, thefts, false witness, blasphemies,” &c. And to the same purport is the Spirit’s testimony of the early race of men:—“God saw, that the wickedness of man was great on the earth, and that every imagination of the thoughts of his heart was only evil continually.”—“God made man upright; but they have sought out many inventions.” And these many inventions surely were the secret, subtle, potent thoughts of sin in the heart. That was the place where they were found, and where they were sought. Is it not in the recesses of human thought that evil is conceived? Actions are but the bitter fruits that hang on this evil tree;—they only follow thoughts, as shadow follows the body. Could all the evils that, at any give time, are being perpetrated, be brought into one amount, what a fearful catalogue would they present!—What a thick, and impenetrable, and threatening cloud would they seem to spread around the two hemispheres of human existence—and yet what would all this be in comparison of what the comprehending eye of Deity beholds passing in the secret chambers of the human imagination continually! There is the true home and source of sin. This is the deadly volcano of moral fire, which covers the heavens with blackness, and curses the whole earth with a burning and polluting element;

and yet the fountain within is not exhausted or weakened. This has been the source of all the calamities which have fallen upon our nature—the spring of the ever-growing pollutions, which have been spreading over all the generations of men. The Lord has beheld the whole compass and potency of the evil—and no mind but his own could comprehend it, in its vigorous causes and awful issues. “*The Lord looketh upon the heart.*” That is to say, he looks at the beginning of sin. He cannot stop short in effects, but ever apprehends *the effect in the cause*—and that is its true measure,—its intentional issue, which is its real one. Let every reader look into his own thoughts. *There* is formed the repugnancy of human nature to the Divine law and government; *there* the weapons are first taken up against him that made the heavens; *there* we say—who is Lord over us? *there*, in his heart, at last, the fool says, there is no God—there is no eye to see.

It is through the medium of evil thoughts, that the empire of darkness is maintained. Satan retains his vassals by evil thoughts. He has a power of suggesting them—whether immediately, by direct access to the thinking faculty, or mediately, through sensible objects, is of little moment—the fact is clear, by them he leads captive the imagination, and thus holds the heart and all the active powers, his willing slaves. Thus Saul’s heart was filled with evil thoughts against David—thus the dark-minded Judas entertained with pleasure the first thought of betraying the Son of God to his foes. The Psalmist lays it down as one of the features of the wicked—“he conceiveth mischief upon his bed; when he goeth abroad, he telleth it.” Ananias and Sapphira “*concealed*” the wicked lie against the Holy Ghost

in their hearts: and it was in the thought of his heart, that the sin of Simon Magus consisted. “Repent, if perhaps the *thought* of thine heart may be forgiven thee—for thou hast *thought*, that the gift of God may be purchased with money—thine *heart* is not right in the sight of God.” Thoughts are the words of the mind—the actions of the soul. The strength of the body of sin is in evil thoughts. There is evil enough in one thought of sin to turn angels of light into devils—a paradise into a hell—and men, made in the likeness of God, into the image of devils.

Christ was set up “for the fall and rising again of many in Israel—and that the *thoughts of many hearts might be revealed.*”—“God will judge the *secrets* of men by Jesus Christ,” and “He will bring every work, and every *secret thing* into judgment:” and he will condemn the wicked for THINKING, that he was altogether such an one as themselves.

From these brief observations, the inference is obvious—“as a man thinketh in his heart, so is he.” Let us learn to entertain no other standard of our own characters—for by this God judges. How momentous then is the exclusion of *evil thoughts*, and the production of good ones! I have but opened the subject, which should you, Mr. Editor, and your readers approve, I may resume in some future pages of your work.

MOSES PRISCUS.

THE INFLUENCE OF IMAGINATION ON HUMAN CHARACTER AND HAPPINESS.

WHOEVER has attended in any degree to the operations of his own mind, must be aware that he has a power, not only of forming ideas of sensible objects while present in his view, or of recalling to his recollection ideas of past

objects; but that he also possesses a faculty which enables him to select ideas of those sensible objects, and so to arrange and modify them, as to form ideal scenery, which the eye of the mind surveys with pleasure or pain, according to the nature of the representation. This faculty of the mind, philosophers have designated by the term imagination.

In determining the province of imagination, philosophical writers do not appear to agree. Mr. Addison and Dr. Reid, for instance, have limited it to objects of sight; while Professor Stewart, on the other hand, has extended its operations to all the objects of human knowledge. Both these definitions have been considered defective. The former is too limited; for, although imagination most readily and most frequently selects its materials from objects of vision, yet it often (as the productions of the poet abundantly prove) makes its selections from ideas obtained through the medium of the other senses. The latter definition must be considered too extensive; since it obviously destroys that meaning of the term which its etymology has fixed, and entirely confounds it with conception.

The design of this paper, however, does not embrace a minutely philosophical analysis of this mental phenomenon. We shall, therefore, immediately proceed to the proposed discussion, namely, the influence of imagination on human character and happiness.

That the character of man, both intellectual and moral, and consequently his personal happiness, is, in an important degree, influenced by the imagination, even the most superficial observer of mental phenomena must have frequently remarked, and with equal propriety we may add, that a *more* important influence than such an observer has ever remarked will be found to exist.

An investigation of the subject, far from laborious, will be sufficient to convince us that the imagination, when brought under correct discipline, has a most valuable influence on the character and happiness of man.

None can doubt that, by the aid of imagination, in a most important degree, is created that *stimulus* which gives at once ardour and perseverance to the efforts of the early adventurer in the path of science;—a path too rugged and too steep to invite the feet of the inexperienced and volatile genius, were it not that *that* genius possessed the power, first of all, to throw on the bleak and boundless prospect, a scene as fascinating as it is unreal, and to adorn the very path of ruggedness, by which its advances are to be secured, with softness, and verdure, and flowers.

But, if this important faculty has so surprising an influence on the intellectual character, by giving to the mind a powerful stimulus in the pursuit of enterprize, much more extensive is its influence on moral character. All the natural virtues of the heart are, in a most important degree, modified by the imagination. If this faculty is properly cultivated, and its operations wisely directed, it will much contribute to give that tone and finish to the affections which constitute the perfection of virtuous character, and the consummation of earthly happiness.

A well regulated imagination heightens benevolent feeling.—That there is, in the exercise of benevolence, an indescribable and exquisite pleasure, none but the heart that is destitute of this virtue will be disposed to deny. In proportion as this pleasure is heightened, will a desire for its cultivation be increased. Imagination does much, if we mistake not, towards heightening the pleasure which benevolent feeling affords. This truth is strikingly

illustrated in the productions of the novelist. The picture of distress is here finished in all its parts, and we are made acquainted not only with every circumstance on which the distress turns, but with the sentiments and feelings of every character with respect to his situation. In ordinary life, we see only the naked outline of the exhibition, and, consequently, the impression is slight. But by the aid of imagination we finish the scene, and supply the incidents that are wanting. Let us conceive, for a moment, of two individuals; the one possessing an active imagination, the other, to a considerable degree, destitute of the faculty. An object of distress presents itself to their notice. They are both benevolent, and they both contribute to the wants of the suppliant. The one, who is destitute of imagination, feels satisfaction in having it in his power to gratify the benevolent instinct of his nature, and here his pleasurable feeling ends. The other, by an effort of his imagination, which is as easy as it is delightful, pictures to himself the scene which he may suppose will present itself, when the object of his charity shall have reached his home of wretchedness, (if a home he has,) and shall present to the raptured view of the sharers, both of his affections and his miseries, the boon of humanity. He will fancy he sees the smile of joy and the tear of gratitude mingled on every face, and, while he gazes, he will feel, to an extent to which his phlegmatic companion is totally a stranger, the "luxury of doing good." "I have been often inclined to think," says Professor Stewart, "that the apparent coldness and selfishness of mankind may be traced in a great measure to the want of imagination. In the case of misfortunes, which happen to ourselves or to our near connexions, this power is not necessary

to make us acquainted with our situation; so that we feel of necessity the corresponding emotions. But without the exercise of a lively imagination, it is impossible for a man to comprehend completely the situation of his neighbour, or to have an idea of a great part of the distress which exists in the world. If we feel, therefore, more for ourselves than for others, the difference is to be ascribed, at least partly, to this, that, in the former case, the facts, which are the foundations of our feeling, are more fully before us than they possibly can be in the latter."

In the same manner, *the imagination subserves the interests of friendship*. It is this faculty which gives to the mind a susceptibility of attachment, and a glow of affection which otherwise could never exist. There are two passions, which in every case are necessary to permanent friendship; admiration and gratitude—admiration of intrinsic excellence, and gratitude for reciprocal regard. The mere contemplation of excellence, it is true, may for a time produce strong attachment; but we cannot *lastingly* love, unless there is a consciousness of corresponding emotions existing on the part of the object of our regards. Now, both these passions are heightened by the imagination. This faculty, when active and refined, will often be employed in inventing circumstances and incidents such as would serve to elicit the best virtues of the object beloved, and to develop, under every varied and fascinating form, the most admired traits of its character. Actions of strong disinterested friendship will be imagined as already performed; and thus, amid the monotonous events of everyday life, where the same qualities of excellence, modified by no changing scenes or altered circumstances, would almost ~~cease~~ to appear excellencies from their

uniformity, all that attachment which renewed admiration and rekindled gratitude can elicit, is preserved and increased.

While imagination bears this important relation to intellectual and moral character, its influence on personal happiness must be proportionably powerful. One or two facts, not necessarily arising out of the foregoing observations, must be stated, in order to exhibit this truth in its full extent.

The boundless desires of the human mind after novelty, render imagination eminently subservient to personal happiness. The contemplation of present objects, and the reflections on those already passed, cannot be long satisfactorily indulged. The field of visible realities, however extensive, varied, and rich, is too limited for the soul's unwearied flight, and for its boundless curiosity. The aid of imagination, therefore, is solicited, which, with a hand as potent as it is ingenious, forms a new creation, on whose enchanting scenery the mind can gaze with delight;—a scenery which soon loses its beauty indeed, but loses it only in the rival charms of a newer landscape.

The mind, too, not only seeks novelty, but it loves *perfection*. In real life there is the perpetual intervention of circumstances, which interrupt a succession of agreeable and felicitous incidents; and the benevolent Author of our existence seems to have provided this source of relief, among many others, a power to call off the mind from a state of real imperfection to the ideal perfections which itself has erected. The ills of life are often complicated and severe, and it is as much the path of wisdom lawfully to avoid them, as, when unavoidable, with fortitude to support them. That individual is at once to be envied and imitated, who has learnt to forget his present sufferings in the antici-

pation of supposable felicity;—who, while gazing on the complacent and lovely form of imaginary happiness, can smile away the tear which real calamity has bid to flow; and when real existence presents no object on which hope can fix its gaze, but all around is dreary and forlorn, “can rise on imagination's wings above the dark and troubled horizon, which terminates earthly prospects,” to wander undisturbed and happy amid harmony and repose.

The individual, indeed, who is placed in the mediocrity, both of external circumstance and of mental state,—whose whole life has been spent in sensible pursuits,—who has scarcely known a want, because he has scarcely a *mind* to want,—such an one can tell us but little of the pleasures of imagination. But ask the unhappy exile, who has been separated from all that he has held dear,—who has suffered a rupture of every tie of social tenderness, and is destined to a long, and, to him, an almost eternal solitude,—ask such an one what are the blessings of imagination? He can tell you how often, like some heavenly messenger of mercy, it has visited his lonely retreat, chased away the gloom of his dreariness, lighted up the beam of joy in the listless and sunken eye, conducted him back, as it were, to the scene of his domestic enjoyment, there to experience, for a moment, all the raptures of real return, and all the extacies of recovered possession! Or ask the mariner the question,—he who, while an almost measureless ocean has rolled between him and his native shore, has still found himself *at home* in thought, at home, too, when that home has been most dear and most happy,—who, while winds and waves have beat around his fragile bark, has felt ten thousand lively and tender thoughts entwine about his heart, the more lively and the

more tender from that very distance that separates, and that danger which threatens.

Such is the solace which imagination is wont to afford to solitude and to suffering; and next, perhaps, to the supreme consolations which religion affords, there is no more efficient antidote for the ills of life than that which an active and well-governed imagination supplies. Next to religion have we said? But may we not except the qualification, for assuredly the most animating pleasures of religion itself are deduced from this very source. Some of the most exquisite joys of piety are derived from this very power which the mind has of picturing its prospects, and of imagining its eternal realities. True it is that the pleasures which fancy gives are unsubstantial and fleeting, but they are pleasures *still*, and they are *innocent* pleasures, like the soft and chastened lightning which we have sometimes seen sporting in the horizon of an autumnal sky, which is as beautiful as it is momentary, and as harmless as it is both.

Birmingham.

A. P. T.

MY GARDEN

—Is but a small one, and yet I have enjoyed in it more of gratification than their hot-beds and conservatories have given to the far larger portion of the sons of wealth and magnificence. The mountain-ash, the laburnum, the thorn-acacia, the stag-horn, and the larch, overshadow, with their blending foliage, an irregular grass-plot and a verdant slope; the pyracanthus and the ivy mantle my walls and windows; a winding walk and three or four flower beds occupy the remainder of my little territory, while a few plants of less hardy temperament, find a temporary *habitat* in a sunny exposure on a graduated stand.

"Your Majesty," said one of her statesmen, to Elizabeth of England, when she rallied him on the smallness of his habitation—"Your Majesty has made me too big for my house." *There were giants in those days!* and men like Burleigh and Walsingham might talk of their gigantic stature, but when I am disposed to grumble at the narrow dimensions of my domain, I can only venture to intimate that my garden is not big enough for me. I should like to have a larger tract, and to experiment on an extensive scale; to have my various soils and my sheltered aspects, stoves and green-houses, with all the endless contrivances that horticultural ingenuity has devised for transferring to northern latitudes, the growth and atmosphere of African and Asiatic climes. In more senses than one, "whatever is, is best;" man was framed for nobler aims than those of the mere botanist, and, perhaps, if I were surrounded by all that I sometimes covet in this way, I should be neither a wiser, better, nor happier man. Here, I can at least say, I have enjoyed many a peaceful hour, many a season of "homefelt delight;" I have witnessed the innocent gaieties of my children, and even the gambols of my dog have given a charm to this endeared and tranquil spot. The scientific florist would sneer at my humble and unpretending parterre. My varieties would make a sorry figure at a carnation-show or a tulip-feast, but, to my taste, or rather to my feelings, they have a most attractive appearance where they are. The "roses of the spring," the violet, and the jasmine, have to me an hundred times the charm of those flaunting hybrids, the spoilt children of the horticulturist, tricked out in all the tawdry dyes of an Indian loom. There are few things more offensive to my eye than the glowing display of flowers

that we sometimes see in gardens, where the prevailing *green* of nature is completely sacrificed to the garish tints of an artificial and exaggerated bloom. If we look abroad on the hues so exquisitely blended in the tapestry which a divine hand has thrown over the fertile earth; the verdure not overpowered but enriched by the bright blossoms which sprinkle it with snow, and gold, and azure,—we shall lose our relish for the overcharged style which flings around the garniture of gay colours, with as little design or discrimination as is to be found in the field of the kaleidoscope. That is a miserably depraved taste which can prefer glitter to beauty, show to substance, bustle to tranquillity, the petty deteriorations of man's fancy to the perfection and harmony of the divine inventions.

"A garden," in the often-repeated language of Lord Bacon, "is the purest of all human pleasures." It is a relic of our first estate; it breathes of paradise; it comes down to us as a kind of legacy from our first parents, bringing with it "airs from heaven." On this subject the highest imaginations have delighted to dwell. The groves of the Hesperides were the glowing vision of ancient bards; Homer has given a brief but bright sketch of the gardens of Alcinoüs; and Milton has placed his human characters amid scenes of unequalled beauty. But that man is deeply to be pitied, who can behold nothing more in the rich clothing of the flower, or the gay plumage of the insect that lights upon its petals, than an object of transient pleasure or scientific observation. They offer us a higher lesson than any which are learnt in human schools, and they should teach us to go deeper than externals for the objects and the causes of our admiration. Let us not forget that, beautiful as these things are, they are so, only

inasmuch as they are transcripts of the original idea of beauty, existing in the Divine mind. And if, amid the desolation of the fall, and the barrenness of a world withered by the curse, we can still trace so much of loveliness and grandeur, how glorious must it all have been when it came forth fresh from its Maker's hand, undefaced by sin.

HORTULENSIS.

BIBLICAL CRITICISM.

REPLY TO K. ON GENESIS XXVIII.

(To the Editors.)

GENTLEMEN,—The lovers of Holy Writ must feel delighted at the improvements in Scripture criticism, which have been made within the course of the last half century: and gratitude is due to every person who corrects an error, amends a mistranslation, rectifies a mistake, removes "a misapprehension," or brings the word of truth any nearer to the standard of grammatical accuracy or verbal purity.

I am ready to acknowledge that I look with a lenient eye on such attempts, when well meant, even when they seem to fall short; I am not one of those who dread that the credibility of divine truth will thus be weakened—it will, it must stand; and one jot or tittle of it will not fail. I was at first inclined to allow, that your correspondent K.* had cleared Genesis xxviii. from "a misapprehension," but on looking at the subject again, I find myself compelled to hold by the opinion of the "old preachers."

I admit, that "to illustrate any subject with fanciful, rather than Scriptural representations," is wrong, and however much I might be disposed to draw matter from the unprotected circumstances in which Jacob is supposed to be placed—sleeping in the open air—

* In the Number for July 1823.

without a human hand to help him, a human face to smile on him, or a human voice to soothe him under his banishment: however much I might be disposed to think the dream amplified, and its importance increased, by Jacob's situation, with the earth as his couch, and the vast expanse as his canopy—however much it might seem to add to all the scenery of the subject; still I would consider it unsafe to hold all this under an illusion, and if K. had proved that Jacob did not sleep in the open air, his point would have been gained. Will he forgive me, when I say, he has not yet proved it? and I shall proceed to examine what he has brought forward as evidence for his opinion.

He appeals to the text: the text says, "he lighted upon a certain place;" will he point out, in all the Bible, this expression used for arriving at a city, and sleeping in an inn. It would hardly do for any village in England or Scotland. Why did not the narrator say at once, that Jacob came to Luz? From this name, K. affirms, that it was known as a town before Jacob slept there. Is he yet to learn, that both in sacred and profane history, there are towns called by their names in anticipation? Did he never hear of this very thing being urged by unbelievers against the genuineness of sacred story?† It is no proof that there was a city in Jacob's time, though there had been a Luz built where Jacob called the name of the place Bethel. As little proof of a city can be derived from the name implying that almonds or nuts grew there; these grow spontaneously, and if K. had been where I have been, he would find nuts where there is hardly any trace

of human footsteps, far less a city. In fact, I should consider nuts as a sure sign of the distance of city.

Again, was it wonderful to sleep in the open air in a country like Judea; and in the patriarchal ages—when houses were little used, men "dwelling in tents," the transition was not great—How often did Jacob do so afterwards? Gen. xxxi. 40. How long did David wander without a city to dwell in? Yea, Saul the king slept in the open air, without either the conveniency of a caravansara or inn. In the days of our blessed Lord, the shepherds spent the night with their flocks—he himself spent nights on a mountain in prayer. In the cold frosty region of Scotland, where snows lie deep, not a century ago, a Highland Chieftain, with his party, would have slept in the woods;‡ and in Greenland and Labrador they construct snow-houses when overtaken by a storm.

The lions and savage beasts were not such a terror to Jacob as they would be to K.: there was courage enough in David, when a youth, to attack them; from many allusions in Scripture, they seem to have been common—what is common is not so much dreaded. Ask the Rev. John Campbell, the African traveller, he will tell you of "wild beasts and wilder men;" still he slept in South Africa under the sky.

Jacob was, it may be, never a day's journey from home before, or perhaps not in that direction; there were then no road-books, itineraries, stage-coaches, or turnpike roads; he was no traveller, he was not even a hunter, like his brother; he was a "plain man dwelling in tents."

"It is probable there was an inn or caravansara there;"—it is probable there was not—probabilities

* Hebron.

† Dick on the Inspiration of the Scriptures.

‡ Keim's Sketches.

are not proofs; if there were, it was very odd that Jacob set up his stone bolster for a pillar, and anointed it, and returned back to it in after times. Even in a caravansara, empty and unfurnished as they are, no man would think of erecting a pillar as a memorial.

Having thus briefly touched on K.'s arguments, and I think shown their weakness, I shall conclude by giving the opinion of three writers in corroboration of my view of the question.

Josephus the Jew says,
—" iter faciebat per Chananaeam: cumque simultatem haberet cum ea gente, nolebat ad quenquam divertere, sed sub dio quiescebat, lapide vice pulvini capiti subjecto." I quote from the Latin version, having no other copy at hand: here a reason is assigned why Jacob would not lodge in a city, had there been one.

John Calvin.

" Paucis autem verbis admonet Moses quam durum ac laboriosum sancto viro iter fuerit ad longam distantiam: cui etiam additur altera circumstantia quod humi sub dio cubuit, sine comite sine hospitio.— Quæritur unde oleum sancto viro in solitudine. Qui respondent, ab urbe vicina fuisse emptum, longe meo iudicio falluntur. Locus enim tunc vacuus incolis fuit." Calvin is of opinion that Luz was not then built. Indeed, thirty years afterwards, Jacob set up an altar when he came back with a large family, with flocks and herds; all these could not lodge in a caravansara, nor would he ever dream of building an altar there. It was there he buried Rachel's nurse, not in the city burying-grounds, but under an oak. Strange, if there was a city there at that time.

I shall quote one commentator more, who, though he differs from Calvin, in supposing that Luz was then a city, yet by no means

agrees with K. that Jacob lodged there.

Deodati.

—" presso all' citta di Luz, non essendovi potuto entrar dentro."

I fear, Gentlemen, I tire you, and shall tire your readers, but if I have differed from K., I hope I have assigned some grounds for so doing.—I am, Gentlemen, your most obedient servant,

W—— F——.

A.

July 17, 1823.

ON MR. EWING'S ETYMOLOGY OF βαπτω.

(To the Editors.)

GENTLEMEN, — Your *poptismal* article in the last number gratified and amused me; gratified me by those portions which exemplified the ability and Christian temper of the reviewer, and amused me by its grave advocacy of a whimsical hypothesis. Allow me first to say that I am, though by no means a *pædopoptist*, a very decided *pædobaptist*, and that I have read with much pleasure the substantial portions of Mr. Ewing's little volume; and then permit me to indulge in a few further observations.

I am very willing to give all possible license to etymologists; it is my delight to stand by and look on, while they turn words and syllables topsyturvy, and treat letters with as little ceremony as the Parisian *gendarmes* do the refractory members of the French legislative body. *Les consonnes sont peu de chose, et les voyelles vont pour rien*, is the most convenient rule imaginable; it enabled the learned Menage to derive *chez* from *apud*, and it has now metempsychosized Baptism into Poptism. I have however three trifling objections to this last exercise of the legitimate canon just cited. In the first place, it might, if carried to its fair limits, make rather

3 X

awkward work with certain parts of Scripture which may as well be left to the old-fashioned system of interpretation. Secondly, I cannot, with the utmost exertion of my modicum of intellect, find out what is to be gained by the new etymology. And lastly, if I were in a humour for buffoonery, and your Magazine the proper place to exhibit antics in, I think I could hit upon an equally satisfactory etymon, which should give to the Baptists at least as great an advantage as any that they can possibly lose by this new species of verbal and literal Rosycrucianism.

Mr. Ewing—with whom I had once the gratification of spending two or three very pleasant hours—is a man whose talents and learning are as unquestionable as his piety and excellent temper, and towards whom I should feel it at my own peril, if I ventured on a syllable bordering on disrespect; but he must really excuse me, if, when he requests me to “accustom my ears” to such words as Popto—Poptizo, and a long *kyrielle* of similar barbarisms, I reply, that my ears are not quite pliable enough for such a purpose. My tympanum is only accustomed to vibrate to such sounds as those of Bapto—Baptizo, and their derivatives, and I cannot in the smallest degree comprehend how these arbitrary mutations, and fanciful resemblances, are to aid us in finding our way through the “highways and by-ways” of a controversy which will agitate, and I fear divide, the Christian world, till the very dawn of the Millennium.

Our ground is strong, do not let us weaken it—do not let us give any room for the imputation that we are dissatisfied with the actual state of the argument, by hunting out remote coincidences, and building Bryantine hypotheses on syllabic bases, I dislike this

new doctrine of divorce, and object most decidedly to the disjunction of long-lived consonants from vowels to which they have been wedded for some odd thousands of years.

There is much substantial matter in Mr. Ewing's book; his observations on Campbell are excellent; and I hope that, in a second edition, he will fairly dismiss his etymologies, and if they are worth any thing, let them occupy their proper place in a new recension of his valuable lexicon.

After all, Gentlemen, *cui bono* all this chaffering about the primary meaning of the word *βαπτω*, when the real question concerns the secondary and theological import of its derivation? This is a point, as it appears to me, scarcely within the cognizance of any other authority, than the fair interpretation of Scripture statement and reasoning.

It is hardly necessary for me to disclaim any disrespectful feeling towards the Reviewer. He has a right to his own opinion, the more complete, inasmuch as he is evidently a man who does not pin his faith on the *verba magistri*; but as I rather think that the current of general sentiment runs strongly against the new system of derivation, I feel anxious that some intimation of this should appear in your pages. His introductory remarks are excellent; they are as justly discriminative as they are admirably expressed, and it were much to be wished that points of equal importance were always set forth with the same happy mixture of firmness and liberality.

Pentonville.

J. R.

ABBE' DU BOIS, *versus* CHRISTIANITY.

(To the Editors.)

GENTLEMEN, — Whoever asserts and attempts to prove that the

religion of Christ is unable to promote the design of its founder, and that human prejudice and vice can frustrate the gracious purposes of Jehovah, may, without injustice, be considered as opposed to Christianity.

The Abbé Du Bois, formerly a Romish Missionary in India, in a recent publication, has made this attempt, by trying to show that Christianity can never succeed in India, and that it is in vain to employ any farther means to introduce the Christian religion among the natives. Bibles he considers as by no means calculated to do any good, and missionaries, he affirms, had much better remain in Europe. Such are the sentiments of this Roman Catholic priest, and though we need not fear that any injury will result from his book—either to the cause of missions or religion in general, yet it may be proper to notice it. You have not, indeed, considered it as of sufficient importance to 'occupy a niche' in your reviewing department. Still a few remarks, in the form of an Essay, may enable some of your readers, who have not seen the volume, to form an estimate of the objections which are *now* made against evangelizing India. Some periodicals of a certain character have spoken of it with approbation, and though the religious public pay no deference to their authority, it may be desirable to expose some of the more prominent errors of the book, and the miserable and helpless state to which the opposers of Christian missions must be reduced, before they could welcome a production which, to say the least of it, discovers the most unaccountable ignorance of that religion, which the writer went from Europe to India professedly to promulgate.

As I must necessarily limit myself to some of his principal reasons for concluding that the attempt to christianize India is vain, I

shall attend to his sentiments rather than his words.

Not only is the Abbé opposed to missions, but he strongly objects to the circulation of the word of God, and concludes, that it is a most unlikely thing that the Bible will ever be received by the natives as a divine revelation. He objects, as a chief difficulty, the accounts which it contains of the offering of different kinds of animals in sacrifice. The statement of the offerings under the law would so shock the nerves of the tender-hearted Hindoo, that he would instantly throw down the book with disgust and horror—The slaughter of thousands of animals which it mentions as having been offered to God at the dedication of Solomon's temple, would instantly lead him to view God as the abettor of cruelty and sin.

Need I say any thing to show the gross absurdity and childishness of such a reason, as urged against the reception of the Bible. I can hardly believe that the writer meant what he said. What are these prejudices of the Hindoos in favour of animal life, compared with the prejudices of men in all countries in favour of sin? Aye, or even of the Hindoos themselves in favour of the grossest obscenities, and which the Abbé himself, in a former work, has detailed with the most disgusting minuteness? Can that word of truth, which grappled with and triumphantly overcame the most inveterate prejudices of Jews and Gentiles, though sanctioned by the usage of ages, fail before the prejudices of the inhabitants of India.

Another reason which the Abbé states, as rendering the cause of Christianity in India hopeless, is, that there is not now above one third of the number of Christians that existed 70 years ago, and that the number is daily decreasing.

It would be no loss to India, or to Christianity, if this third also

ceased to exist. What kind of Christians did the Popish missionaries make? The Abbé nowhere attempts to conceal the fact, that many of the Hindoo customs were adopted by the Romish priests, in order to meet the prejudices of the people, and so far did they go in this yielding scheme, that an order was sent from Rome, that those who had gone out to India to convert the Hindoos to Christianity, must beware lest, complying too much, the natives should convert them to Hindooism.

In fact, the natives who were baptized, were not changed even in their outward conduct; their hearts remained the seats of depravity, and in many of their gross actions there was no difference. Who can regret that the number of such deluded creatures, or their descendants, is decreasing? But how perverted must the mind of that individual be, who considers this as an argument against the spread of Christianity; Christianity has nothing to do with it; no one who believes the Bible can see the smallest similarity between the popish converts and those spoken of by the apostle Paul—"But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."—It is an abuse of terms to call that Christian which is so plainly ANTI-Christian, and so directly opposed to the pure and uncompromising spirit of our holy religion, that I cannot help suspecting that the Abbé never knew the Christian religion, except through the corrupting medium of popish delusion and ignorance. "Let us also do evil that good may come," appears to have been the sentiment which animated all the movements of these unhappy men, at least in making proselytes to their religion, by mingling the defilements of heathenism with some of the truths of Divine revelation.

The Abbé, instead of condemning the dangerous and destructive policy of those missionaries who went before him, appears to have pursued nearly the same plans. He confesses, without a blush, that though he adopted many of their customs and manners, and did all he could to gain them over to his religion, he met with no success. But what are we to think of the man who can gravely put this forward as a powerful argument against all attempts to evangelize India? Because the Abbé Du Bois failed in converting Hindoos, though he became half a Hindoo himself, therefore all missionaries who remain Christians, must labour without any hope of ever succeeding: such reasons, such conclusions, are worse than childish; they exhibit the features of a mind so destitute of all correct feeling respecting the great design of Christianity, that we may reasonably ask what motive could induce the Abbé Du Bois to leave Europe, and go to India to propagate a religion which, to say no more of it, is as unlike to Christianity as the worship of Baal was to the service of the God of Israel.

From what source could this missionary draw his instructions? Surely not from the word of God. There is every thing to condemn his system in the sacred volume, and if it was a crime to attempt to mingle Judaism with Christianity; if the sacred threatenings were denounced against those teachers who wished to gain the Jews by yielding to their prejudices in reference to the Mosaic economy, a system established by Jehovah himself, but which had been abrogated—what must the guilt of that man be, who, in order to gain the natives of India to Christianity, strips it of its purity, takes it down from its exalted station, and allies it to obscenity, vice, and ignorance. Success! who that loves

his God, or his fellow-men, could wish success to such a scheme of iniquity. Happy is it for India that he met with none, and may every future missionary who goes forth to the heathen with such an object in view, meet with the same disappointment.

It appears to me that the Abbé's statement forms a most triumphant argument in favour of real Christianity. It shows that God will never give his sanction to a corrupted Christianity, which may justly be considered as the worst of all religions. Our missionaries (I speak of *all* Protestant missionaries) go forth to the heathen; not to yield to their prejudices, but to remove them by the light of knowledge; not to assume their manners, but to teach them the pure manners of the Bible; not to adopt their customs, but to direct them to a system of morals divinely fitted to guide them in the way of righteousness; not to assure them of salvation, though they remained the slaves of sin and the worshippers of false gods, but to declare that there was no salvation but in Christ; and that there was only one God to whom divine honours were to be paid, and that without holiness no man could see his face in peace. Occupying this elevated station, and performing this glorious work, Christian Missionaries are executing the commission of their Divine Master, and preach the Gospel to every creature; marks of the Divine approbation have accompanied their labours, and the Gospel has been made, in many instances, the power of God and the wisdom of God to the salvation of man.

But the worst, and in my opinion the basest, part of his attack lies in the assertion that, though we hear much of the great success of missionaries in India, and of the number of their converts among the natives, there is no

such thing in existence, and that all they boast of is only to be found on paper.

The missionaries in India do not boast of their success in converting the natives of India, they lament that it has been so small: still they have met with partial success, and if those statements which are presented frequently to the public, and sent out to India are false, why have they not been contradicted before this time? why has no case been produced to show that the public are imposed upon in order to support a Utopian scheme? There are many, both in Asia and in Europe, who, if they could only find out *one* falsehood in any of the missionaries' accounts, would trumpet it forth to more than one quarter of the globe, and justly would a false statement deserve to be exposed. But it has not been done; men on the spot, and individuals who have come home to England, have abundantly confirmed the accounts of missionaries, and nothing has been detected but the extreme modesty of these men in the reports which they send to Europe.

There is *one* proof of success peculiar to India, and of which the Abbé ought not to have been ignorant. The Scriptures *have been* translated into different languages of that country. Many thousand copies have been printed and circulated; and if testimony is not believed, the most incredulous may be convinced by visiting the Biblical Library of the British and Foreign Bible Society in Earl Street, where the Bible may be seen in, at least, ten or twelve languages of India, actually translated by those missionaries who, according to this slanderer, have been sending home nothing but false statements—men who, instead of seeking their own ease and honour, have given up talents, and property, and health to pro-

mote this noble cause, and who, if they had done nothing more than accomplish the translation of the Scriptures, might well be esteemed the benefactors of the human race. The names of these men will descend to posterity with honour, when the poor Abbé, and all the opposers of this cause, shall have sunk into their merited oblivion.

The Abbé Du Bois does not appear to believe in the necessity of the Spirit's influence to give success to Christianity. He sees no need of a Divine power to change the human heart, and we are, therefore, not surprised at his other statements. — This is the rock on which he stumbles.—If we view the cause of missions, as depending for success on a mere statement of pure and exalted truths, and conveyed to the minds of men merely by human instrumentality, we may indeed despair of success in India and in every other country. But this is not the case with Christians. Every one who is a disciple of Christ acknowledges in his own case, and in every other instance, the necessity of the Holy Spirit's agency to enlighten the understanding, to remove prejudice, to subdue opposition, and to sanctify the soul through the medium of the truth. He fully accords with that declaration of Scripture in reference to the success of Christian missions. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Taking this view of the subject, the friend of Christianity looks at the exertions of all religious institutions as depending for success on the blessing of the Most High, and believing the Divine promises, he follows, with the eye of faith, and the anticipation of success, the steps of a faithful missionary in a heathen land. He beholds him going forth, in obedience to the command of his Divine Master, to preach "the unsearchable riches of Christ," and

while the missionary is thus enduring the privations of a foreign land, and braving the dangers of an unhealthy clime, far from the circle of endeared connexions, he expects all his success from Him who hath said, "Lo, I am with you always, even to the end of the world." This is sufficient for him—it bears the stamp of Divine Authority;—he has, in many instances, experienced the faithfulness of the promise, and if he had no other declaration to trust in, he would cling to this as a support in the greatest difficulties, and as an antidote against every fear.

I cannot conclude without expressing my hope that though no real Protestant can for a moment stop in his exertions, on account of the statements of the Abbé Du Bois, yet that his own communion will believe all his assertions, and acquiesce in all his reasons, and make no farther attempt to convert the natives of India. If this good is effected, we may be thankful to the Abbé for his publication, and rejoice that India is likely to be freed from the truckling and errors of Roman Catholic missionaries.—We know that they have done injury wherever they have gone, and that the immense empire of China would probably have been open to the labours of Christian missionaries in our day, had it not been for the conduct of the Jesuits.

In concluding my remarks I may just observe, that Christians have every reason to rejoice in what has been done by Christian missionaries. Western and Southern Africa, and the Islands of the Southern Ocean, display the fruits of missionary labours, and seal the works with the divine approbation. Let us bear those men who are now encountering all the dangers and difficulties of a foreign land in preaching the Gospel, on our affections at the throne of grace—let us think more

highly of them, as disinterested and devoted men, and if Providence does not permit us to join them in their distant fields of labour, let us at least show that we take a deep interest in their exertions and success, and when called upon, esteem it a privilege to defend their motives and their conduct, while they are seeking prudently and zealously to promote the divine glory.—I remain, yours, &c. J. M.

September, 1823.

A HINT TO CHURCH MEMBERS,
GROUNDED ON MATT. xiii. 21.

"By and by he is *offended*,"—I see, in these words, a "little cloud, the size of a man's hand:"—an ox-eye cloud—a brooding storm—a tempest—a hurricane—a moral tornado! "By and by he is *offended*." And what then? Then he changes countenance—then he frowns—then his voice alters, it becomes harsh—then his words differ, become offensive—then he absents himself from private fellowship-meetings—then he withdraws, occasionally, from the public means—then from the Lord's table—then for good and all. So much, and more, is contained in—"By and by he is *offended*." My soul, depend on no present smiles—confide in no present professions, however solemnly averred. SENEX.

W. T.

REPLY TO J. C. ON DISSENTERS'
CEMETERIES.

(To the Editors.)

GENTLEMEN,—Without further agitating the inquiry, whether it is desirable to attach cemeteries to Dissenters' places of worship, I must beg permission to notice one part of J. C.'s paper. In my former communication I had said, "*we do not need the reading of the clergy at the grave.*" On which J. C. remarks, "*but need it*

or not, we must have it." As this is a point of some importance to Dissenters, it deserves something more than a hasty assertion. I am not aware of any legal obligation in the case; on the contrary, I believe there is no such necessity; but that it is purely optional with Dissenters, whether they will have the burial service read at the interment of their friends, or not. This may, perhaps, be shortly put to the test.

I regret that your respectable correspondent, J. C. has not made any observations on the Marriage of Dissenters. This subject is now assuming a very serious aspect, and demands the best consideration from all classes of Dissenters. It is hoped some of your correspondents will favour us with their thoughts on this interesting topic.

A. B.

ENGLISH AND SCOTCH INDEPENDENTS.

(To the Editors.)

GENTLEMEN,—I shall feel obliged to any one of your Correspondents, either on this, or on the other side of the Tweed, if he can tell me what difference there is between the principles of the English and Scotch Independents; my attention has sometimes been directed to the subject, and I was not aware that there was any difference in doctrine, or in discipline, except that in general the Scotch Independents had weekly instead of monthly communion. I propose the query, because I have met with some Presbyterians, and others, who appear desirous to show that there is a considerable difference between our Scotch brethren and ourselves, and that it would be as easy for Synods and Congregational Churches to unite, as for English and Scotch Independents to become one body.

Yours, &c.

AN INDEPENDENT IN ENGLAND.

REVIEW OF BOOKS.

Martin Luther on the Bondage of the Will; to the Venerable Mister Erasmus of Rotterdam. 1525. Faithfully Translated from the Original Latin, by Edward Thomas Vaughan, M.A. With a Preface and Notes. 8vo. —London: Hamilton, 1823.

Martin Luther on the Bondage of the Will. Written in Answer to the Diatribe of Erasmus on Free-Will. Translated by the Rev. Henry Cole. 8vo. 10s.—London: Simpkin and Co. 1823.

THOUGH we have been exceedingly interested by the examination of these volumes, it is with considerable reluctance that we take them in hand officially. It is not that we have any doubt on the main doctrine, nor that we have the smallest hesitation in expressing our entire accordance with the principles of Luther, but we feel that the subject is involved in so much difficulty, that we prefer the plain and authoritative language of inspiration, to the unprofitable and unsatisfactory discriminations of men. The system usually distinguished by the name of Calvin, appears to us in its general outline to coincide more nearly with the language and intention of Scripture, than any other set of opinions connected with the Christian institute, inasmuch as it takes the sovereignty of divine grace as its grand distinction. That, in the great work of redemption, every thing is of God and nothing of man, is among the plainest dictates of Holy Writ, and we are unable to see how this leading principle can be secure on any other hypothesis. Grant us but this, and we will not be tenacious of minor points. Lay man prostrate before his sovereign and his judge; strip him, entirely and

without subterfuge, of every thing savouring of inherent power and claim, and, though there may be some difference in modes of expression, we will not anxiously contend for these, when the principle is conceded. When the Apostle put the decisive question, "Who maketh thee to differ?" it was nothing less than the complete annihilation of human agency as the turning point in the great concern, and the ascription of the whole of salvation to the sovereignty and election of God.

The discussion respecting the freedom of the will, appears to turn rather on a question of fact than on the niceties of theological distinction. One appeal to self-knowledge, one glance abroad on the general aspect of human nature, might, we should think, suffice to convince any fair observer that, call it by what name you will, there exists in man, as an essential part of his character, a perverse and unconquerable enmity against all that is good, a spirit of antipathy to the service of a holy God, and a consequent proneness to the love and pursuit of evil. A passage in Mr. Vaughan's preface, referring to this point, strikes us as peculiarly forcible. Having cited with approbation the objections urged by Locke against the common mode of stating the general question, and rejecting the distinction of the school-men between *voluntas* and *arbitrium*, he goes on as follows.

"But this false distinction opens a door to the solution of the whole difficulty. Their improper question has been, 'Is the will free?' The proper question would be, 'Is the understanding free?' that is, has the man's will all the case before it, when he decides upon any given question? A blind understanding will lead to a false determination, though that determination be made without any thing approaching to compulsion. Now

this I apprehend to be just the true state of the case: the natural man, having his understanding darkened, being alienated from the life of God, through the ignorance that is in him, because of the blindness of his heart; and being, moreover, possessed by the devil, whose energizing consists in maintaining and increasing his blindness; forms his decisions and determinations upon partial and false evidence. The same observation extends to the spiritual man, in so far as he is not spiritual; in so far as his flesh, through which the devil acts upon him, is allowed, in subserviency to the great general principle, 'God's glory in his real good,' to influence the determination of his will. So that it is the judgment, perception, or understanding, not the will, correctly speaking, which is really in bondage; that faculty which presents objects to the determining faculty, presenting them erroneously, either by suppressing what ought to be made present, or giving a false colour or distorted appearance to that which is, and ought to be, there. This suggestion will explain the paradox, that the will is at the same time free and not free, in popular language: free, inasmuch as from its very nature it cannot be compelled; not free inasmuch as it acts in the dark: so that it may more fitly be called *blind-will*, than *bond-will*, which is Luther's term. This suggestion will go further; it will explain all mysteries and all paradoxes: Paul's conflict in Romans vii.—Pharaoh's induration—our own daily experience—nay, the whole system of God's government, in ruling, as he does, a world of moral beings—see before it."—*Vaughan*—*Preface*, pp. li, lii.

In the celebrated contest which provoked the, in many respects, admirable treatise of which two translations now lie before us, Erasmus was the first to take the field. He was considerably Luther's senior, and had obtained, deservedly, a high reputation in the literary world. His great attainments, his classical style, his ready wit, and his facility of composition, had raised him to a sort of dictature in the republic of letters, and in the grand struggle of the Reformation, he was appealed to and courted by all parties. There can be no question but that he had rendered, in an indirect way, considerable service to the cause of the Reformers. He had exposed with keen satire,

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some of the abuses of Popery, and his sarcastic vein was well adapted, though not to make a permanent impression on the public mind, yet to loosen the hold which vain and empty observances might have on the prejudices of the age. But when he was pressed to go greater lengths, and to share in the glorious work of religious disenthralment; he recoiled—"God," said he, "has not given to every one the spirit of martyrdom!" He had avowed his warm admiration of Luther, and spoken with commendation of his object and intentions; but interest was with him a too prevalent motive. Pensions, gifts, and lavish promises, were things too precious to be given up for truth, he yielded, in evil hour, to the suggestions of vanity and selfishness, and sent forth his *Diatribes on Free-Will*. It was impossible for Erasmus to write on any subject without ability, but he proved, in this instance, that there was one at least on which his utmost efforts could only enable him to write superficially. He displayed much talent and eloquence, he exhibited a ready conversance with all the common places of the dispute, and threw dust in the eyes of his readers with great dexterity and success; but he failed in the effort to reach the depths of the controversy. Here Luther was his superior; the great reformer had studied the Scriptures closely and experimentally, and he was a master of that masculine and impressive style of reasoning which, neglecting academic forms and distinctions, seizes fairly and resolutely on the main strength of an argument, and dismisses, with slight and sarcastic notice, the flimsy array of words and decorations which disputants by profession and diploma are so apt to substitute for sound and vigorous reasoning. Luther was a great clearer-away of rubbish, a for-

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midable demolisher of cobwebs; he understood the "nice fence" of the logician as well as his opponents, but he disdained all mere skirmishing in the great battle of truth. He was no holiday tilter, no arm's-length swordsman; he rushed at once into the heart of the conflict, and closed with his antagonist for victory or death. The volume before us will afford an impressive illustration of this part of his intellectual and moral character, of his profound contempt for artifice; his devoted attachment to truth, and his able and determined manner of vindicating Gospel doctrine. "Simplicity and godly sincerity" might have been his motto, for they were the leading qualities of his noble character, and they are impressively displayed in his castigation of Erasmus. Luther seems to have been reluctant to engage in this conflict; he appears to have had something like an affection for Erasmus, and to have cherished something of a faint hope that his fine powers might at length be engaged on the side of truth. Still he was thoroughly aware of his want of fixed principle, and his letters to Nicholas Amadorff show how accurately he had estimated his doubtful and artificial character.

"Our king of ambiguity," he writes, "sits upon his ambiguous throne in security, and destroys us stupid Christians with a double destruction. First, it is his will, and it is a great pleasure to him, to offend us by his ambiguous words: and indeed he would not like it, if we stupid blocks were not offended. And next, when he sees that we are offended, and have run against his insidious figures of speech, and begin to exclaim against him, he then begins to triumph and rejoice that the desired prey has been caught in his snares. For now, having found an opportunity of displaying his rhetoric, he rushes upon us with all his powers and all his noise, tearing us, flogging us, crucifying us, and sending us farther than hell itself; saying, that we have understood his words calumniously, virulently, satanically; (using the worst terms he can find;)

whereas, he never meant them to be so understood.

"In the exercise of this wonderful tyranny, (and who would think that this Madam Ambiguity could make so much ado, or could suppose that any one would be so great a madman as to have so much confidence in a vain figure of speech?) he not only compels us to put up with his all-free prerogative of using ambiguities, but binds us down to the necessity of keeping silence. He plainly designs all the while, and wishes us to be offended, that he, and his herd of Epicureans with him, may have a laugh at us as fools; but on the other hand, he does not like to hear that we are offended, lest it should appear that we are true Christians. Thus must we suffer wounds without number, and yet, not utter a groan or a sigh!"—*Cole*, pp. 396, 397.

These men of ambiguities are the pests of the religious world. They go about with their specious phrases, and their affectation of liberality, insinuating their doubts and their hesitations, and suggesting their concessions and compromises, until they make the religion of the Gospel, with its uncompromising doctrines, and its awful sanctions, like the fairy tent in the Arabian Tales, a thing that can stretch wide enough to cover and comprehend all varieties of believers and unbelievers, Christian, Mahometan, and Pagan. These apostles of latitudinarianism fasten, with peculiar eagerness, upon the young; they are large dealers in that most miserable of all kinds of appeal, the argument *ad verecundiam*, and as it can only be successful with the inexperienced in the ways of sophistry, to them it is artfully addressed. Luther was just the man for encountering *hoc genus omne* of desperate fallacies, and he swept them away with the besom of sacred and scriptural reasoning, to the full extent of their occurrence in the treatises of Erasmus. He shuddered at the anticipation of the mischievous effects which they were likely to produce on the rising generation.

"He published lately," observes Luther in the same letter to Amadorff,

“among his other works, his CATECHISM, a production evidently of Satanic subtlety. For, with a purpose full of craft, he designs to take children and youths at the outset, and to infect them with his poisons, that they might not afterwards be eradicated from them; just as he himself, in Italy and at Rome, so sucked in his doctrines of sorcerers and of devils, that now all remedy is too late. But who would bear with this method of bringing up children, or the weak in faith, which Erasmus proposes to us? The tender and unexperienced mind is to be formed at first by certain, plain, and necessary principles, which it may firmly believe. Because, it is necessary that every one who would learn, should believe: for what will he ever learn, who either doubts himself, or is taught to doubt?”

“But this new catechist of ours, aims only at rendering his catechumens, and the doctrines of faith, suspicious. For at the very outset, laying aside all solid foundation, he does nothing but set before them those heresies and offences of opinions, by which the church has been troubled from the beginning. So that in fact, he would make it appear, that there has been nothing certain in the Christian religion. And if an unexperienced mind be from the very beginning poisoned by principles and questions of this kind, what else can it be expected to think of or do, but, either to withdraw itself secretly from, or if it dare, to hold the Christian religion in utter detestation, as a pest to mankind?”

“He imagines, however, all the while, that no one will discover the craft of this design. As though we had not in the scriptures numberless examples of these bug-bears of the devil. It was thus the serpent dealt with Eve. He first entangled her in doubts, and brought her to suspect the reality of the precept of God concerning the tree of knowledge of good and evil, and when he had brought her to a stand-still of doubt, overthrew and destroyed her.—Unless Erasmus considers this to be a mere fable also!

“It is with the same serpent-like attack that he creeps upon, and deceives, simple souls; saying—‘How is it, that there have been so many sects and errors in this one true religion, (as it is believed to be?)’ ‘How is it, that there have been so many creeds? Why, in the Apostles’ Creed, is the Father called God, the Son not God, but Lord, and the Spirit neither God nor Lord, but Holy?’ And so on.—Who I would ask troubles unexperienced souls, whom he undertakes to instruct, with questions like these, but the devil himself? Who would dare to speak thus upon a creed of faith, but the very mouth and instru-

ment of the devil?—Here you have the Plot, the Execution, and the catastrophic End, of a soul-murdering tragedy!”—pp. 384—386.

It must not be forgotten that the work of Luther, as now given to the reader, comes before him with many disadvantages. It was written in answer to another work, and not one in twenty of those who read it in its present shape will have seen the Diatribe to which it is a reply. Had it been a complete and independent treatise, the different parts would have been distributed in regular order, and with a just regard to their mutual dependence and support, whereas, under the circumstances of the case, Luther was compelled to follow the lead of Erasmus, and to take up arguments, whether principal or collateral, just as he found them. Hence there is an apparent want of consecutiveness about the work which is injurious to its effect, and which renders an analysis of its contents or even a summary of its different heads, an inexpedient and unprofitable task. It is the more necessary to have the Diatribe before the reader of the present volume, inasmuch as it would clear up some of the difficulties which will occasionally prevent him from understanding the course and bearing of the discussion. Enough, indeed, is usually quoted to furnish some notion of its general drift, but it frequently occurs that there is a reference to some portion of it that does not appear. This might have been remedied by a few extracts inserted as marginal notes. As a fair example of the cogent manner in which Luther presses his adversary, we shall give an extract of some length, in preference to a number of smaller sections which would exhibit him to less advantage.

“Put the question to all the exercisers of free-will to a man, and see if you can show me one, who can honestly, and

from his heart, say of any one of his devoted efforts and endeavours,—This pleases God! If you can bring forward a single one, I am ready to acknowledge myself overthrown, and to cede to you the palm. But I know there is not one to be found. And if this glory be wanting, so that the conscience dares not say, to a certainty, and with confidence, this pleases God, it is certain that it does not please God. For as a man believes, so it is unto him; because, he does not, to a certainty, believe that he pleases God; which, nevertheless, it is necessary to believe; for to doubt of the favour of God, is the very sin itself of unbelief; because, he will have it believed with the most assuring faith that he is favourable. Therefore I have convinced them upon the testimony of their own conscience, that free-will, being 'without the glory of God,' is, with all its powers, its devoted strivings and endeavours, perpetually under the guilt of the sin of unbelief.

"And what will the advocates of free-will say to that which follows, 'being justified freely by his grace?' What is the meaning of the word 'freely?' What is the meaning of 'by his grace?' How will merit, and endeavour, accord with freely-given righteousness? But, perhaps, they will here say, that they attribute to free-will a *very little indeed*, and that which is by no means the 'merit of worthiness,' (*meritum condignum*!) These, however, are mere empty words; for all that is sought for in the defence of Free-will, is to make place for merit. This is manifest; for the Diatribe has, throughout, argued and expostulated thus,

"If there be no freedom of will, how can there be place for merit? And if there be no place for merit, how can there be place for reward? To whom will the reward be assigned, if justification be without merit?"

"Paul here gives you an answer.—That there is no such thing as merit at all; but that all who are justified are justified 'freely;' that this is ascribed to no one but to the grace of God.—And when this righteousness is given, the kingdom and life eternal are given with it! Where is your endeavouring now? Where is your devoted effort? Where are your works? Where are your merits of free-will? Where is the profit of them all put together? You cannot here make, as a pretence, 'obscurity and ambiguity;' the facts and the works are most clear and most plain. But be it so, that they attribute to free-will a very little indeed, yet they teach us that by that very little we can attain unto righteousness and grace. Nor do they solve that question, *Why does God justify*

one and leave another? in any other way, than by asserting the freedom of the will, and saying, *Because, the one endeavours and the other does not; and God regards the one for his endeavouring, and despises the other for his not endeavouring; lest, if he did otherwise, he should appear to be unjust.*

"And notwithstanding all their pretence, both by their tongue and pen, that they do not profess to attain unto grace by 'the merit of worthiness,' (*meritum condignum*), nor call it the merit of worthiness, yet they only mock us with a term, and hold fast their tenet all the while. For what is the amount of their pretence that they do not call it 'the merit of worthiness,' if nevertheless they assign unto it all that belongs to the merit of worthiness? saying, that he in the sight of God attains unto grace, who endeavours, and he who does not endeavour, does not attain unto it? Is this not plainly making it to be the merit of worthiness? Is it not making God a respecter of works, of merits, and of persons, to say that one man is devoid of grace from his own fault, because he did not endeavour after it, but that another, because he did endeavour after it, has attained unto grace, unto which he would not have attained, if he had not endeavoured after it? If this be not 'the merit of worthiness,' then I should like to be informed what it is that is called 'the merit of worthiness.'

"In this way you may play a game of mocking upon all words; and say, it is not, indeed, the merit of worthiness, but is in effect the same as 'the merit of worthiness.' The thorn is not a bad tree, but is in effect the same as a bad tree! The fig is not a good tree, but is in effect the same as a good tree! The Diatribe is not, indeed, impious, but says and does nothing but what is impious!—*Cole*, pp. 336—339.

There is a short passage at the close of one of his major divisions, which displays the christian spirit of Luther in a most favourable light.

"As to my always conducting discussions with ardour, I acknowledge my fault, if it be a fault: nay, I greatly glory in this testimony which the world bears of me, in the cause of God: and may God himself confirm the same testimony in the last day! Then, who more happy than Luther—to be honoured with the universal testimony of his age, that he did not maintain the cause of truth lazily, nor deceitfully, but with a real, if not too great, ardour! Then shall I be blessedly clear from that word of

Jeremiah, 'Curst be he that doeth the work of the Lord deceitfully!'

"But, if I seem to be somewhat more severe than usual upon your Diatribe—pardon me. I do it not from a malignant heart, but from concern; because I know, that by the weight of your name you greatly endanger this cause of Christ; though, by your learning, as to real effect, you can do nothing at all. And who can always so temper his pen as never to grow warm? For even you, who from a show of moderation grow almost cold in this book of yours, not unfrequently hurl a fiery and gall-dipped dart: so much so, that if the reader were not very liberal and kind, he could not but consider you virulent. But, however, this is nothing to the subject point. We must mutually pardon each other in these things; for we are but men, and there is nothing in us that is not touched with human infirmity."—*Cole*, pp. 307, 308.

We cannot, however, thus dismiss Mr. Vaughan's notes—Mr. Cole, it is proper to observe, has left Luther to speak entirely for himself—since they are, probably, some of the most singular productions that a pious, accomplished, and strong-minded man ever committed to the press under the sanction of his name. They are dogmatical in the extreme; always able, though too frequently substituting mere assertion for cool and comprehensive reasoning, as well as for the fairly interpreted language of Scripture. We have often been struck with the forcible way in which they state the nature and evidence of Gospel truth, but we have as frequently been annoyed by the rashness with which some of the most mysterious depths of the divine dispensations are invaded. Mr. Vaughan is no trimmer; he is about as plain-speaking a gentleman as any with whom we have ever held critical communion; witness the following extracts from a long note, which has for its object to prove, that God is the author of sin, and Satan his "agent and minister" in producing it.

"Luther's account of 'hardening' is, 1. God actuates the wicked as well as

the rest of his creatures, according to their nature. 2. Satan is in them unresisted and undisturbed. 3. They can only will evil. 4. God thwarts them by word, or deed, or both. All this is correct, but it is not the whole of the matter; neither does he put the several parts of the machinery together, cleverly; neither does he show an end. All these things are of God, through God, and to God. (Rom. xi. 36.) The natural man has been brought into the state in which he is, *of, through, and to him*.

"God's hardening, therefore, I define generally to be, that special operation of God upon the reprobate soul, by which, through the agency of Satan, (whose Lord and rider he is), combined with his own outward dispensations of word and work, he shuts and seals it up in its own native blindness, aversion, and enmity towards himself."—*Vaughan*, pp. 273, 275.

Mr. Vaughan is a mortal enemy to a general tender of the Gospel to man as a lost and perishing creature.

"The expression, 'offers of grace,' is exceptionable, as implying freeness of choice; in direct contrariety to Luther's position and arguments. The truth is, that, whilst he abhorred free choice, he liked free offers. I could have been glad if he had expressed his meaning more definitely, which is little else than 'the promises of God received in such wise, as they be generally set forth to us in holy Scripture'; that is, received 'as promises of free favour made to persons of a certain character; and not to individuals, as such! What but these are the very and legitimate stay of God's eternally foreknown, elect, predestinated, and now quickened child, in the day of his tearing and smiting? Is he to hear a voice, or see a vision, or receive some providential token, personal to himself; before he presumes to call upon the name of the Lord? Are not these, 'Ho, every one that thirsteth'; 'To this man will I look'; 'Come unto me, all ye that travail and are heavy laden'; 'The same Lord over all is rich unto all that call upon Him'—his warrant for drawing near, and his first words of consolation? But these, at last, are not 'offers' of grace; by which God throws himself, as it were, at the knees and feet of his creatures—subjecting himself to a refusal; nay, with full assurance that he must receive one, except he superadd a special and distinct impulse of his own to secure acceptance—but testimonies of his own mouth, and hand, and ordinances,

borne to those souls which he, in his own good time, has made ready to welcome them ; that he will bind up, and heal, and own, these poor destitutes, amidst the gathered remnant of his heritage."—*Vaughan*, pp. 172, 173.

Jam satis! Mr. Vaughan does not condescend to argue, and we have little inclination to reason with mere dogmatists ; we shall therefore turn to a few passages of a different stamp. When Mr. V. can persuade himself to keep clear of these hazardous speculations, and to confine himself to the points in discussion between the Pelagian, and the advocate of the doctrines of grace, he is, frequently, successful in putting an argument into a very brief and striking form.

"The Pelagians spoke more wisely than many who oppose them. They maintained 'the integrity of free will ; an absolute power of willing good. Free will is free will ; and, if there be any thing of it in man, there is the whole of it.'"—*Vaughan*, p. 157.

In reference to the explanation, which refers the divine preference, as given to Jacob rather than Esau, to "temporal servitude," Mr. Vaughan pointedly asks,

"What is, in fact, gained by this distinction? The principle is the same, 'God of his sovereign will putting a difference.'—Just so it is, with respect to national and personal election. Yet some seem to think, that they have hooked a great fish, in discovering, that Great Britain may have been elected to hear the Gospel without any of her children having been elected to receive it!"—*Vaughan*, p. 301.

We are unwilling to pronounce judgment between the two translations ; they are both good, and their general agreement is a guarantee of their fidelity. But we certainly consider many of Mr. Vaughan's notes subject to considerable exception, as broaching errors, from which the other volume is free.

Memoirs of Rev. John Blackader ; compiled chiefly from unpublished Manuscripts, and Memoirs of his Life and Ministry. Written by Himself, while prisoner in the Bass ; with an Appendix, &c. &c. By Andrew Crichton. 12mo. price 8s.—Edinburgh, 1823.

WHILE the pens of a M'Crie and a Cook, have so nobly recorded the doings and the sufferings of the great Champions of the Reformation in Scotland, and the rise and progress of their glorious cause, we are persuaded that many have risen from the perusal of these glowing pages with a feeling of deep regret, that so little is known of the minor coadjutors in that struggle for the best and dearest interests of mankind. Their names are, indeed, to be found on the leaf of the Ecclesiastical Annalist, and their deaths may there also be noticed—but the sorrowings and triumphings of their souls, as the banner of the covenant was beat down or sustained amid the dubious conflict—their perils by land and by sea, amid friends and foes—their out-breakings of faith and hope—their strong cries and tears—and all the traces of humanity in which we can so well sympathize, have long since passed away from the tablet of mortal memory, and dwell only in the vague tradition where forms and voices are daily growing more dim and undefined. Yet where shall we look for nobler examples of intrepid courage, exalted sentiment, unshaken constancy, undying faith—than in those men who purchased by their blood the liberty and faith of their descendants ; and who will not join us in desiring to see their monuments reared broad and high, as beacons to guide and animate posterity to the latest ages? Sentiments such as these, we doubt not, actuated the

compiler of the present memoirs; and we are glad to perceive that his researches have been so successfully directed towards rescuing the memory of an eminent covenanter from unmerited oblivion. We have read the present little volume with deep interest, and we hasten to introduce the amiable subject thereof to our readers.

Mr. Blackader was born in December, 1615; it was one of his slightest honours to be descended from an ancient Border family of considerable importance in the early periods of Scottish History. Of his childhood little is known; but he studied at Glasgow under Principal Strang, his maternal uncle. Of this Professor, and the education his nephew would receive under him, Mr. Crichton gives the following account.

"At the time of Mr. Blackader's studies, polemical divinity was in high repute. It was customary to dispute theses, and argue controverted doctrines; a practice which gave the students great fluency and accuracy of speech; and it is, perhaps, owing to these early habits, that when driven to worship on the mountains, they delivered the oracles of truth with such effect, and often with little premeditation. These exercises occasioned them to unfold their intellectual treasures, to call forth into activity, and make an appropriate use of their knowledge. The hopes of the church were under the yoke of prelacy, were nurtured with the most jealous precautions against unsound doctrine. They were taught to defend, at all points, the Calvinistic tenets, to repel, with triumphant arguments, the continental heresies. For the field of controversy, the young theologian was trained to yield his weapons with skill and vigour. He had to enter the lists, sometimes against Arminians and the Belgian schismatics, or against Bellarmine, the sturdy and far-famed champion of popery. At these exhibitions, Principal Strang always gave his attendance. He would frequently descend into the arena to take a leading share in the debate, or renew the combat by supporting the orthodox opinion against a stronger adversary. For this task he was particularly well qualified. He had gained an early celebrity for logical talents, having signalled himself while a student at St. Andrew's, in a public disputation held

before King James 6th, when he visited that University, in 1617. He had, in his youth, a natural diffidence, which enhanced all his accomplishments; and on the above occasion, the palm of victory was awarded to him in the royal presence, by the unanimous voice of the spectators, at a loss whether most to admire his ingenuous modesty, or his profound scholarship."

Under such auspices, Mr. Blackader completed his divinity studies; but the reign of Episcopacy prevented him from exercising his functions, as a Presbyterian minister, for many years. The Act of the Estates, in 1641, approved of and ratified by the late king, restored to Scotland her popular forms of church government, and in 1652, Mr. Blackader received a call to the parish of Troqueer, in Galloway, where he immediately commenced a rigid inspection of his parish, reforming with great success the evils which he found existing both in the church and among his parishioners.

"In addition to the duties of preaching, visiting, and catechising, he instituted societies or meetings for family prayer and Christian fellowship; that he might not grudge, or excite jealousies on this account, he previously made known his resolution, and intimated publicly to the congregation, 'that he would sequester a day, ilk fortnight, for communion and conference together, anent their spiritual case, and for initiating them in the exercise of prayer.' At these conferences he chose to preside himself, thinking his attendance necessary, at least until they should be bred to manage that duty aright, and with that decorum and godly prudence which the solemnity required.

"These pious exertions had the happiest effect on the morals of the parish. Scarcely two years had elapsed, when a visible reformation was accomplished in the suppression of vice and dissemination of religious knowledge. Household prayer, formerly little in use, became familiar and easy, even to those who, by their own confession, had been strangers to it."

The Restoration soon put a stop to the pious labours of Mr. Blackader, and his Presbyterian brethren. The perfidious Charles was not long in breaking that faith, which

in the days of his distress he had so often pledged to his Scottish friends. With his dissolute court, the tide of corruption was introduced into the land; religion and its friends became the theme of ridicule to the great, and of indifference to the poor, and where the force of example succeeded not in overturning the house of the godly, that of arms was frequently more effectual. The body of the people beheld the restoration of prelacy with deep but silent grief; while their ministers testified against the coming heresy with a zeal not unfrequently bordering upon rashness. Among these, none conducted themselves with greater firmness and intrepidity than the minister of Troqueer. Our limits will not permit us to detail the successive steps by which he and many others were driven from their pulpits. On the last Sabbath of October, 1662, Mr. Blackader preached his farewell sermon.

“This was a day of anxious expectation throughout the country, and made an impression on the minds of those who witnessed it never to be forgotten. Above three hundred and fifty parish churches were shut up; a desolation which chiefly overspread the west and the south, and converted the most religious portion of the kingdom into a moral wilderness.”

The sermon was interrupted by the arrival of a military party from Dumfries, who took down the names of all present from the adjoining parishes; “as the law had affixed a penalty of twenty shillings Scots on every person absent from his own church.” Mr. Blackader, upon the appearance of the soldiers, retired into his manse, but when they were gone he came out, and finished his discourse. On the next Saturday he retired to Glencairn.

In his retirement, Mr. Blackader continued to visit, catechize, and exhort numbers in the adjoining districts, and that at the imminent risk of his life, from the violence

of the military detachments stationed in the country. His zeal procured his denouncement in the Scots Conventicle Act, and on the 25th January, 1666, letters of council were directed against him, and some of his confederates, “for presuming to preach, pray, baptize, and perform other acts of the ministerial function.” Sir James Turner intended to put the warrant in force against him, but he narrowly escaped falling into their hands, at this time, by a timely flight to Edinburgh, while his family was dispersed over the country, by the relentless malice of his enemies.

The defeat at the Pentland hills, reduced the Presbyterians to still greater straits; but under the succeeding milder administration of Tweeddale, and Sir R. Murray, they enjoyed some liberty, which Mr. Blackader improved, by engaging in a pretty extensive course of itinerant preaching. The field-meetings, however, excited the suspicions of the jealous government, who, in attempting to disperse them by the military, were frequently resisted by the congregations, who brought arms along with them to the place of worship, in order to repel any attacks that might be made upon them, while engaged in their religious services. On the 18th of June, 1670, Mr. Blackader ventured, at the entreaties of several gentlemen, to preach to a numerous armed conventicle, near Dunfermline, and several meetings of a similar kind took place throughout the kingdom, so that it was calculated that above sixteen thousand people were hearing field sermons in one day.

The bloody Lauderdale, enraged at these proceedings, had recourse to the most violent measures against the field-preachers, but in vain.

“The concourse of hearers became immense, when they could reckon with certainty on the means of protection; parish

churches were much deserted, and stood vacant for many years. Several curates abandoned their charge to join the field preachers, and after a formal recantation of their errors, were admitted as brethren. It is not to be supposed that in an assemblage of many thousands, every individual was actuated solely by a pure and exclusive devotion. Some had acquired, from long habit, a predilection for conventicles; others frequented them to shew their aversion at Episcopacy. Curiosity, the love of adventure, or the desire of retaliation, might intermingle with their better feelings. There were claims to attract a lively imagination in the wild and stupendous scenery of the places where they often met; and, perhaps, the bold and romantic might find a congenial enterprise in having the dangers of a Sabbath journey; but, in general, they were attended from an ardent and sincere wish to hear the words of eternal life, and to have the liberty of worshipping God according to the dictates of their own conscience; and it is undeniable, that they were accompanied with remarkable success, and many extraordinary conversions, especially at communions, which now (1677) began to be celebrated in the open fields."

Mr. Blackader, though worn out by exertion in the cause, was indefatigable in his attendance at these meetings. Though outlawed, and a thousand merks offered for his apprehension, he seldom hesitated to appear in his ministerial capacities, whenever an opportunity was afforded him. Of his situation and conduct on these occasions, Mr. Crichton gives several interesting details, and we regret that our limits will not permit us to dwell upon them.

"The last of his public labours were in East Lothian, about ten days before he was apprehended. He preached on a hill over against the Bass, and prayed for the prisoners. He had an invitation to Teviotdale the following Sabbath, but was seized in his house at Edinburgh, the week previous."

Being brought before the council, he maintained a bold confession, and was sentenced to be confined with the covenanting prisoners on the Bass, to the governor of which he was delivered on the 7th of April, 1681.

CONG. MAG. No. 70.

It would have afforded us much pleasure to have here gratified our readers with Mr. Crichton's admirable description of this stupendous rock, in the mouth of the Firth of Forth, which for many years was used as a place of confinement for persons suspected of disaffection towards Government; but we must hasten to the closing scene of Mr. Blackader's earthly career. After an imprisonment of four years, his constitution sunk under the privations he was exposed to. Repeated applications had been made to the privy council, for liberty to remove him to some place where he might enjoy a change of air, and the assistance of his family and physicians; but ere the objections which had been raised to this request were obviated, the subject thereof had exchanged his scene of suffering for the joys of heaven. "He died on the Bass, having nearly completed his seventieth year, and was buried in the church-yard of North Berwick, where a handsome tomb-stone still marks the grave of the Martyr."

Such is a brief outline of this amiable man's career. The anecdotes of Scottish covenanting with which this little volume abounds, are extremely interesting. The style is neat and perspicuous; and we should be glad to see Mr. Crichton employ himself on the biography of some leading covenantanter, with whom we are yet but imperfectly acquainted.

A specimen of Mr. Blackader's preaching, with some etymological and historical notes on the Bass, are contained in the Appendix. We are also presented with a view of the Bass-rock, from a drawing made in 1697, as a frontispiece, which, unless our memory greatly deceives us, conveys no adequate idea, either of what must have been the former, or is the present appearance of that stupendous column.

Sermons by Ministers of the Congregational Union of Scotland.

8vo. 7s. 6d.—Glasgow, 1823.

THIS is an interesting book to read, and a valuable one to possess, but it is an embarrassing subject for a reviewer. Here is a collection of fifteen sermons, by as many different ministers, and of these compositions, some are admirable, while those which are lower on the scale of literary excellence, are highly meritorious in design and execution. The task of awarding the different degrees of praise is, however, at once too difficult, and of too much delicacy for us to undertake, and we shall decline any other than a general and strong recommendation, in addition to a list of texts and subjects, and to an extract or two as illustrations of the way in which they are discussed.

1. On the Blasphemy against the Holy Spirit, Matthew xii. 31, 32; by John Aikman, Edinburgh.—2. The Character of the Redeemer, and the Blessings he bestows, Gen. xlviii. 16; by Alexander Ewing, A. M. Thurso.—3. The Sympathy of Christ, Heb. ii. 18; by Greville Ewing, Glasgow.—4. The Millennial Reign of Christ and his Saints, Rev. xx. 4, 5, 6; by Joseph Gibb, Banff.—5. The Presence of God in the Churches of his Saints, Habak. ii. 20; by Archibald Jack, A. M. Whitehaven.—6. On the Prospect of Heaven, Dan. xii. 13; by A. W. Knowles, Linlithgow.—7. On the Character of the Apostle Paul, Acts ix. 15; by William Lothian, St. Andrews.—8. On the Attributes of Acceptable Worship, Rom. xii. 1; by Neil Macneil, Elgin.—9. The Nature and Necessity of a Good Conscience, 1 Pet. iii. 16; by John Munro, Knockando.—10. On the Love of Christ, Eph. iii. 19; by William Orme, Perth.—11. On Sanctification, John xvii. 17; by George Payne, A. M.

Edinburgh.—12. The Brazen Serpent a Type of Christ, Num. xxi. 8, 9; John iii. 14, 15; by James Robertson, Crichtie.—13. The Nature and Causes of Offences; and the way to avoid, and improve, and remove them, Matt. xviii. 7; by George Robertson, Kirkwall.—14. On the Way to Heaven, Isaiah xxxv. 7—10; by David Russell, Dundee.—15. On Love to Christ, Luke xiv. 25, 26; by Ralph Wardlaw, D. D. Glasgow.

This enumeration will show that the subjects are well selected; the following examples will prove that they are not less ably treated.

“1st. We cannot fully comprehend the extent of the sacrifice made by our Lord, in his temporary relinquishment of the heavenly state, for an abode in this world of evil and wretchedness. To one of the glorious spirits which surround the throne of the Highest, it would be an inconceivable trial to be sent to occupy, in a visible form, a place in such a world as ours. To leave the bright manifestations of infinite light and purity, for a state in which clouds, and darkness, and sin prevail,—to give up the fruits of paradise, for ‘the grapes of Sodom, and the clusters of Gomorrah,’—to forsake the converse of blessed spirits, in order to endure ‘the filthy conversation of the wicked,’—would be, even to a limited holy creature, a service of inconceivable pain and trial. What, then, must it have been to the Redeemer, who was richer than the richest, for our sakes to become poor! What must it have been for him to lay aside the form of God, and to assume the form of a slave? To divest himself of ‘the glory which he had with the Father, before the world was;’ and to appear ‘without form and comeliness’ among men? Who can tell what these things mean?”

“Were heaven considered merely as a place of happiness and grandeur, and this world regarded only as a scene of inferior bliss, but not less the abode of God; the force of these representations would be greatly diminished. Apart from sin, no spot of the universe can be regarded as cast out from its Author; and no situation, perhaps, should be considered ‘as degradation. But, as heaven is the ‘beauty of holiness,’ into which nothing that defileth or worketh iniquity can enter; and, as the earth has long been ‘the habitation of devils, and the hold of every foul spirit, and a

cage of every unclean and hateful bird ; a departure from the one to occupy the other, must have been a sacrifice, the greatness of which is not to be estimated. It should be remembered too, that the Redeemer's perceptions of excellence and of evil, were infinitely stronger than we can form an idea of. In heaven, he beheld the reign of love,—pure, perfect, and ever flowing ! On earth, he witnessed the empire of hatred and malevolence, ever active and deadly. In heaven, all was calmness, enjoyment, and harmony ! On earth, discord, turbulence, and confusion. Every creature he left, was worthy of his highest complacency : every soul to which he came, only fitted to excite loathing and abhorrence. Above, God was in every heart, and his glory in every eye ; beneath, he found all hearts estranged, and every eye averted from him. The perfection and infinite purity of his own nature, must have rendered association with sinners, and the endurance of their contradiction, inconceivably painful. What was it, then, which prompted to such a sacrifice, and sustained in the making of it ? Love ; boundless and incomprehensible love. Regardless of loss, and superior to shame, it flew to the relief of wretchedness and guilt."—*Orme*, pp. 289—292.

"There is no doubt that the Apostles were qualified, in a miraculous manner, for the work in which they were employed ; but the qualifications thus communicated, were chiefly of an intellectual kind. In addition to these, they needed such moral qualifications, as have just been referred to ; and it does not appear that these were imparted, unless the case of Paul be considered an exception, by supernatural means. The personal sanctification of the Apostles, was effected in the same manner with that of the people of God in general ; and since high attainments in personal holiness, would more eminently fit them for the labours and toils to which they were about to be called, our Lord prayed for them in the words of the text, 'Sanctify them through thy truth.'

"And eminent personal religion is as necessary, in this point of view, in the present day, as it was in the times of the Apostles. It will be generally found, that the most *holy* man, is the most *useful* man,—that the individual who has made the greatest progress in knowledge, and faith, and conformity to the image of God, all other circumstances being equal, will labour most effectively in promoting the extension of the Redeemer's kingdom. At all events, it is perfectly certain,—that eminent personal piety cannot but prove, as indeed it always does, a powerful auxiliary to any person in his efforts to reclaim his fel-

low-creatures from the paths of darkness, folly, and vice. Is it, then, our desire, to prove signal blessings in the various stations in which divine Providence has placed us ? We learn, from the language and conduct of our blessed Lord, that we must desire increasing sanctification. Growing holiness precedes, and is essential to, growing usefulness ; which depends, perhaps in all cases, more particularly upon the qualities of the heart, than those of the head. A clear and perspicacious judgment, a bright and piercing intellect, an understanding capable of embracing almost every subject, in its wide and capacious grasp, is a blessing of no ordinary magnitude ; but a heart, purified from irregular, and debasing, and unholy desires,—a heart, expanded by divine truth, and glowing with the love of God,—a heart, in which the altar of self-devotion has been overthrown, and the fire of holy consecration to God kindled by the Spirit of Jehovah, is a blessing whose magnitude is still immensely superior. The light of intellect is far less valuable, and truly beautiful, than the light of moral purity ; and it is only when the fires of the former are directed and governed by the latter, that they bring either good to man, or glory to God."—*Payne*, pp. 324—326.

"O my friends ! what a vast difference there is between the case of a man on land, fancying himself on the mighty waters, in danger, and about to sink—still he is on land, and he knows and feels himself safe—and that of a man in the circumstances of Peter, actually in the midst of the boisterous storm, on the surface of the chafed and roaring surge, and feeling the cold wave yielding beneath him ! Then he is in earnest. What was before fancy and supposition, is now felt reality. 'Then his cry is, 'Lord save me,—I perish !'—What a vast difference there is between a man talking of another under sentence of death, and being under sentence of death himself ! In the former case, the situation of the poor unhappy criminal draws forth the expressions of sympathy and concern. 'What a melancholy state ! how awful the anticipation to the man himself ! how shocking to his friends ! how precious would a pardon be to him !' But such remarks, though made with feelings of the most sincere compassion, are no sooner uttered, than they are forgotten. He who makes them, has his own affairs to mind : he cannot help the man ; and things must take their course. He is himself at large ; he feels his liberty and safety : the case is not his own ; it does not come home to him. But let him be placed himself in the very situation ;—immured in the dark and grated cell ;—loaded with irons ;—count-

ing over the hours of his destined time;—each hour that strikes, a certain deduction from a limited and determined number;—every minute bringing him nearer to a painful and ignominious end, and to the bar of an angry God, and a dreadful eternity;—let the very hour arrive;—let his ear, in the stillness of the morning, catch the sounds of the scaffold and gibbet erecting for him;—let him hear the buzz of the gathering crowd without;—let the clock strike his last warning of the progress of time;—let his arms be pinioned and his dress adjusted for death.—then let faces enter his cell with an unwonted expression;—let his bewildered eye catch a glance of the packet with the red seal;—let him learn that a pardon has, at that critical moment, been just received for him! O my brethren, how different are his impressions now! What before he but

half attempted to conceive of for another, he now feels for himself:—and of his feelings, experience alone can give the conception."—*Wardlaw*, pp. 550, 551.

If any inducement were wanting, beyond that which is to be found in the intrinsic excellence of its contents, to the purchase of this cheap and well printed volume, it would be supplied by the motives of its publication. The profits of its sale are to be appropriated in aid of "the Benevolent Fund for the relief of the Widows and Children of the Ministers connected with the Congregational Union of Scotland."

Literaria Rediviva; or, The Book Worm.

Latimer's Sermons.

(Concluded from 497.)

WHILE engaged in an active discharge of the duties of a pastor and preacher, Latimer's bold and conscientious "conduct in propagating the true gospel of Christ, brought on him, in the year 1535, the envy, malice, and persecution of all the country priests in his neighbourhood." Some of these were men of note, and they succeeded in procuring a citation, summoning him to appear before the consistorial court in London. Latimer, in the sixty-sixth year of his age, and "grievously troubled with the colic and stone," appeared on the appointed day, and certain articles were tendered to him for signature. These he peremptorily rejected, and after a succession of hearings, being tired out with "attending and refusing," he seems to have applied to the king's favourites, Doctor Butts and Lord Cromwell, who put an effectual stop to the persecution, by procuring for him a nomination to the bishopric of Worcester.

In 1536 Latimer was appointed to preach before the Convocation which agreed on articles of reformation, and he thundered in his usual intrepid style against the corruptions of Rome and the vices of the clergy. This sermon was preached in Latin, but a spirited translation appears in the first of the volumes before us.

"What a thing was that, that once every hundred years was brought forth in Rome by the children of this world, and with how much policy it was made, ye heard at Paul's Cross in the beginning of last Parliament. How some brought forth canonizations, some expectations, some pluralities and unions, some tot-quotes,* and dispensations, some pardons, and those of wonderful variety; some stationaries, some jubilaries, some pocularies for drinkers, some manuaries for handlers of relics, some pedaries for pilgrims, some oscularies, for kissers; some of them ingendered one, some other such features, and every one in that he was delivered of, was excellent, politic, wise; yea so wise, that with their wis-

* This word is compounded of the two Latin adjectives, tot, so many, and quot, how many; and may be supposed here to mean, the many ways and artifices the Priests of this age had of getting money by imposing on the people.

dom they had almost made all the world fools.

"But yet they that begot and brought forth that our old antient Purgatory pick-purse, that was swaged and cowl'd with a Franciscan's cowl, put upon a dead man's back, to the fourth part of his sins, that, that was utterly to be spoiled, and of none other, but of our most prudent Lord the Pope, and of him as oft as him listed: that satisfactory, that missal, that scalary: they I say, that were the wise fathers, and genitors of this purgatory, were, in my mind, the wisest of all their generation, and so far pass the children of light, and also the rest of their company, that they both are but fools, if ye compare them with these. It was a pleasant fiction, and from the beginning so profitable to the feigners of it, that almost, I dare boldly say, there hath been no Emperor, that hath gotten more by taxes and tallages, of them that were alive, than these the very right and begotten sons of the world; got by dead men's tributes and gifts."—pp. 30, 31.

The following anecdote is finely characteristic of the individual.

"He sought all opportunities to remove vice, in every one, even in kings, as appears from the following story. It was the custom in those days, about new year's tide, for each Bishop to make the King a handsome present of a purse of gold, some more and some less, according to their desires of preferment; but honest Latimer being to make his present, instead of gold, presented King Henry with a New Testament, neatly bound and gilt, with a leaf turned down, in the most conspicuous manner, pointing to these words. 'Whoremongers and adulterers God will judge.'"—p. xxxvii.

In 1538 the Bible was published in English, by royal authority, and about the same time, occurred an event in which we are afraid that Latimer had too decided a share. When Forrest, the friar, was burnt in Smithfield for denying the king's supremacy, the bishop, who had been previously busy in urging him to recantation, preached the usual sermon before the condemned heretic. Latimer was a forward champion of that absurd tenet, and we fear that he still retained so much of the taint of Rome, as to consider the stake as an approved nostrum

for the cure of heresy. In all the measures adopted by Cranmer and Cromwell, for the furtherance of the Reformation, he joined with hand and heart, and, in 1539, as Lent preacher before the king, distinguished himself by the fearlessness of his rebukes and censures. Accused of seditious expressions by the malignant Bishop of Winchester, and questioned by Henry himself, he made the following manly and successful defence.

"I never thought myself, great Sir, worthy, nor did I ever sue to preach before your Grace; but I was called to it, and would be willing, if you mislike me, to give place to my betters; for I grant there be a great many more worthy of the room than I am. And if it be your Grace's pleasure to allow them for preachers, I could be content to hear their books after them. But if your Grace allow me for a preacher, I would desire you to give me leave to discharge my conscience, and to frame my doctrine according to my audience. I had been a very dolt indeed, to have preached so at the borders of your realm, as I preach before your Grace."—p. xiii.

When the "six bloody articles," confirming in their main points the doctrines of Popery, appeared, Latimer resigned his bishopric and retired into privacy, but, in 1540, being under the necessity of visiting London, for surgical advice, in consequence of an accident, he was discovered and thrown into prison, where he remained till the death of Henry in 1547. At the accession of Edward, it was proposed to reinstate him in his bishopric, but he declined the offer, and accepted an invitation from Cranmer to take up his residence at Lambeth, where he assisted in the compilation of the Homilies. For several successive years he preached the Lent Sermons before the young king, and distinguished himself by the singular honesty of his coarse but energetic appeals.

"Wherefore," he exclaims in the second of the published sermons, 'shall

a king fear God, and turn neither to the right hand nor to the left? Wherefore, shall he do all this? 'That he may reign a long time, he and his children.' Remember this, I beseech your Grace, and when these flatterers and flibbergibes another day shall come, and claw you by the back, and say, Sir, trouble not yourself? What should you study? What, should you do this, or that? Your Grace may answer them thus, and say: What, Sirrah? I perceive you are weary of us and our posterity. Doth not God say in such a place, that a King should write out a book of God's law, and read it? Learn to fear God, and why? That he and his might reign long. I perceive now that thou art a traitor. Tell him this tale once, and I warrant you he will come no more to you, neither he, nor any after such a sort."—p. 96.

Latimer seems always to have been anxious for the rigid and impartial administration of justice. When in high office, he had frequently interfered in behalf of the oppressed, and he now pleaded their cause powerfully in the presence of the King.

"Now-a-days," he breaks out in his third sermon, "the Judges be afraid to hear a poor man against the rich, inasmuch, that they will either pronounce against him, or so drive off the poor man's suit, that he shall not be able to go through with it. The greatest man in a realm, cannot so hurt a Judge as the poor widow; such a shrewd turn can she do him, and with what armour, I pray you? She can bring the Judge's skin over his ears, and never lay hands upon him.

"And how is that? 'The tears of the poor fall down from their cheeks, and go up to heaven,' and cry for vengeance, before God, the Judge of widows, the father of widows and orphans. Poor people be oppressed even by laws. We work to them, that make evil laws against the poor: what shall he be to them that hinder and mar good laws? 'What will ye do in the day of God's vengeance, when God shall visit you?' He saith, he will hear the tears of poor women when he goeth on visitation. For their sake, he will hurt the Judge, be he never so high. God gives kingdoms to whom he pleases. He will for widows' sakes change realms, bring them into troubles, and pluck the Judges' skins over their ears."

"Cambyses was a great King, such another as our master is, he had many Lord Deputies, Lord Presidents, and

Lieutenants under him. It is a great while ago since I read the history. It chanced he had under him in one of his dominions, a briber, a gift taker, a gratifier of rich men, he followed gifts as fast as he that followed the pudding; a hand maker in his office, to make his son a great man; as the old saying is, Happy is the child, whose father goes to the devil. The cry of the poor widow came to the Emperor's ear, and caused him to flee the Judge quick, and laid his skin in his chair of judgment, that all Judges that should give judgment afterward, should sit in the same skin: surely it was a goodly sign, a goodly monument, the sign of the Judge's skin. I pray God we may see the sign of the skin in England. Ye will say, peradventure, that this is cruelly and uncharitably spoken: No, no; I do it charitably, for a love I bear to my country. God saith, "I will visit." God hath two visitations: the first is, when he revealeth his word by preachers, and where the first is accepted, the second cometh not. The second visitation is vengeance."—pp. 122, 123.

He would often interlard his sermons with odd stories, cutting gibes, and quaint and vulgar sayings.

"I read once (he tells us) a story of a holy man, some say it was St. Antony, which had been a long season in the wilderness, neither eating nor drinking any thing, but bread and water; at the length he thought himself so holy, that there should be no body like unto him. Therefore, he desired of God to know who should be his fellow in heaven. God made him answer, and commanded him to go to Alexandria, there he should find a cobbler, which should be his fellow in heaven. So he went thither and sought him out, and got acquainted with him, and tarried with him three or four days to enjoy his conversation. In the morning, his wife and he prayed together, then they went to their business, he in his shop, and she about her housewifery. At dinner time they had bread and cheese, wherewith they were well content, and took it thankfully. Their children were well taught to fear God, and to say their *Pater-noster*, and the Creed, and the ten commandments; and so he spent his time in doing his duty truly. I warrant you, he did not so many false stitches as cobblers do now-a-days. St. Antony perceiving that, came to the knowledge of himself, and laid away all pride and presumption."—pp. 400, 401.

He styles John the Baptist, a

"hardy knight." When describing Lutheranism, he calls it "a mangle and a hotchpotch," and illustrates the phrase by addressing his noble auditors as follows.

"They say in my country, when they call their hogs to the swine-trough; Come to thy mingle-mangle, come pus, come pus; even so they made a mingle-mangle of it. They could clatter and prate of the Gospel, but when all cometh to all, they joined popery with it; that they marred all together: they scratched and scraped all the livings of the church, and under a colour of religion, turned it to their own proper gain and lucre." p. 124.

We might fill many paragraphs with oddities of this kind, but we must confine ourselves to one more extract, as a fair specimen of his general style. He is enforcing the prayer, *lead us not into temptation.*

"When a man is in honour and dignity, and in great estimation, this serpent sleepeth not, but is ready to give him an overthrow. For though honour be good unto them which come lawfully by it, and though it be a gift of God, yet the devil wills more that man's heart which hath honour, to abuse his honour; for he will make him lofty, and high-minded, and fill his heart full of ambition, so that he will have a desire ever to come higher and higher; and all those which will withstand him, they shall be hated or ill-entreated at his hand; and at length he shall be so poisoned with this ambition, that he shall forget all humanity and godliness, and consequently fall into the fearful hands of God. Such a fellow is the devil, that old doctor. If it cometh to pass that a man fall into open ignomy and shame, so that he shall be nothing regarded before the world; then the devil is at hand, moving and stirring his heart to irksomeness, and at length to desperation.

"If he be young and lusty, the devil will put in his heart, and say to him; What? thou art in thy flower, man; take thy pleasure; make merry with thy companions; remember the old proverb. Young saints, old devils; which proverb in very deed is naught and deceitful, and the devil's own invention, who would have parents negligent in bringing up their children in goodness, he would rather see them to be brought up in illness and wickedness, therefore he found out such a proverb to make them careless of their children. But as I said before, this proverb is naught, for look commonly where children are brought

up in wickedness, they will be wicked all their lives after, and therefore we may say thus, young devil, old devil; young saint, old saint. 'The earthen pot will long savour of that liquor that is first put into it,' and here appeareth how the devil can use the youth of a young man to his destruction, in exhorting him to follow the fond lusts of that age.

"Likewise when a man cometh to age, that old serpent will not leave him, but he is ever stirring him from one wickedness to another, from one mischief to another; and commonly he moveth old folk to avarice and covetousness, for then old folk will commonly say by the inspiration of the devil, now it is time for me to lay up, to keep in store somewhat for me, that I may have wherewith to live when I shall be a cripple; and so under this colour they set all their hearts and minds only upon this world, forgetting their poor neighbours, which God would have relieved by them. But, as I told you before, this is the devil's invention and subtlety, which blindeth their eyes so, and withdraweth their hearts so far from God, that it is scarce possible for some to be brought back again; for they have set all their hearts and fancies in such wise upon their goods, that they cannot suffer any body to occupy their goods, nor they themselves use them not; to the verifying of this common sentence: 'The covetous man lacketh as well those things which he hath, as those things which he hath not.' So likewise when we be in health, the devil moveth us to all wickedness and naughtiness, to whoredom, lechery, theft, and other horrible faults, putting clean out of mind the remembrance of God and his judgments; insomuch that we forget that we shall die and be judged.

"Again, when we be in sickness, he goes about like a lion, to move and stir us up to impatience and murmuring against God; or else he maketh our sins so horrible before us that we fall into desperation. And so it appeareth that there is nothing either so high or low, so great or so small, but the devil can use the self same thing, as a weapon to fight against us withal, like as with a sword. Therefore our Saviour, knowing the crafts and subtilties of our enemy the devil, how he goeth about day and night, without intermission, to seek our destruction, teacheth us here to cry unto God, our heavenly father, for aid and help, for a subsidy against this strong and mighty enemy, against the prince of this world, as St. Paul disdained not to call him; for he knew his power and subtil conveyances; be like St. Paul had some experience of him.

"Here by this petition, when we say,

'Lead us not into temptation;' we learn to know our own weakness and infirmity; viz. that we be not able of our own selves to withstand this great and mighty enemy the devil. Therefore here we resort to God, desiring him to help and defend us, whose power passeth the strength of the devil. So it appeareth that this is a most needful petition, for when the devil is busy about us, and moveth us to act against God, and his holy laws and commandments, we should ever have in remembrance whither to go, viz. to God, acknowledging our weakness, that we be not able to withstand the enemy. Therefore we ought always to say, 'Our Father which art in heaven; lead us not into temptation.'"—pp. 450—452.

We shall not dwell on the last passages of Latimer's honourable and holy life, nor shall we describe that closing scene when, with the excellent Ridley, he rendered at the very stake, an illustrious testimony against the destructive errors of popery. The general particulars of these transactions are in every hand, and the mere sketch which we could find space to insert, would communicate nothing more; but we recommend the full statement, as given by the martyrologist, Fox, to the perusal of our readers. They will find in it a bright example of faith and patience, a glorious exhibition of Christian heroism.

Latimer was martyred at Oxford, on the 16th of October, 1555.

A true and exact History of the Island of Barbadoes, &c. By Richard Ligon, Gentleman.—London: folio, 1673.

THERE are but few species of writings that derive their individual character so entirely from the complexion and genius of their authors as topography and statistical history. Books of this nature participate in all the eccentricities of their originals, and as accurately as the best imagined and most happy portrait, delineate all their features. Who would

need an auto-biography of *Corryatt*, who has ever been so fortunate as to meet with his "Crudities hastily gobbled up?" Contrast that with the splenetic yet humorous *Corryatt*, the ingenious and good-humoured author of the "History of Barbadoes;" who can but observe the difference; yet both are in the highest degree interesting. Compare with either of them the soporific pages of those matter-of-fact gentlemen, who, in their descriptions of the unhappy place they have chosen to exhibit, think they have never sufficiently wearied their readers till they have given a graphic delineation of every mountain, rivulet, and tree, within the scope of their subject, their heights, breadths, and every other particular of their mensuration, as minutely as though they had intended to draw out an auction-bill, or the rent-roll of an estate. It is with statistics as with history; a mere gazetteer can no more aspire to the true character of the one, than a mere chronologist can to the other. As it is not a methodical recital of the bare facts of an event, but the tracing up those facts to their secret causes, and pursuing them through all their circuitous and often complicated movements, and above all a lucid exhibition of those great and often sudden occurrences which impart most of the impetus and all the direction to principles already in motion, but before general and indeterminate, which constitutes the essence of true history,* so the most minute de-

* That history, therefore, is, in mine understanding, written at large, which doth not only rehearse, or touch at the heads, or summes of actions, with the loads of leane particulars cloying paper, but which best doth set choice things forth, by opening premisses, executions, and sequels, the causes, counsels, occasions, and most vitall circumstances of the worthy matter which they deliver. For this respect wee are to marshall *Thucydides* among large historians, though his

tails of individual objects will not so distinctly present the landscape to our view, (for the mind is soon bewildered in the almost infinite multiplication of particulars,) as the bold and masterly representation of a few great and leading features which a mind accustomed to think, can always fill up with circumstantial analogues to their nature. In *Coleridge's Friend*, and, we believe, also in the preface to the *Encyclopædia Metropolitana*, there is an admirable essay on Method, illustrated by two celebrated speeches from *Shakspear*, the one in the character of *Hamlet*, the other in that of *Dame Quickly*, which, though it is made to bear principally on the different manners of narration, is yet equally applicable to every other species of description. Were the principles of that essay brought fairly, and with an impartial judgment, to the examination of this department of literature, how many learned travellers would be found to have been but *Dame Quicklies*! We shall instance in one, and him a man of almost universal knowledge, *Dr. Robert Plott*. All English readers are acquainted with his "Natural History of Oxfordshire," and all who have perused that piece must have been struck with the extensiveness of his reading, and the lively interest with which he has clothed even the most barren subjects. Yet who can say that he rises from the most attentive reading of his volume with a much better knowledge of the natural history of Oxfordshire than he had before. He may learn, in the space of 76 pages, that in that county there are often found fossils of the *echiniti*, *brontia*, and *cornu ammonis* forms,

volumes are but small, and with him *Crispus Sallustius*, whose extant pieces are incomparably excellent; and be bold to maintain, that there is properly largesse in his *Cataloni*, and *Jugartha*.—*Edmund Bolton's Historical Parallel*, at the close of his *Nero Caesar*, p. 14, 15.

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which the learned Doctor attempts to prove, by an extraordinary though ingenious hypothesis, are *lapides sui generis*, and not the petrifications of sea-fish, which originally existed. Within the space of another 20 pages, he will learn that the science of astronomy has been much cultivated in Oxfordshire, and that *Friar Bacon* invented gunpowder, and a new method of settling the calendar. In a third place, there is an elaborate disquisition on the sympathy between the different strings of the lute, and in a fourth, a long dissertation on the nature of the echo; but what peculiar connexion either of these can have with Oxfordshire, in preference to any other county, no one can imagine. These remarks must not be thought to have any intention to detract from the established merit of *Plott's* work: none can value it more than we do: it is a book of the most profound and multifarious erudition; but we conceive the greatest part of the information conveyed in it has equal reference to any other district of England, as to Oxfordshire, though the good Doctor has ingeniously contrived to weave it into his subject, and by so doing has made his volume an interesting miscellany of all possible kinds of knowledge.

Of *Richard Ligon*, gentleman, our information is very scanty; he says, speaking of himself in the old fashioned style of the first person,

"Having lost (by a barbarous riot) all that I had gotten by the painful travels and cares of my youth, by which means I was stript and rifled of all I had, left destitute of a subsistence, and brought to such an exigent, as I must famish or fly."

He goes on to relate, that he undertook a voyage to Barbadoes, in company with other English gentlemen, (we presume Cavaliers,) with a view to reinstate his condition. Truly, though we are by no

means friendly to that oppression, which forced an honest and aged man to leave his native country, yet we cannot in the present instance feel grieved for the event; we would not, on any conditions, have been deprived of that high degree of entertainment, which the banishment of this good humoured man has been the means of procuring us, and especially as we know not that Mr. Ligon ever published any work besides his "*History of Barbadoes*," though abundantly qualified, both by natural and acquired talent, to illustrate and enliven most subjects of common interest. As the characteristic of Mr. L.'s style is a certain indescribable happiness in description, we shall endeavour, as much as possible, to place him before our readers in his own language, that they may judge for themselves of the value of that book, from which it is difficult to select any distinct paragraphs as more striking than others. Speaking of the *Padre Vagado*, Governor of St. Jago, one of the Cape de Verd Islands, he says,

"Himself a man, grave enough to be wise, but certainly of no great learning; for upon the differences between *Bernardo* and us, Colonel *Modiforde* writ him a letter in *Latine*, which he did his best endeavour to answer, but fell the two bows short, substance and language; and though his quarrel were to us, yet he revenged himself on *Priscian*, whose head he broke three or four times in his letter. The first time we saw him, was at his own house, by his own invitation: to which almost inaccessible habitation, when we had climed with infinite difficulty; and indeed so painful and violent was our motion (our legs finding the motion of elevation much more violent than that of distention), as we were almost scalded within; and the torrid heat of the sun, being then our *zenith*, did so scald us without, as we were in fitter condition to be fricased for the *Padre's* dinner, than to eat any dinner ourselves. About the hour that our stomachs told us it was full time to pay nature her due, we lookt about us, and perceived, at a good distance, a horse coming towards us, with a man on his back, as hard as his heels could carry

him; and within a very little time, made a sudden stop at the *Padre's* house, from whose back (being taken by two negroes) was set on the ground a great fat man, with a gown on his back, his face not so black as to be counted a *molatto*, yet I believe full out as black as the knight of the sun; his eyes blacker, if possible, and so far sunk into his head, as with a large pin, you might have prickt them out in the nape of his neck. Upon his alighting, we perceiv'd him very much discomposed, for the pace he rid was not his usual manner of riding, as by our inquiry afterwards we understood; and that he very seldom rid at all, but his business having held him over long, caus'd him to take horse, who intended to come a foot; and being mounted, (and he none of the best horsemen,) was made subject to the will of his horse, which being a barb, and very swift of foot, coming towards the place where he was kept, ran with such violence as it was a wonder his burthen had not been cast by the way."

During dinner the following scene is described.

"Dinner being near half done, in comes an old fellow, whose complexion was raised out of the red-sack, for near that colour it was: his head and beard milk white, his countenance bold and cheerful, a lute in his hand, and play'd us for a novelty the *passame sars galiard*, a tune in great esteem in *Harry the fourth's* dayes; for when *Sir John Falstaff* makes his amours to Mistress —, *Sneake* and his company, the admired fiddlers of that age, play this tune, which put a thought in my head, that if time and tune be the composites of musick, what a long time this tune had in sayling from *England* to this place. But we being sufficiently satisfied with this kind of harmony, desired a song, which he performed in as antique a manner; both savouring much of antiquity; no graces, double relishes, trillos, gropos, or piano fortes, but plain as a pack-staff; his lute, too, was but of ten strings, and that was in fashion in *King David's* dayes; so that the rarity of this

* Does not the familiar manner in which the old knight is here mentioned, and the omission of the name of the great dramatist (as though a matter of common knowledge) intimate a greater share of public estimation, than it is generally supposed *Shakspeare* possessed in the days of *Ligon*: i. e. the middle of the seventeenth century? Can any of our musical readers direct us to a collection of ancient tunes, in which the *passame sars galiard* is to be found?

antique piece pleas'd me beyond measure."

In describing the various kinds of animal food consumed at Barbadoes, he incidentally mentions the following circumstance, which we don't remember to have seen corroborated by any of our naturalists.

"When you are to kill one of these fishes (the turtle), the manner is, to lay him on his back on a table, and when he sees you come with a knife in your hand to kill him, he vapours out the grievouslest sighs, that ever you heard any creature make, and sheds as large tears as a stag, that has a far greater body, and larger eyes. Sure there is no creature on earth, nor in the seas, that enjoys life with so much sweetness and delight, as this poor fish, the turtle, nor none more delicate in taste, and more nourishing than he."

Speaking of the negroes, who are imported from Africa to work on the plantations, and particularizing in an instance of one, who had manifested a desire to become a Christian, he thus relates his conversation with the master of the slave, on the subject of the negro's wish.

"I promised to do my best endeavour; and when I came home, spoke to the master of the plantation, and told him that poor Sambo desired much to be a Christian. But his answer was, that the people of that island were governed by the laws of England, and by those laws, we could not make a Christian a slave. I told him my request was far different from that, for I desired him to make a slave a Christian. His answer was, that it was true, there was a great difference in that; but, being once a Christian, he could no more account him a slave, and so lose the hold they had of them as slaves by making them Christians; and by that means should open such a gap, as all the planters in the island would curse him. So I was struck mute, and poor Sambo kept out of the church; as ingenious, as honest, and as good-natur'd poor soul, as ever wore black, or eat green."

Our readers will remember that the affecting story of Yarico, quoted by Addison in the Spectator, and afterwards wrought into a drama under the name

of Inkle and Yarico, was originally derived from this work. It is creditable to human nature, that the dramatist was obliged to alter the facts of the case, to make it suit with the feelings of his audience,—poor Yarico *really* became a slave, and, according to Ligon's phraseology, "for her love, lost her liberty." One of our principal reasons for prizing Mr. Ligon so highly as we do, is because he was, like ourselves, a lover of music. He loses no opportunity of showing his delight and his skill in that pleasing science. Our musical readers will be interested with the following fact concerning the note of a small bird, a native of the woods in Barbadoes.

"For her tune, 'tis such as I have not heard any like her, not for her sweetness, but the strangeness of it: for she performs that with her voice, that no instrument can play, nor no voice sing but her's; and that is, quarter notes, her song being composed of five tones, and every one a quarter of a note higher than other. Mr. John Caprario,* a rare composer of musick, and my dear friend, told me once, that he was studying a curiosity in musick, that no man had ever attempted to do; and that was, of quarter notes; but he not being able to go through with it, gave it over: but if he had lived to have gone with me to the Barbadoes, this bird should have taught him."

We should have been pleased to present our readers with his animated description of the palmetto royal; but its length forbids our printing the whole of it, and its extreme beauty will not permit us to mutilate it. We shall, therefore, finish our quotations from this pleasing writer, with the concluding paragraph of his work, though we feel pained to be obliged to part with so entertaining a companion under so unpleasant circumstances.

* Mace, in his Musick's Monument, mentions a Mr. Coperario as a celebrated composer; doubtless the same person, though the name is spelt differently.—p. 234.

"I am now cast in prison, by the subtle practises of some, whom I have formerly called friends: but the eternal and merciful God has been pleased to visit and comfort me.—As *David* said to *Saul*, that God who had delivered him out of the paw of the lion, and out of the paw of the bear, would deliver him from that uncircumcized Philistine, *Goliath of Gath*; so may I now say, that God who has delivered me from a sickness to death on land, and from ship-

wreck and hazards at sea, will also deliver me from this uncircumcized Philistine, the *Upper Beach*, than which, the burning fire of a fever, nor the raging waves of the sea, are more formidable: but, we have seen and suffered greater things. And when the great Leveller of the world,—Death, shall run his progress, all estates will be laid even."

Mors Sceptra Ligonibus equat.

ANALYTICAL AND CRITICAL NOTICES OF NEW PUBLICATIONS.

Letters, chiefly Practical and Consolatory; designed to illustrate the Nature and Tendency of the Gospel. By David Russell, Minister of the Gospel, Dundee. Vol. 2nd. 12mo. 4s. 6d.—London: Ogle, Duncan, and Co.

WE are happy to find the opinion which we expressed of the first volume of Mr. Russell's *Letters* has been fully justified by the reception which it has experienced. A second edition of that volume has been published along with the one which we now announce. This volume contains, like the former, fifteen *Letters*, or rather *Essays*, on the most important subjects of Christianity. No systematic arrangement is followed by the author, so that it is difficult to give any analysis of the work. Justification, Faith, Renovation of Character, the Work of the Spirit, the Divine Purposes, Christian Confidence, the Lord's Supper, the Heavenly Temple, and the Heavenly Sabbath, are among the leading topics. On all of these, the reader will find a considerable portion of originality, both in the author's thoughts, and in his manner of stating them. Mr. Russell is a man who has thought for himself, and who has also studied the Scriptures with deep attention. The manner in which he weaves together the doctrinal and practical parts of the Gospel, doing the amplest justice to the glory of Divine grace, and at the same time showing its renovating design and tendency, are

deserving of the highest approbation which we can bestow. Every discouragement is here removed out of the way of the earnest and humble inquirer. The ground of the sinner's hope, and the gratuitous nature of Christ's salvation, are exhibited in the clearest manner, and illustrated with great simplicity. The self-deceptions of the natural mind, whether in the way of profligacy or of self-righteousness, are fully and ably exposed. Numerous refuges of lies are detected without bitterness or anger. Every topic of Christian consolation is stated in the most scriptural and practical manner, and the mind is directed, both for motives of action, and sources of comfort, to the future services of heaven, and the enjoyments of everlasting rest. The last two letters on these subjects are uncommonly fine. In some parts we could wish that they had been written with greater care; but we are acquainted with no work in which the nature and perfection of heavenly blessedness are more admirably stated.

The Banks of Tamar, a Poem, with other Pieces, by N. T. Carrington. London: Baldwin and Co., 1820.

OF Mr. Carrington it may be honestly said,—a concession that can be fairly made to but few of the host of versifiers who keep the press in constant operation—that he is a man of genuine poetic feeling. Descriptive poems in blank

verse usually give us, at first sight, a raw uncomfortable sensation, a good deal like what one feels at going, reluctantly, from a glowing "ingle-nook," about some cheerless errand, on a damp, cold, evening. There is so much of this sort of writing, and so little that is good. For one Deserted Village or Task, there are a score Windsor Forests and English Gardens, and a hundred others as much inferior to these as the *Horti* of Rapiu to the Georgics of Virgil. We did not, of course, enter on Mr. Carrington's Banks of Tamar in the best of all possible dispositions to favourable criticism, but a page or two sufficed to put us into a better temper, and by the time that we had made acquaintance with the general character of the volume, we were quite disposed to indite an "oration" and an "argument," for its contents. If traces of languor and negligence occasionally present themselves, we feel no inclination to be fastidious, when we recollect that Mr. C. is engaged in the education of youth, and that he has meditated these interesting compositions amid the depressing fatigues of a laborious attention to the duties of his profession. He refers to this in his preface, not querulously, but in manly excuse for unavoidable defects. We infer from the way in which he speaks of his pursuits that his cir-

cumstances do not allow him the leisure which his talents and industry would enable him so well to improve. We wish him ample encouragement in his meritorious efforts, by the extensive circulation of this attractive volume.

We shall cite a few lines from his leading poem. The poet is describing the celebrated scenery of Mount Edguncumbe.

"O when the breath
Of Spring is on thy renovated hill,
When all the buds are leaping into leaf,
And the broad sheets of early foliage clothe
Anew thy waste of bough, delicious 'tis
To look on thy peninsula. When rests
The beam of Summer on thy pomp of
woods,
Grove over grove ascending from the edge
Of the brown cliff, to where the wild van
lifts
Its crown of pines, and all, impressively,
Rest at high noon beneath the bright
serene,—
Breezeless the land, waveless the circling
sea,
Above all green and glowing, all below
Blue with that girdle of the Atlantic—blue
And studded o'er with diamonds which
the Sun
Has sprinkled on it, every stranger eye
Brightens with ecstasy!"—pp. 13, 14.

A note at page 33, communicates the following curious information respecting an inscription still existing in the church of Landulph, Cornwall.

"A mural monument fixed near the altar, and composed solely of brass, bears the following inscription:—

"Here lyeth the body of Theodore Paleologus,
of Pesaro, in Italy, descended from
ye imperyal lyne of ye late Christian emperors of Greece,
being the sonne of Camilio, ye sonne of Prosper, ye sonne of
Theodore, ye sonne of John, ye sonne of Thomas,
second brother of Constantine Paleologus,
the 8th of that name, and last of yt lyne yt rayned in Constantinople,
until subdued by the Turks;
who married wt Mary, ye daughter of William Balls, of
Haldye, in Souffolke, gent. and had issue 5 children;
Theodoro, John, Ferdinando, Maria and Dorothy,
and departed this lyfe at Clyfton, ye 21st of Jan. 1636.

"The vault below this monument having been opened about twenty years ago, a single oak coffin was discovered, which, on lifting the lid, was found to contain the body of Paleologus, in so perfect a state, that the features were clearly distinguishable. He appeared to be above the common height, the coun-

tenance of an oval form, with an aquiline nose, and he had a white beard of considerable length. The parish register of Landulph being imperfect from the year 1628, to that of 1649, has unfortunately left a great degree of uncertainty with respect to Paleologus and his family."—pp. 33—35.

Appeal from Sense to Faith. A Sermon, addressed to the Teachers connected with the Hull Sunday School Union, at their Fourth Anniversary, on Tuesday, April 1, 1823. By Joseph Gilbert. 8vo. price 1s.—London: Holdsworth, 1823.

THIS very excellent sermon is distinguished by its peculiar suitability to the occasion and the audience. From Isaiah xlix. 4, Mr. Gilbert recapitulates, 1st. The circumstances which, in the judgment of sense, may tend to repress the ardour of the Sunday School Teacher. 2. The considerations which, under the influence of faith, may stimulate to perseverance. These are comprehensively and judiciously stated, and we feel no surprize that the impressive way in which the motives for exertion are here held forth, induced a request for their communication in a more permanent form. The interest of the sermon is enhanced by the frequent use of striking and appropriate illustrations. We shall give a specimen or two, regretting that we are restricted from large citations.

“The number of *youthful crimes and youthful miscreants*, after all your schools can do, may sometimes induce the language of the text. Amidst the swarms of infant population, though many are brought within the limit of your kindly influence, still many will range without. Idle roamers yet may throng the lanes and streets, and the ripening mischief may still be at work in many a mass of wretchedness and misery. The bogs and marshes of human society are not easily drained, and the clearer streams diverted, leave the thick and muddy dregs to quicken into active pestilence. The time must yet be long, and perseverance yet unwearied, before you reach the bottom of the mischief, and the pernicious vapour shall be all exhaled. You may scarce appear to have made a palpable impression on Society, for many a detachment may leave the rear of a vast army, before the line in front is visibly contracted. Besides, the activity of the ill disposed will make itself seen and felt, while the quiet majority may remain unnoticed.”—pp. 13, 14.

“We are never to forget that in announcing the truths of the Gospel, whether to young or old, we form the connecting link of a chain, along which the energies of almighty grace operate. There is not indeed, in this case, a law as

fixed as that which, on the completion of the circle, develops galvanic power, but as the results are often no less wonderful, so they are in many respects analogous. God has not bound himself in all cases to attend his word with saving influences, but he has taught us that it shall in no instance, *return to him void*, while commonly it is the established medium of his blessing; and when the highest effects follow, we do no more towards producing the happy change, than he, in the instance referred to, who merely adjusts the connecting wires. The power is in both cases latent, and equally beyond the control of the instrument, but when once understood, may furnish occasion for rational expectation. Let us always remember then, that the means we employ are not the offspring of human hypothesis, but the application of a plan laid down by God, as the vehicle of his mercy. Let us, whenever we speak in his name, think, not of ourselves but of Him, not of the apparent simplicity and weakness of the apparatus, but of his power, who has engaged to work by it, and thus in the strength of the Lord, go forth to our labour. Preaching the Gospel, no less than any other form of teaching, would indeed be the folly which by many it has been esteemed, were it not, that his word is life, and that he has engaged to be with us to the end of time. When sense says to you, in the language of taunting sarcasm, *can these dry bones live?* consider also who has said *prophesy son of man, prophesy*; speak, and leave the rest to me. Before this consideration of the Divine presence and power, where are all your difficulties? They seemed to threaten you as a flood, which would go over your heads, but now they are dried up and gone, like the waters of Jordan at the touch of their feet who bore the ark of the Lord. No natural depravity, no rudeness of intellect or habit, no indolence, or custom in sin, will be found sufficient to withstand even your feeble array of means and opportunities, when God, the Creator, the Redeemer, and Regenerator of lost souls, is with you. Seek by prayer and faith to secure his presence, and you may advance to your work with lively hopes, and blessed anticipations.”—pp. 23, 24.

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*The Voice of the Vaudois; or, the Maniac of the Vallies. A Poem.—London: Seeley, 1823.*

THIS poem is founded on the bold and successful enterprize of Henri Arnauld, one of the pastors of the Vaudois, who, four years after their



expulsion, by the persecuting arm of Rome, from their native vallies in Piedmont, returned with six hundred of his followers, and after a victorious conflict with the invaders, re-occupied his little territory. A tale of woe and madness is introduced, and wrought up with

considerable effect. These stanzas, though not of finished excellence, show, we think, much poetic feeling, and no mean power of versification. We shall extract a part of those which describe the death of the "Maniac."

"At last she sicken'd, and her strength declin'd,  
While Arnauld watch'd her, as he watch'd before;  
And one lone evening, reason o'er her mind  
Flash'd for a moment, and reviv'd once more,  
Like the bright gleam which thro' an opening door  
Within some captive's cell is seen to play,  
Gilding the vaulted roof, the walls, the floor,  
An earnest only of the sun's full ray,  
Shining without,—the cloudless monarch of the day!

"Then beam'd a rapture from her fading eyea,  
Like embers on an altar, pale, yet bright:  
With her thin hand she pointed to the skies,  
And seem'd to sigh "Farewell!" with calm delight;  
For the world fast receded from her sight,  
Lost in the radiance of triumphant faith.  
Then as the spirit spread her plumes for flight,  
One struggling sob she heav'd, one painful breath,  
And o'er her features smil'd the loveliness of death!

"Oh Death! thou art all lovely to the soul . . .  
Worn with her journeying thro' life's wilderness,  
And who full oft hath ey'd afar the goal  
Rising in prospect, as still less and less  
Grows the rough weary way, while sad distress,  
Her old companion of the joyless road,  
Dies as the distance dies, and seems to bless,  
With a departing smile, what yet untrod  
Of the steep path remains that leads her up to God!

"Hail, King of Terrors! now by Christ uncrown'd;  
Serpent of Ages! coiling in thy cave  
Of adamantine darkness, ever bound,  
Conquer'd and stingless! yet all Time's deep wave  
There doom'd to drink, and every mortal have  
Thy destin'd prey: such power had hellish hate.  
Yet all thy rage hath long since ceas'd to rave  
Amid thy native mountain's clouded state,  
Gilded with beams that break from yonder heavenly gate!"

The profits of this poem, are to the relief of the distressed Vau-  
be appropriated to the fund for dois.

*Sacred Fugitives, in Prose and Verse.*  
By Ebenezer Dermer. With a  
Preface by James Edmeston, Esq.  
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THIS is a volume of modest preten-

sions, and the excellence of its sentiments entitles it to commendation. The author writes in a facile and pleasing manner, and his compositions are likely to prove both useful and gratifying "to the younger part of society."

## VARIETIES, LITERARY, SCIENTIFIC, &c.

*Singularly Atrocious Character.*—(From *Montgomery's Iris*.)—During the awful prevalence of the plague on the N. E. of Spain in the autumn of 1821, a foreigner, who was variously said to be a Jew, a Turk, an American, and a Renegade, but whose acknowledged vocation was that of a merchant, in which capacity he had amassed a large property, visited the devoted city of Barcelona. A letter from thence gives the following account of this singularly atrocious character:—This man, who from his long white beard might have been taken for a patriarch, had been an eye witness of all the plagues that had desolated, of late years, the Turkish empire. As soon as he heard that a pestilence had broken out in any city, he immediately hastened to it. He used to account for these extraordinary journeys, by the advantage which he found in such desolated countries in purchasing his goods at a lower rate than usual; but still it seemed inexplicable how lust of gold could so far overcome the love of life, and how the old man, who was already so rich, could continually expose himself to almost inevitable death. Questions put to the strange traveller were never answered clearly. When he arrived at such a theatre of death, he wrapped himself from head to foot in tarred linen, covered his hands with black leather gloves, his face with a glass mask, and then mounted on stilts, and provided with a stick which had an iron hook at the end, he entered the infected houses. There he possessed himself of whatever he found, seized on hidden treasures, the most valuable utensils, and tore their jewels from the bodies of the dead. More than once he is said to have hastened the effects of the pestilence, and to have given the death-blow to the victims, whose cries would have interrupted him in perpetrating his robberies. If chance led him into a house which was still free from the contagion, he announced himself as a physician, and woe to those who confided in his skill. Loaded with treasures, he always returned to Venice, where, admired by every body on account of the success of his enterprize, he waited for the signal for fresh booty, like the carrion-vulture. The news of the distress of Barcelona became glad tidings for this wretch, and he had already carried on his horrid trade among us for a fortnight, when he was detected in the very act of stabbing a patient who was quite delirious. This patient was a young French merchant,

who was greatly beloved at Barcelona on account of his integrity. He had just lost his wife and two sons, and was himself struggling against the distemper, which had hitherto spared this courageous young man, who most tenderly devoted himself to his family. He was murdered almost in the arms of his countryman, Captain R—, who was near his friend in an adjoining room. Hearing the door opened, he hastened back to the patient, sees the villain stab his friend to the heart, rushes on him, seizes him, and throws him on the ground after a hard struggle, in which the old wretch showed more strength than could have been expected. "Sir," cried the wretch, finding himself overpowered, "surely you would not kill me!"—"Villain, what hast thou done?"—"But he was so ill."—"And those things which you had already stolen!"—"I thought every body was dead; give me my life; I will make you a rich man."—"You dare to offer me your blood-stained gold!"—"Sir, be without fear; I possess several remedies against the plague; I will give you as many sequins as you can carry."—"And were you to offer me two arrobas?"—"You shall have ten," said the murderer, and received the captain's sword through his heart.—The magistrates seized the body of the pretended Israelite, and had it hung at the corner of Regomía-street. They also sent officers to the house in which he had lived, and ordered all they found there to be sold for the benefit of the poor.

\* \* With the above instance of the excess to which covetousness may be carried, it is edifying to contrast the conduct of one of the ejected ministers during the plague in London. The extract is taken from the Non-conformist's Memorial, in the sketch of Mr. Thomas Vincent.

He was one of the few ministers who had the zeal and courage to continue in the city amidst all the fury of the pestilence in 1665, and pursued his ministerial work in that needful, but dangerous season, with all diligence and intrepidity, both in public and private. He had been for some time employed in assisting Mr. Doolittle, at Islington, in giving young persons an academical education, for which service he was thought well qualified. Upon the progress of the distemper in the city, he acquainted his good friend and colleague with his design to quit that employment, and de-

vote himself chiefly to the visitation of the sick, and the instruction of the healthy, in that time of pressing necessity. Mr. Doolittle endeavoured to dissuade him, by representing the danger he must run; told him, he thought he had no call to it, being then otherwise employed; and that it was rather advisable he should reserve himself for farther service to the rising age, in that station wherein he then was so usefully fixed. Mr. Vincent not being satisfied to desist, they agreed to request the advice of their brethren in and about the city, upon the case. When Mr. Doolittle had represented his reasons at large, Mr. Vincent acquainted his brethren, that he had very seriously considered the matter before he had come to a resolution. He had carefully examined the state of his own soul, and could look death in the face with comfort. He thought it was absolutely necessary, that such vast numbers of dying people should have some spiritual assistance. He could have no prospect of usefulness in the exercise of his ministry through his whole life, like that which now offered itself. He had often committed the case and himself to God in prayer; and upon the whole had solemnly devoted himself to the service of God and souls upon this occasion; and therefore hoped none of them would endeavour to weaken his hands in this work. When the ministers present had heard him out, they unanimously declared their satisfaction and joy; that they apprehended the matter was of God, and concurred in their prayers for his protection and success. Hereupon he went out to his work with the greatest firmness and assiduity. He constantly preached every Lord's-day, through the whole visitation, in some parish church. His subjects were the most moving and important, and his management of them the most pathetic and searching. The awfulness of the judgment, then every where obvious, gave a peculiar edge to the preacher and his auditors. It was a general inquiry through the preceding week, where Mr. Vincent was to preach on the Sabbath. Multitudes followed him wherever he went; and several were awakened by every sermon. He visited all that sent for him, without fear, and did the best he could for them in their extremity, especially to save their souls from death. And it pleased God to take particular care of him; for though the whole number reckoned to die of the plague in London this year was 68,596, and seven persons died of it in the family where he lived, he continued in perfect health all the time. He was afterwards useful by his unwearied labours to a numerous congregation, till the year 1678, when he died at Hoxton.

*Lithography.*—A Society has been formed at Munich for the imitation of oriental MSS.; the object is, by means of lithography to multiply copies of the best works which are extant in the Turkish, Arabic, Persian, and Tartar tongues, and to dispose of them in the East, by the port of Trieste. The cabals of those, whose business it is to write MSS., and the different ornaments with which the Turks and Arabs adorn their writings, have been obstacles to this design hitherto; but by the aid of lithography, the difficulty it is thought may be overcome. Thus the cheapness of that mode of engraving will contribute to spread, to an unlimited extent, the treasures of the best writers of the East.

A lithographic establishment has also been formed in London, (No. 1, Wellington-street,) for the purpose of facilitating the progress of this branch of art. Series of the impressions taken from copies of the pictures in the Munich gallery, are to be seen there, and give an idea of the powers of the art, far beyond what could possibly be imagined by those who know of it only from description. It contains also a large deposit of foreign and British materials, for the prosecution of this pursuit, and many of the finest results that have been produced by it.

*Prevention of the Ravages of Moths.*—It is discovered by the officers of artillery at Woolwich, that woollen cloth, which has undergone the water-proof process, is invariably untouched by the moth; and it is conceived that this process might be equally applied to furs with the same success.

*Diod Griäfol.*—A liquor is brewed from the berries of the mountain-ash, in North Wales, called *diod griäfol*, by only crushing and putting water to them. After standing for a fortnight it is fit for use; its flavour somewhat resembles perry.

*Origin of Vegetables.*—Turnips and carrots are thought indigenous roots of France; our cauliflowers came from Cyprus; our artichokes from Sicily; lettuce from Cos, a name corrupted into *Gause*; shallots, or eschallots, from Ascalon; the cherry and filbert are from Pontus; the citron from Media; the chestnut from Castana, in Asia Minor; the peach and the walnut from Persia; the plumb from Syria; the pomegranate from Cyprus; the quince from Sidon; the olive and fig from Greece, as are the best apples and pears, though also found wild in France, and even here; the apricot is from Armenia.

*Large and Small Books.*—"The smallness of the size of a book is always its own recommendation; as, on the contrary, the largeness of a book is its own disadvantage, as well as a terror to learning. In short, a big book is a scarecrow to the head and pocket of the author, student, buyer, and seller; as well as a harbour of ignorance. Small books seem to pay a deference to the readers quick and great understanding; large books to mistrust his capacity, and to confine his time as well as his intellect."—*Robert Holkot's Philobiblion.*

*Herculeanum Manuscripts.*—Every genuine lover of antiquity and ancient literature, must deeply regret the extraordinary silence which prevails with regard to those interesting relics which have been discovered in the ancient city of Herculeanum. We have been informed, that the original number of rouleaux was 1696, of which 500 have been distributed throughout Europe, the remainder being kept by the Neapolitan Government, who will neither publish the recoverable portions themselves, nor will they allow this to be done at the expense of others, although they are in possession of nearly one thousand columns of these manuscripts ready engraved at the expense, we believe, of His present Majesty King George. About twenty years ago, eighty rolls were imported into this country, and submitted to the inspection of the University of Oxford, but we have never heard what success that learned body had in deciphering them; many of the papyri, we understand, were quite incapable of being unrolled, but there is certainly an unpardonable indifference manifested towards their recovery, in those quarters where we might expect a very different line of conduct.

*Duelling.*—Not many months ago, a very respectable friend related to me the circumstances of a young man's death who was killed in a duel. I omit naming the person or the place, though I could mention both, for they were inserted in the public papers, just after the event; and my friend was on a visit at the time in the neighbourhood. The two combatants were expected soon to have been closely allied by the marriage of the one to the other's sister. But a quarrel taking place, a challenge was given, and this unhappy youth was carried home mortally wounded. When his medical attendant intimated his persuasion, that the consequences would be undoubtedly fatal, instead of any repentance for thus throwing away his life, and presuming to rush unbidden into the presence of his Judge, the dying sinner rejoined, "Well, I don't mind it. I would stand to be shot at again." He consented,

however, at the instance of the surgeon, to send for a clergyman, and began himself brokenly to repeat the Lord's prayer. [How must the fifth petition fit the lips of a duellist!] His father being informed that his son was near his end, came into the room, to take his leave of him, and attempted to comfort him in the following manner:—"Well, son! I find you must die. I am sorry for it. But I would not have you to be too much cast down; you are a very young man, and cannot have committed any great sins. Besides, you know Christ died for us all; and we all stand the same chance." If possible, it is more awful still, that this miserable address should have been mentioned with approbation, by one who heard it. "Old \*\*\*\*\* talked well to his son, I did not think the old man had had so much religion in him."—*Dr. Ryland's Sermon, The First Lye Refuted.*

*The Extraordinary Fate of the Town of Pleurs.*—"Having mentioned some falls of mountains in those parts, I cannot pass by the extraordinary fate of the town of Pleurs, that was about a league from Chavennes to the north in the same bottom, but on a ground that is a little more raised. The town was half the bigness of Chavennes; the number of the inhabitants was about two and twenty hundred persons, but it was much more nobly built; for besides the palace of the Francken, that cost some millions, there were many other palaces, that were built by several rich factors, both of Milan and the other parts of Italy, who liked the situation and air, as well as the freedom of the government of this place; so that they used to come hither during the heats; and here they gave themselves all the indulgences that a vast wealth could furnish. By one of the palaces, that was at a little distance from the town, which was not overwhelmed with it, one may judge of the rest. It was an out-house of the family of the Francken, and yet it may compare with many palaces in Italy; and certainly house and gardens could not cost so little as one hundred thousand crowns. The voluptuousness of this place became very crying; and Madam de Salis told me, that she heard her mother often relate some passages of a Protestant minister's sermons, that preached in a little church, which those of the religion had there, and warned them often of the terrible judgments of God, which were hanging over their heads, and that he believed would suddenly break out upon them. On the 25th of August, 1618, an inhabitant came, and told them to be gone, for he saw the mountains cleaving; but he was laughed at for his pains. He had

a daughter, whom he persuaded to leave all and go with him; but when she was got out of town with him, she called to mind, that she had not locked the door of a room in which she had some things of value, and so went back to do that, and was buried with the rest. For at the hour of supper, The Hill fell down, and buried the town and all the inhabitants, so that not one person escaped. The fall of the mountains did so fill the channels of the river, that the first news those of Chavennes had of it, was by the failing of their river: for three or four hours there came not a drop of water; but the river wrought for itself a new course, and returned to them. I could hear no particular character of the man

who escaped; so I must leave the secret reason of so singular a preservation, to the great discovery at the last day, of those steps of Divine Providence, that are now so unaccountable. Some of the family of the Franken got some miners to work under ground, to find out the wealth that was buried in their palaces; for besides their plate and furniture, there was a great deal of cash, and many jewels in the house. The miners pretended they could find nothing; but they went to their country of Tirol, and built fine houses, and great wealth appeared, of which no visible account could be given but this, that they had found some of that treasure."—*Burnet's Letters from Switzerland.*

## RELIGIOUS INTELLIGENCE.

Wishing to make this department of our work as complete as possible, we earnestly beg our Correspondents to furnish us with all documents and information relating to it, addressed to the Editors, at the Publisher's.

### DERBYSHIRE.

(Continued from page 278.)

**FINDERN.**—MR. DANIEL SHELMARDINE, who was ejected from Barrow-upon-Trent, resided in this place, and died here, October 1699. When the liberty was settled by law, he preached, says Calamy, at Derby, and several other places, occasionally, not daring to hide his Lord's talent in a napkin. Hence it is probable that he collected a congregation in this the place of his residence. The Rev. THOMAS HILL, son of the ejected minister of that name, preached, and conducted an academy, in this place. He died early in 1720, and was succeeded by Dr. EBENEZER LATHOM, who also for many years kept an academy here with great reputation. His pupils consisted both of candidates for the ministry and sons of gentlemen, and many of them afterwards became eminent characters. He died in 1754, having some years before his death become one of the ministers of the Presbyterian Congregation at Derby; and from that time there is reason to believe that the congregation at Findern was chiefly supplied by one of the Derby ministers, till about the year 1800. Mr. D. MERCER was the pastor of this congregation for a considerable time, and died a few years since.

**GLASSWELL.**—There was, in the early part of the last century, an Independent Congregation at this place, which was supported chiefly by the Hallows family,

Mr. OGLE RADFORD was the minister in 1715. Previously to that time, an annuity of £20. had been left by a Mr. Woolhouse, for the benefit of the minister for the time being; but the congregation has long been extinct, and we are not informed in what way this endowment is appropriated.

GLOSSOP was, till the ejection, the incumbency of Mr. WILLIAM BAGSHAW, of whom see a particular account under Ashford, pp. 52, 53.

**GRIESLEY.**—The following interesting account is given by Calamy of the zeal, perseverance, and sufferings of Mr. THOMAS FORD, who was ejected from the pulpit of this parish. Vol. 2. pp. 204, 205.—“He was born at Willington, in this county, and brought up at Repton school, where he profited in learning beyond most of his years. From thence he was sent to Cambridge, and there settled in Trinity College, under the care and tuition of Dr. Hill. He was earlier than ordinary in piety, in learning, and in preaching, upon which work he entered at the age of twenty-one; and that with the full approbation both of judicious divines, and understanding Christians. The first exercise of his ministry was in the capacity of an assistant to Mr. George Cross, of Clifton, in Staffordshire, whose sister he marry'd. He was a very lively, weighty, pertinent, and methodical preacher. He was never settled in any parsonage or vicaridge; but preach'd under other ministers for the space of seven or eight years. He

was at Seale, in Leicestershire, when King Charles came in, and there he was mention'd, p. 367 of my former edition; but he was preaching at Griesly when the Bartholomew Act slew him, with so many others of his brethren. But being civilly dead, and yet continuing to speak both to God and men in a way forbidden by human laws, tho' as he conceiv'd allow'd and approv'd of God, he, together with another minister, Mr. Thomas Bakewel, was sent to Stafford Goal, where they continu'd prisoners for the time appointed. After which, he ceased not by day or by night to preach the Gospel, for which he was again apprehended, and committed prisoner to Derby Goal, in the company of another minister, Mr. Timothy Staniforth. And fulfilling his time of suffering there also, he still went on in his Master's work as long as he was able. But as he began betimes so, his work was ended betimes: for by his extraordinary pains upon a day of fasting and prayer he broke a vein, which brought him into a consumption, whereof he dy'd, in a little village, near Burton-upon-Trent, about the year 1677. He was not allow'd to be bury'd in consecrated ground. He was a hard student, and a celebrated preacher. His memory is very precious to the inhabitants of Burton, and the neighbouring villages. Mr. Swinfen improv'd his death from those words, Joh. 5. 35. *he was a burning and a shining light.*"

**HENGE.**—The dissenting church at this place is a branch of that at Belper, from which Henge is distant about three miles, and enjoys the labours of the pastor of Belper, once on the Lord's day, and once in the week. The meeting-house was erected in the year 1708, and will contain about 300 people. At the time of its erection, the congregation was under the charge of the late Rev. DANIEL GRONOW, a minister of the Presbyterian denomination, who divided his labours between this and three other places. He died in the year 1796, and at the unanimous request of the congregation, which is respectable, Mr. GAWTHORNE succeeded to the charge. There is a Sunday school connected with this congregation, which consists of about 120 scholars.

**HOGNESTON.**—Mr. STEPHEN PARKER was the minister of an Independent congregation in this place, in 1715; but he afterwards conformed. We have no account of any successor to him, or of the subsequent history of the congregation, except that it is not now in existence.

**HOLCOMB.**—At this place, which is about a mile and a half distant from Park Chapel, was an old meeting-house, in the year 1798. It was then in a ruinous condition, for which, and other

reasons, the small congregation that formerly worshipped in it has merged in the congregation assembling in Park Chapel.

**HUCKLOW, Great, near Tideswell.**—The dissenting congregation at this place is one of those which was founded by the Rev. Mr. ASHE, and for several years it enjoyed the ministry of that eminently pious man and his assistants; of whom, see more under *Ashford*. Mr. ROBERT KELSAL settled here early in the last century, and preached at this place, and at Bradwell, for nearly fifty years, performing the duties of his office with great zeal and integrity, and died June 23, 1772, aged 73 years. (See more of him under Bradwell, p. 261.) The original meeting-house, or chapel, at Hucklow, was erected near the mansion of *John Bagshaw, Esq.* the maternal uncle of Mr. Ashe, who was High Sheriff of the county; and it is believed that it was erected at his expense. The minister was also for a long time supported and patronized by him. To Mr. Kelsal succeeded Mr. JOHN BOULT, from Cheshire, in December 1774, who was followed by Mr. DANIEL GRONOW, afterwards of Alfreton, who was followed in succession by Messrs. EVANS, ASTLEY, MEANLEY, and EBENEZER ALDRED. The last of these gentlemen removed to Cosby in 1798, and afterwards to Sheffield, where he died last year. Some time before 1798, the meeting-house having become dangerous through decay, a new one was erected, by the help of contributions from Mr. Shore, and other generous individuals. The congregation is now supplied by Mr. NAYLOR, of Ashford, who is, as several of his predecessors have been, professedly an Unitarian.

**ILKESTON** is a large and populous village, about ten miles from Derby. The number of its inhabitants is estimated at between three and four thousand. Their principal occupations are the manufacture of stockings and twist net, and the working of coal mines. Exclusive of the established church, there are in this town six places of worship for Protestants, of which one is occupied by Primitive Methodists, two by Wesleyan Methodists, one by a congregation of Independents, whose doctrines are Unitarian, one by a congregation of General Baptists, and one by a congregation of Calvinists. Of these congregations, four, that is, the two Wesleyan Methodists, the Baptists, and the Calvinists, support Sunday schools, in which not less than 700 poor children are from Sabbath to Sabbath taught to read by gratuitous teachers. It is nevertheless a curious fact, that, in the parliamentary returns which were furnished by the clergy of the several parishes, not one Sunday

scholar is stated as receiving instruction in this town; with so little regard to truth and decency do the professed agents of the State in matters ecclesiastical and moral, conduct themselves towards that Legislature, from which they derive their ample endowments and exclusive privileges. The Parliament, tendering the moral and mental welfare of the people, ask what means of Sabbath instruction exist in the country? the appointed and paid teachers reply, in the very face equally of truth and a good conscience, in the instance before us, NONE.

*Ilkeston Unitarian Dissenters.*—This congregation is the most ancient in the town. Their place of worship appears to have been erected early in the last century; but after much inquiry, we have not been able to obtain any documents respecting it. The earliest mention of any of its ministers, which we have met with, is in the year 1735; in which year, on the 30th of November, the Rev. Mr. PLATTS, pastor of the dissenting church here, died. We have no account how the congregation was supplied from that time till 1750, when Mr. WILLIAMS began to occupy the pulpit, and continued so to do till his decease, in 1783. It is generally believed that he endowed the meeting-house with £40. per annum, in addition to some land which had been previously bequeathed to it by a Mr. Rowe. Mr. Williams was succeeded by Mr. DAVIS, sen., and Mr. DAVIS, jun., who preached here till 1787, when they were succeeded by Mr. T. OWEN, who remained here till 1791. The next minister was Mr. HEWIS, or HUGHES, who was succeeded by Mr. WALTERS, till 1807. In 1808, Mr. GRUNDY, now of Manchester, supplied the pulpit, and continued to fill it till 1811. He was succeeded by Mr. WHITEHOUSE, who still continues to preach to this congregation. The attendance is very small.

*Ilkeston General Baptist Congregation.*—This congregation had its origin in the labours of Mr. NATHANIEL PICKERING and Mr. JOHN TARRAT, ministers of the Baptist church at Kegworth, in Leicestershire, who preached occasionally in the neighbourhood for some time before the year 1766, in consequence of which a small meeting-house was erected in that year, at a place in this parish called Little Hullam. This place was taken down in 1784, and a more commodious edifice erected in the following year at Ilkeston. Those members of the Baptist church of Kegworth, who resided at Ilkeston, together with the residents at Smalley, and several of the surrounding villages, at the same time separated themselves from the church at Kegworth, and formed themselves into a

distinct church. Their minister was Mr. JOHN GODDARD, who was afterwards unanimously called to the pastoral office, and ordained on Whit Monday 1789, by Mr. Dan. Taylor and Mr. Benjamin Lollard. Mr. Goddard's ministry was very prosperous, and he continued to labour among the people till 1795, when he resigned his office, and withdrew from the church. Upon the retirement of Mr. Goddard, Mr. WILLIAM FELKIN, one of the members of the church, was called to preach regularly at Ilkeston and Smalley, and the congregation increased so much under his ministry, that it was found necessary to erect a gallery in the meeting-house at Ilkeston. In 1800, Mr. Felkin accepted a call to the pastoral office in the church at Kegworth, and was succeeded in the same year in this place by Mr. WILLIAM PICKERING, whose ministry was eminently beneficial to the people. In the year 1807, while Mr. Pickering had charge of the congregation, a large school room, capable of containing 80 children, was erected adjoining to the meeting-house. Mr. Pickering continued pastor of this church till 1815, when he removed to Stutey Bridge, and the pulpit was supplied by neighbouring ministers, and by Mr. WEST and Mr. HOLMES, who were members of the church, till Mr. G. W. PURCELL came to reside among them about two years since, who took charge of the church and congregation, and is at present their pastor.

*Ilkeston Calvinist Congregation.*—Of the origin and history of this congregation the following account has been communicated to us:—"Some time before the year 1770, a few persons in this town not being fully satisfied with the doctrines and discipline of the dissenting congregations at that time existing here, began to attend other places of worship. Of this number were Mr. Thomas Barker and Mr. John Bowes. These good men frequently travelled upon a Sabbath morning to *Breedon on the Hill*, a distance of between sixteen and seventeen miles, where they heard the Rev. Mr. Laddon preach twice, and returned to Ilkeston in the evening. They afterwards became acquainted with the Independent congregation which assembled in Castlegate, Nottingham, with whom they united in church fellowship. From this time ministers were sent upon week-day evenings to preach in Mr. Bowes's house at Ilkeston. Among these was the late Rev. Mr. PORPLEWELL; the Rev. GEORGE GILL, of Market Harborough; the Rev. JONATHAN TOOTHILL, of Hopton, Yorkshire; the Rev. TIMOTHY PRIESTLEY, late of London; the Rev. ROBERT GAL- LAND, and several others who had been students under the Rev. James Scott, of Heckmondwike, Yorkshire. The Lord greatly blessed the occasional labours of

these good ministers of Jesus Christ for the conversion of sinners, and the building up of his saints in their most holy faith. The congregation continuing to increase, the friends at Nottingham recommended the Ilkeston people to unite with the congregation which assembled at *Moorgreen*, which also enjoyed the fostering care of the *Castlegate* church. After this union was formed the united congregation agreed to invite the Rev. ROBERT GALLAND, then of Warwick, to take the oversight of this infant cause. He accepted the invitation in 1770, and receiving encouragement from the generous friends of religion at Nottingham, a new meeting-house was erected at Ilkeston in the following year, and on the 25th August, 1772, a church was formed on the congregational plan, which was composed of twelve members, one of whom is still living. On the 4th of November, 1772, Mr. Galland was ordained to the pastoral office over the church and congregation of Ilkeston, and the congregation at *Moorgreen*, in which service were engaged the Rev. Richard Plumb, of Nottingham, the Rev. Mr. Popplewell, and the Rev. T. Priestley. Mr. Galland continued to labour in this part of the Lord's vineyard between seven and eight years, but experiencing a rapid decline in his health, he was compelled, by that and other afflictive circumstances, to remove to a less arduous field of usefulness at *Holmfirth*, in Yorkshire, in the year 1779, where he continued till his decease on the 12th of January, 1801. At both places he was highly respected, and his labours were crowned with considerable success. On the 23d September, 1779, the Rev. THOMAS HALL was ordained pastor over this church. He was a zealous and good man; his conduct corresponding with the glorious truths which he advocated; when he took charge of the congregation, a debt remained upon the meeting-house, for the liquidation of which he, at the request of the people, undertook to visit London and collect money from the religious public there. The individual who supplied his pulpit in his absence is considered as having sowed the seeds of disaffection among his people, and alienated their affections from him to such a degree, that a division ensued, which issued in his voluntary withdrawal from the place. He was succeeded on the 4th of June, 1788, by the Rev. W. ENTWISTLE, a man of popular talents, under whose ministry, during the former part of it, the congregations increased much; a gallery was erected in the meeting-house at Ilkeston, and the old meeting-house at *Moorgreen* was taken down, and an excellent one built of larger dimensions, with three galleries. Mr.

Entwistle, in connexion with several neighbouring Independent ministers, preached at Belper and Mansfield. In particular he preached in the playhouse at the former place, and was the first person who did so; but his conduct not proving afterwards to be, in the estimation of his people, consistent with the obligations of his ministerial character, he was deserted by the greater part of them, and removed out of the neighbourhood. On the 9th of April, 1795, the Rev. BENJAMIN SUGDEN, from the Independent Academy, at Northowram, in Yorkshire, was set apart to the pastoral office over this united church and congregation, the important duties of which station he continued to discharge till May, 1799, when he removed to Skipton, in Craven, Yorkshire. Mr. Sugden conducted himself while resident among the people with Christian prudence, and his humility, amiable temper, and circumspect deportment gained for him the esteem of those who had objected to his ordination over them. In June, 1799, the Rev. JOSHUA SHAW, from the Independent Academy at Rotherham, came here as a supply, and after some time received a unanimous call to be their pastor, and was ordained on the 10th of September, 1800, by the Rev. Dr. E. Williams, and Messrs. M. Phillips, R. Alliot, J. Kirkpatrick, and J. Whitehead. Under the ministry of Mr. Shaw, attended with the divine blessing, the church and congregations have considerably increased. In 1808, a room for a Sabbath school was erected, adjoining to the meeting-house, and a new gallery in it. This school contains more than 250 children. The school-room is also used as an adult school. Connected with this congregation, and supplied from it with teachers, is a Sabbath school at *Lucote Gate*, in the parish of West Ha'lam, at a distance of a mile and a half from Ilkeston, which did contain 140 children, but has recently suffered a small diminution of numbers, occasioned by the opening of a Sunday school in the parish church. The itinerant labours of Mr. Shaw in the neighbourhood of Ilkeston, and within 20 miles of it, both in Derbyshire, and Nottinghamshire, are considerable, and the congregations under his pastoral care contribute largely to the Missionary, Bible, and other benevolent Societies.

The Greasley and Eastwood Bible Society was chiefly raised by the instrumentality of Mr. Shaw, who has been one of its Secretaries from its commencement in 1813. It has circulated between three and four thousand copies of the Holy Scriptures. In 1815, the Committee visited the whole parish of Ilkeston, from house to house, in order to ascertain the state of the inhabitants,



with reference to the Divine volume, and it was found that fifty-two families possessed the word of God, while two hundred and sixteen families were either entirely destitute, or had a very small portion of the Sacred Volume. To supply this deficiency, the parish was divided into eleven districts, and visited every week by an equal number of collectors, belonging to the Baptist, the Wesleyan Methodist, and Independent denominations; and in twelve months the poor people subscribed nearly forty pounds to supply themselves with the Holy Scriptures, by which means about 200 copies were circulated in the parish

in one year. For upwards of 22 years, the Independent church and congregation at Ilkeston have enjoyed great peace, harmony, and prosperity.

**KIRKIRETON**, about six miles from Belper.—A small chapel, capable of seating about 120 persons, was erected at this place a few years since, under the patronage of the Home Missionary Society for Nottingham, Leicester, and Derbyshire. The congregation is in connection with Belper, and they are partly supplied by the labours of Mr. George Boden

(To be continued.)

## II. MISCELLANEOUS.

**Manningtree New Independent Meeting-house.**—On Friday, May 2d, the foundation stone of a new Independent Meeting-house, (45 by 39,) was laid at Manningtree, Essex, by the Rev. J. H. Cox, of Hadleigh. Messrs. Muscutt and Ainslie engaged in the devotional exercises. In the evening a very appropriate sermon was preached by Mr. Derrick, of Colchester, on the site of the intended Meeting-house, the place where the congregation usually assembled not being sufficiently large to accommodate the friends.

On Wednesday, July 30, the above Meeting-house was opened, when two excellent sermons were preached, one in the morning by the Rev. J. Blackburn, of London, from Psalm lxxx. 1. "Thou that dwellest," &c.; the other in the evening, by the Rev. R. Burls, of Maldon, from 1 John, iv. 8. "God is love." The other parts of the services were conducted by Messrs. Muscutt, Pain, Horde, Rogers, Low, Taylor, and Ainslie. The services were very numerously attended, and the collections amounted to £37.

Connected with this new interest, there is a meeting-house at Wix, (lately erected by Isaac Everett, Esq. of Wix Lodge, at his own expense), where there is preaching every Sabbath evening, and once in every alternate week. In the two congregations there are from seven to eight hundred hearers, and 250 Sunday-school children. Mr. Ainslie, late of Hoxton, is now supplying at Manningtree and Wix.

**Ordination of the Rev. Richard Fletcher.**—On Thursday, Sept. 18, R. Fletcher, late of Rotherham College, was ordained to the oversight of the Congregational Church, assembling in Ebenezer Chapel, Darwen, Lancashire. The Rev. W. Jones, of Bolton, commenced the services by reading the Scriptures and prayer; the Rev. G. Payne, A. M. Theological Tutor of Blackburn College, delivered the introductory discourse, on the Nature of a Christian Church,

from Acts ii. 26, and asked the questions; the Rev. W. Roby, of Manchester, offered the ordination prayer; the Rev. James Bennett, Theological Tutor of Rotherham College, gave the charge to the minister, from Matt. iv. 19; the Rev. P. S. Charrier, of Liverpool, addressed the church from Ezra x. 4; the Rev. W. Gill, of Walsley, concluded with prayer, and the Rev. Robert Littler, of Lower Chapel, Darwen, read the hymns. The chapel was crowded to excess, and the services were highly interesting.

**New Churches.**—The third report of the Commissioners for the erection of new churches was presented to Parliament at the close of the last Sessions, and gives a minute detail of their proceedings. It appears, that between the close of the last report and the present, 10 churches have been completed, capable of accommodating 14,030 persons, two-thirds of whom will have free seats. There are 44 churches now in progress, chiefly in the gothic style, which will seat about 75,000 persons, half of which will be open to the poor. These are expected to cost half a million sterling. Twenty-five plans for other churches are now before the Commissioners, which, if approved, will provide for 36,127 individuals, at the cost of £248,240.; more than half of these seats will afford gratuitous accommodation. There are 12 places in which the Commissioners have resolved to erect either churches or chapels, but the plans for them have not yet been received, and many places yet unprovided for, which the means at the disposal of the Commissioners will not permit them to assist.

**Irish Working School.**—The Irish Chronicle for September contains, beside other interesting matter, an account of a Working School, in the county of Clare, under the auspices of the Baptist Society, for promoting the Gospel in Ireland. Upwards of three hundred young women are engaged in it, and specimens of the work have been sent to London.

## LITERARY NOTICES, &amp;c.

The Editors will feel obliged to Literary Gentlemen and Publishers for the communication of Notices (post paid) suited to this Department of the LONDON CHRISTIAN INSTRUCTOR.

## WORKS PREPARING FOR THE PRESS.

Thoughts, preparative to Private Devotion. By John Sheppard, Esq. of Frome; 12mo.

The Life of the Rev. James Hinton, M. A., of Oxford; comprising Extracts from his Diary and Correspondence. By John Howard Hinton, M. A., of Reading. With a Portrait. One vol. 8vo.

The Star in the East, with other Poems, chiefly Religious and Domestic. By Josiah Conder.

Sketches of Sermons. Vol. 6. Furnished by their respective Authors.

## WORKS RECENTLY PUBLISHED.

Jonah's Portrait; or Various Views of Human Nature, and of the gracious Dealings of God with Fallen Man. By Thomas Jones, Curate, Creaton. Third Edition, 12mo. 3s.

Travels; comprising Observations made during a Residence in the Tarentaise and various parts of the Grecian and Pennine Alps, in Savoy, and in Switzerland, and Auvergne, in the Years 1820, 1821, and 1822. By Robert Bakewell, Esq. In 2 vols. 8vo. £1. 6s. bound.

Five Lectures on the Gospel of St. John, as bearing Testimony to the Divinity of our Saviour; delivered in the Friday evenings during Lent, 1823. By C. J. Blomfield, D. D. 12mo. 2s.

Works of the late Andrew Fuller. Volume the 8th, and last. 8vo. 12s.

Enquiries relating to Atmospheric Phenomena, as affecting the Weather, &c. &c. By Thomas Foster. Third Edition. Price 15s. bound.

An Introduction to the Critical Study and Knowledge of the Holy Scriptures. By Thomas Hartwell Horne, M. A. Fourth Edition, corrected. Illustrated with Maps and Fac Similes of Biblical MSS. In four large vols. 8vo. £3. 3s.—Possessors of former editions may have an additional Fac Simile gratis, on applying through their respective Booksellers.

The Works of Richard Baxter. Vol. 10. 8vo. Price 12s.

Memoir of Miss Fanny Graham. By the Rev. William Hamilton, Minister of Strathblane. 18mo. 4d.

The Scottish Pulpit, a Collection of Sermons, by eminent Clergymen of the Church of Scotland. Edited by the Rev. Robert Gillan. 1 vol. 8vo. 10s. 6d.

A Present for the Convalescent. By the Rev. John Fry, Rector of Desford, in Leicestershire. 1 vol. 12mo. 4s.

Choice Pleasures for Youth, recommended in a Series of Letters from a Father to his Son. 12mo.

Sermons originally preached in the Parish Churches of Whittington and Tunstall. By William Carus Wilson, M. A. 1 vol. 12mo. Price 5s. boards.

Bible Anecdotes. By the Rev. G. Betts. Price 4s.

## ANSWERS TO CORRESPONDENTS, &amp;c.

COMMUNICATIONS have been received this month from the Rev. J. Blackburn—D. R. Thomason—John Davies—Joseph Denton—Robert Ainalay—J. Leifchild—W. Moorhouse—James Matheson—G. Betts—A. Bishop—W. Scott—S. Percy—R. Fletcher.

Also from Messrs. J. B. Williams—J. S. Buckingham—T. Smith—A. Allan—A. B.—A. Pædobaptist.

It is quite out of our way to engage in *ex-parte* discussions on the Freedom of the Press. The papers to which we allude are ably drawn up, and we have been much interested by their perusal; but whatever may have been the impression on our own minds, we must not venture on new and doubtful subjects.

Our friend *Volens* shall hear from us shortly. We are afraid that his letter was, as he suspects, returned, as *unpaid*, to the post office. We regret the necessity for a rigid observance of this rule, but every one who has had any experience in the management of a periodical, will have felt that it is indispensable.

The stanzas on the Cross are not without merit, but they are not sufficiently correct for publication.

The first part of the able comment on Bishop Heber will appear in our next number.

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**London Christian Instructor,**  
OR  
**CONGREGATIONAL MAGAZINE.**

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[Vol. VI.]

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**MEMOIRS OF MR. WILLIAM NOTCUTT,**

PASTOR OF THE INDEPENDENT CHURCH OF CHRISTIANS, MEETING  
IN TACKET STREET, IPSWICH.

(*Concluded from page 508.*)

IN 1755, Mr. Notcutt lost his affectionate wife, at the advanced age of seventy-seven. Her funeral sermon was preached by Mr. Gordon. As the following circumstance connected with Mrs. N.'s death is one of an extraordinary nature, we shall quote it in the words of the Evangelical Magazine, by which the most respectable authority is vouched for its authenticity. "While they (Mr. and Mrs. Notcutt) resided at Thaxted, and before they had any idea of removing from thence, Mrs. Notcutt dreamed one night that they went to live at Ipswich, and the house in which she imagined they resided was so impressed upon her mind, that when she actually went there some years afterwards, she had a perfect recollection of it. She also dreamed, that as she was going to a closet in the parlour; her nose began to bleed, and that it would be found impossible to stop the blood until she had lost so much as to occasion her death, which event should happen forty years from that day. As her mind was very deeply impressed, she wrote down in her pocket-book the day of the month and year in which her dream occurred. In process of time they went to reside at Ipswich; and Mrs. N., on removing to her new habitation, was surprised to find it correspond exactly with the one she had seen in her dream; and

also the very same closet, in going to which, she thought that the fatal incident happened. But parental duties, together with the busy concerns of life, engaging her attention, these circumstances were soon forgotten, and the closet was frequented for a number of years without any fear of the accomplishment of her dream. On Christmas-day, 1755, as she was reaching a bottle of drops from the closet to give Mr. Notcutt, who was confined to his couch in the room, her nose began to bleed. Finding, after some time, that all means to stop the blood proved ineffectual, her dream came to her recollection, and she requested one of her attendants to fetch her pocket-book, directing them where to find it. Upon examining it, they found, to their unspeakable surprize, that it was exactly forty years from the time her dream had occurred. All methods were tried, but without effect; and as the medical attendant entered the room, she said to him; 'you may try to stop the bleeding if you please, but you'll not be able.' And so it proved in the event. Every part of her dream was fulfilled: and she languished from Thursday till Saturday, when she sweetly fell asleep in Jesus." For the last two years of his life, Mr. N. was so reduced by long and painful sickness, that he rarely left his house, and never

officiated in the meeting-house, except occasionally in the administration of the Lord's Supper. He, however, never forgot the resignation he owed to his Father's will: he patiently submitted, and with a serene and placid mind, trusting in the mercies of God through Christ, and enjoying a delightful anticipation of those glories which God has reserved for those that love him, he continued to wait for his own dissolution, which took place in July 1756, in his 85th year. He was interred in the ground belonging to the meeting-house. Mr. E. Cornell, of Colchester, preached his funeral sermon from Heb. xiii. 7, in which he delivers the following account of Mr. Notcutt's ministerial and private character. "He was a wise pastor and skilful guide: he was far from pretending to have dominion over your faith; yet he laboured to keep that authority among you, which became the dignity of his character and office, and which was suited to your edification. He was a wise master-builder in the house and temple of the living God, a scribe well instructed in the mysteries of the kingdom; and his written discourses, as well as his printed works, by which 'being dead, he yet speaketh,' will show that he was abundantly qualified for his work. He therein hath shown himself a workman that needed not to be ashamed. Christ was the great scope and end of his ministry, as he declares, and the doctrines of grace were preached by him; and with what diligence, fidelity, constancy, and care he discharged himself in his work, you are his witnesses, and God also: he laboured in the word and doctrine, and was instant in season and out of season, readily embracing opportunities of preaching and doing good to souls; his heart appeared in his work, and what he spake evidently came

from his heart, and had a tendency, by the blessing of God, to do good to souls.

"And it must be said of him, that he lived as he preached. His doctrine was truly exemplified in his life; and he was himself a "living epistle of Jesus Christ, seen and read of all" that conversed with him: they might take knowledge of him, that he had been with Jesus; that he had sat at the feet of his divine Master, learned his doctrine, and copied his example; and that the same mind, in its measure, was in him, as was also in Christ. The graces of the Spirit were evident and conspicuous in him; his meekness, humility, patience, zeal, and love, were very evident. His faith in God was great, and this divine principle was apparent in him, in the whole of his walk and conversation. He lived as seeing him that is invisible, and his divine faith influenced him to abound in the fruits of righteousness, without any observable stain upon his character, as a Christian and a minister. He might truly appeal to you, as the Apostle does to the Thessalonians—'Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved ourselves among you that believe.' 1 Thess. ii. 10. With what prudence, gravity, and sweetness of temper he walked before you, and presided over you in the Lord, you all know; he was meek and humble among you, and gentle towards all men. There was a venerable gravity, joined with an affable sweetness, which ran through his whole temper and conduct, and which made his company truly pleasant and delightful. He was a man of a pacific spirit, and would sacrifice every thing, but truth and holiness, for it. He was a lively example of self-denial and weanedness from the world, and a most remarkable pattern of patience under the af-

flicting hand of God; and though God was pleased to train him up by a long series of uncommon afflictions, pains, and disorders, he was never heard to murmur, and would hardly allow nature to groan. With what prudence, faithfulness, diligence, and impartiality, he discharged the several duties of his office among you, God, Christ, and angels are witnesses; and I doubt not but he has received the testimony hereto, from many in the world of perfect spirits; and I trust there are many yet living among you, and now here present before God, who are the seals of his ministry, and will be his joy and crown of rejoicing in the day of the Lord.

"I might trace him through the several relations he bore in life; he was a kind, tender, and loving husband; an affectionate and indulgent father; a kind master, a sincere and faithful friend; he was, in his whole deportment, a true picture of genuine Christianity; and without any suspicion of flattery, I think I may be allowed to say, he was one of the best men that ever I knew. He died in the faith of those doctrines he preached among you, and he tells you, in his *Pastor's Legacy*, 'That if he had an hundred years more to minister, he would preach the same things he had preached among you.'"

The following facts are recorded, as illustrative of that hatred of sin which was so truly characteristic of this man of God. A female who lived in habits of sinful intimacy with a gentleman of Ipswich; and who frequently attended on Mr. Notcutt's ministry, on one occasion sent him half a guinea, as her subscription towards his support. Mr. Notcutt returned the money, with a remark to those with whom he was discoursing, "The price of a whore shall not defile the sanctuary of the Lord." On another occasion, observing

some young persons in his family amusing themselves with the disgusting conduct of a man in a state of intoxication, he gravely reproved them by saying, "Fools make a mock at sin." It is asserted that this rebuke was so well timed, that they never forgot it. Mr. Notcutt's literary character, as far as we can be permitted to judge from the few works of his we have seen, was very respectable. We know few books in which there is more of the unction of religion, than in his practical pieces. Belonging to that true Calvinistic school which exhibits its peculiar characteristics in rich displays of the suitability of Christ to the sinner's condition, and affecting and impressive invitations to receive him, we have long considered his sermons as specimens of that good old sound divinity of the elder nonconformists, which retained all the evangelical richness of the puritans, without their occasional grossness; and he borrowed much of the refinement and delicacy of the age in which he lived, without that depreciation of Gospel truth which but too generally accompanied those graces. Mr. Notcutt had six children, two sons and four daughters, all born while he lived at Thaxted. His eldest son, John, was for some years minister of Green Street Meeting, Cambridge. Towards the latter part of his life, having embraced Socinianism, he left the ministry, and retired to Ipswich. There he entered into business, and deceased in 1778. His son George was for nearly 50 years a respected deacon of the church to which his father was the minister. He died in 1792, aged 78 years. Descendants of this honourable family are still associated with the dissenting cause, one of them a highly respectable minister of an Independent Church in one of the eastern counties.

Dr. Gordon retained his con-

nexion with the church at Ipswich for ten years, when he left to take charge of the people at Gravel Lane, Wapping. After the lapse of a few months, Mr. David Edwards accepted the call of the desolate church, to which he became pastor in 1765. He left them in 1791, and was succeeded in 1792, by Mr. Charles Atkinson, of Homerton Academy.

#### MR. NOTCUTT'S WORKS.

1. Plain Reasons for Dissenting from the Church of England. By a true Protestant. 21st edition, published in 1727.
2. A Believer's Evidences for Heaven. 2d edition, published 1724.
3. The Protestant's Resolution. 25th edition, published in 1728.
4. Short Explanation of the Assembly's Catechism. By W. N. pastor of a Congregation at Ipswich, 1726.
5. Prelude to the Plays. 2d edition, 1729.

6. Heavenly Register, 1728.
  7. Antichrist Revealed: a Sermon, 1728.
  8. A Serious Call to Young Persons: a Sermon, 1729.
  9. A Treatise of Temptations, 1730.
  10. Compendium of the Covenants, 1731.
  11. Impartial Review of Barclay's Apology, 1732.
  12. A Reply to H. B.'s Vindication of Barclay, 1733.
  13. Jesus Christ set forth as Wonderful, 1733.
  14. The Happy Exchange, 1733.
  15. Repeated Calls of Jesus Christ to Sinners, 1734.
  16. Jesus Christ most-Precious, 1735.
  17. Everlasting Love and Delights of Jesus Christ with the Sons of Men, 1735.
  18. History of Joseph, in Verse, &c. 1736.
  19. Looking Glass for English Faces, 1742.
  20. True Representation of Drunkenness, 1743.
  21. Dying Pastor's Legacy, 1744.
- Ovinæ Insulæ. MILES.

### ORIGINAL ESSAYS, COMMUNICATIONS, &c.

EXAMINATION OF THE QUESTION WHETHER THE APOSTLE, IN THE SEVENTH CHAPTER OF THE ROMANS, REFERS TO HIS OWN PERSONAL EXPERIENCE, OR TO THAT OF A CONVINCED BUT UNCONVERTED MAN?

THE *onus probandi*, the necessity of proving their position, evidently devolves on those who deny that the apostle is speaking of himself in this chapter; for that he is, his language, by the ordinary rules of interpretation, would lead every reader to suppose; he does not give a single hint that he is personating another. It would be difficult to find any passage of the same length, where the pronoun, which is generally used to designate the person speaking or writing, is so frequently employed. And if there be any weight in the remark which has often been made, that, in the practical parts of the Scriptures, the sense which presents itself to a plain, intelligent Christian, perusing his Bible in

the exercise of devotional feelings, will generally be the correct one; it will operate with all its force against those who maintain that the apostle is here speaking of the conflict which sometimes takes place, between conscience and passion, in the breasts of the unregenerate, or even of his own feelings when he was first convinced of sin; for, probably, neither of these ideas ever occurred to a plain Christian left to the reflections of his own mind, or even would occur, to the end of time. They have been devised by critics or commentators labouring to support a system.

The principal argument urged by those who deny that the apostle states what was his own experience, when he wrote this chapter, is, that there are some expressions in it which could not apply to Paul in his converted state, much less amidst all the high attainments which he had realized when he wrote the passage under con-

sideration. How, say they, could that holy, heavenly apostle, who, under the influence of the purest motives, was devoting all his energies to the service of God, exclaim, "I find then a law that when I would do good, evil is present with me." "I find a law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." "For we know that the law is spiritual, but I am carnal, sold under sin." How, say they, could stronger language than this be found to express the most abject slavery to moral evil? To this I would answer, in the first place, that in the same chapter there are expressions, the application of which to an unconverted person, is much more difficult to be conceived, much more obviously contrary to the statements and principles of the Bible, as well as to the experience of the people of God, than the application of the passages which have just been quoted, is to the most eminent saint on earth. How, for instance, can it be said of any unregenerate person, that he approves of the law as "holy, just, and good," or that he "delights in the law of God after the inward man?" To delight in the law of God is, in Psalm i. 1, 2., stated as the distinguishing characteristic of the good and happy man, "Blessed is the man" whose "delight is in the law of God." Can that which is the peculiar trait of a good man's character, the very substance of his moral excellence, the great evidence that he is truly blessed, ever be found in the breast of one destitute of true love to God and, consequently, to his law? This expression, "I delight in the law of God," &c. is, it appears to me, nearly as strong as that of David, "O how love I thy law!" And yet, in the very same Psalm, he exclaims, "My soul cleaveth

to the dust." "I have gone astray like a lost sheep." The persons who maintain that the 7th chapter of the Romans cannot apply to Paul because of the expressions, "I am carnal, sold under sin," &c. might with almost equal propriety assert that the passages just quoted could never have been uttered by the author of the 119th Psalm, as a part of his own experience. How, they might exclaim, could any truly pious man, especially how could the author of this psalm, which discovers piety almost seraphic, say, "My soul cleaveth to the dust?" How could he conclude all his devout aspirations, his strong expressions of love to God, and delight in his law, with the confession, "I have gone astray like a lost sheep?" And yet he has done so. And it is plain that these words referred to his present state, for he immediately adds, "Seek thy servant, for I do not forget thy word." But we may well retest the interrogations of our opponents, and ask, how can it be asserted of the "carnal mind," which is "enmity against God," and "is not subject to the law of God, neither indeed can be," that it approves of the law as "holy, just, and good," that it "delights in the law after the inward man?" If this can be asserted of the unregenerate, in even their highest attainments, when they can say, respecting all the precepts of the law, as far as external conduct is concerned, "all these have I kept from my youth up," where would be the necessity for regenerating grace? where the essential difference between the righteous and the wicked? where the propriety of the expressions, "Unless a man be born again he cannot enter into the kingdom of heaven." "If any man be in Christ, he is a new creature; old things are done away, behold! all things are become new." This delight in the





apostle is here stating his own experience, maintain that he very often personates a character which does not belong to him, frequently uses the pronoun *I*, or *we*, when he does not intend to include himself. But they have not been able to produce many passages in which he has done so, and none of these few are at all similar to this. I do not scruple to assert that there is not, in all his writings, perhaps I might say there is not in the whole compass of writing, which is seriously intended for the purpose of instruction, an instance in which the apostle, or any other person, speaks of himself so often, so plainly, and pointedly, without the least hint or intimation that he is personating the character of another, and yet advances something which cannot apply to himself. Macknight refers to only one instance, Rom. xiii. 11—13. "It is high time to awake out of sleep, for now is our salvation nearer than when we believed," &c. By what laws of interpretation or criticism, or by what process of reasoning, it can be rendered even doubtful that the apostle meant to include himself in this passage, I am utterly at a loss to conceive. I should think that every person, who will seriously consider it, must see that these verses militate against the hypothesis, in support of which they are quoted by Macknight. Similar observations might be made on Rom. iii. 6; 1 Cor. x. 30; 2 Cor. iv. 16; the only passages quoted by Doddridge. In the first and last of these Paul undoubtedly meant to include himself; in 1 Cor. x. 30. he supposes that his own liberty, as readily as that of any other person, might be judged by another man's conscience.

Did I not fear being tedious, I might prove at large, that the apostle is careful to show that he is speaking, when he says "I am carnal," &c., of remaining de-

pravity, verse 17. "Wherefore it is no more I that do it, but sin that dwelleth in me." The 25th verse is plainly intended to be the key to the whole statement. Besides, the same person who is said to be carnal, sold under sin, is, in the 25th verse, said to have obtained deliverance, "through Jesus Christ;" and in the 2d verse of the 8th chapter, to have been made "free by the law of the spirit of life in Christ Jesus, from the law of sin and death." It deserves notice too, that many of the most pious persons that ever lived, have used the language in question, as expressive of their own experience. I have no doubt that they were uttered by them, as well as by the apostle in the first instance, as the language of a soul deeply sensible of the holiness of the Divine Being, and of its own remaining impurity; and consequently feeling a holy impatience to be completely delivered from sin. No child of God will ever be able fully to do that which he "*would*," till he arrive at heaven.

VOLENS.

#### SEPULCHRES AND CEMETERIES.

THERE can scarcely be a more emphatic illustration of man's characteristic insensibility to his nearest and most urgent interests, than the levity and negligence with which so many habitually approach the most awful and overpowering of subjects. Death and the grave are words expressive of events and circumstances so momentous, as to claim, at least, seriousness and reflection from the mind when entering on their confines; and yet these are chosen by the Jester as the objects of his shallow mirth, and by the malignant infidel as the stand whence he aims his shafts against the peace of mankind and the glory of Jehovah.

There are, however, better feel-

ings and holier sympathies in the human heart; and, though these are pure and enlightened only when exalted and refined by the influence of Christianity, yet they exist throughout the various kindreds of the human race. The relics of mortality are contemplated with reverence; a character of sacredness invests the sepulchre; and among all the tribes which people the surface of the globe, we may trace the vestiges, or observe the recent evidences, of the religion of the grave.

Were this the place for an extended dissertation, or were not the subject of too large a scope for a light and limited essay, it might be neither ungratifying nor uninteresting to investigate the various modes of funeral celebration, and the different forms of sepulchral memorial. A few transient sketches are all that can be attempted here. The *Cavern* was, if not the first, yet an early depository of the wreck of mortality. The strong expression of the Patriarch—"Give me a possession of a burying-place, that I may bury my dead out of my sight"—is the language of human feeling in all ages. Even Affection cannot endure to watch the changes of death and the progress of dissolution; but it seeks out a secure resting-place for the remains, hallowed by a thousand recollections and associations, and that time-honoured spot is marked and memorized by monumental signs, or by the conspicuous features of natural objects. When Abraham deposited the body of his long-loved Sarah in the cave of Machpelah, he imitated an ancient custom, and his posterity retained it so implicitly, that where the natural excavation was not to be found, a laborious imitation was made the substitute, and the sepulchres of the wealthy and the great were hewn out of the solid rock. Such were the tombs of the Kings

of Judah; and it was in this way that our Divine Master "made his grave with the rich in his death."

An inscribed *Column* seems to have been another mode of funeral record. The "pillar" which Jacob is said to have set up over the grave of his beloved Rachel, was of uncertain form. The original word is applicable to almost any mode of structural elevation, and may have been used in designation of a single stone, a cairn, a regular pyramid, or any other of the various erections, simple or complicated, which were used, in ancient times, to signalize the spot where lay the relics of the loved, the venerated, or the dreaded. But the Greeks were accustomed to employ the truncated column (*stélé*) specifically as the memorial of the dead; it was a monument of this kind that attested at Thermopylæ, the devotedness of the three hundred to the laws of Sparta, and that recorded at Marathon, the gratitude of Athens to the heroes of Miltiades.

These were the simpler forms of giving security from insult or injury to the honoured remains of the departed, and of transferring their memory to fame; these durable but unostentatious monuments were well suited to the expression of private grief or a nation's sorrowing admiration. But vanity and ambition sought out more imposing inventions; they called into requisition the utmost efforts of genius and labour; and endeavoured to eternize

"The glory and the nothing of a name," by the proud structures of the architect, and the living imitations of the sculptor. In the earlier stages of society, the bank of turf which marked the grave of the unnoted individual, swelled into the Barrow and the Cairn over the sepulchre of the chief, and this rude memorial of departed great-

ness rose, in times and among a people of less simplicity and more mechanical skill, into the massive grandeur of the Pyramid. The same principle may be traced in the progress of refinement itself. While private wealth and taste adorned the tomb with the devices of art, the grief of royal widowhood raised the lofty and unrivalled Mausoleum, on which architecture and sculpture lavished the utmost treasures of their skill;—an edifice, emulated in later ages, but not outdone, by the profuse magnificence of the Mole of Adrian.

The same elementary design seems to have pervaded all these varieties of execution. The *cave* may have suggested at once the fosse and the mound. The Cavern which our early ancestors appear to have selected as their place of sepulture, received their remains into the bosom of their mother earth; and the Rock overshadowed them with a loftier sepulchre than any that could be raised by the hands and engines of men. The Mound, as a memorial of the departed, has been found in every quarter of the globe; on the Steppes of Tartary, and the plains of Greece; in the forests of Germany, and on the shores of Anatolia; in the wilds of America, and in the interior of New Holland.

That principle of association which links man in living brotherhood, appears, even more than that of convenience, to have dictated the use of cemeteries. There is something so delightful in the indulgence of the social feeling, that we are not unwilling to extend it beyond the limits of animated existence. The idea of separation is so distressing, that we endeavour to counteract it by, at least, the show of union. Even when the burning pile was employed as the consumer of the dead, the funeral urn received the

ashes, the last and cherished relics of the departed. This illustration, indeed, refers to a class of sensibilities allied rather to the principle of affection than to that of mere association, and though these may, perhaps, be ultimately resolvable into the same element, we may suffer it to stand apart. But the nomadic savage bears witness to this motive, when he traverses deserts to *bury his dead* among the ancient sepulchres of his tribe. The red Indian gives testimony to it when, on the Festival of the Dead, he revisits the graves of his fathers, and deposits with their fleshless skeletons the remains of his companions. The traveller, too, when overtaken on a foreign shore by the last summons, turns in his dying hour toward his native land—*dulces moriens reminiscitur Argos*—and, shrinking from a distant and solitary grave, looks back, with unutterable yearnings, to the sepulchres of his fathers.

Some of the most interesting objects of contemplation are to be found in those inclosures where stand, in gloomy ranks or in characteristic disarray, the tenements of the dead. I never—at least when in a state of right feeling—look upon a burying-place, without strong emotion. It is the crowded Caravanserai, where the traveller, exhausted by a long and weary pilgrimage, lies down to take his last sleep ere he reach his home. He is at his journey's end, and when he quits his chamber on his waking, his first step will be into a new region where his dwelling shall be fixed for ever! Here are the transient triumphs of the king of terrors. Here he holds his revels, and enriches the soil with wasteful libations of human life. But this way shall his Conqueror pass; and at His re-animating presence, the dead shall rise, instinct with new and inextinguishable life.

There are in different parts of

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the world some peculiarly interesting scenes of this description—scenes where we move among the dead of ancient or of modern times, with emotions and recollections of a more decided and impressive kind than those which affect us amid the ordinary receptacles of mortality.

Egypt, the origin of European invention in all that relates to the arts, contains, among its boundless stores of antiquity, innumerable evidences of the care and labour lavished on the conservation of the last remains of the "mortal coil." The tedious processes of embalming were followed by the equally protracted preparation of the coffin, the sarcophagus, or the excavation, in which the corpse was to be deposited. The mummy-pits, with their long galleries and countless niches, were the cemeteries of those who could afford the necessary expenses. The Necropolis of Thebes occupies, with its extensive ranges, a space covering not less than half a square league. The royal tombs of the Thebaid, hewn, like the former, out of the solid rock, with their sculptures and paintings, and granite sarcophagi, occupy the "valley of the dead." And the pyramids of Gizeh and Sakharah are conspicuous monuments which show the extent of the mighty city of Memphis, by marking the position of the great "fields of death," which received into their vast enclosure, the successive generations of its inhabitants. Even of times far less remote, there are interesting remains. Modern Cairo, like ancient Memphis, has its "city of the dead;" the Mameluke cemetery stands without the walls like a mass of brilliant and fantastic dwellings, constructed of white marble, and ornamented with columns, domes, and verandahs, profusely sculptured and gilt. How fearful is the reflexion that all who have through thousands

of succeeding years, tenanted these dwellings of mortality which are thus extensively scattered over the rocky and sterile soil of Egypt, have gone down to "the sides of the pit" under deep and destructive delusion. From the blind worshipper of Apis to the bigotted and ferocious votary of Mohammed, they have alike sinned against the *law written on the heart*; wandering from the path of primeval rectitude, and rejecting *that which might be known of God*, they became vain in their imaginations, their foolish heart was darkened, and they perished in their gainsaying.

The Roman Catacombs bring to our minds better feelings and more cheering recollections. In their dark and silent crypts the persecuted followers of Jesus assembled for the worship of their God and Saviour. Surrounded by the emblems of death, and the signs of mortality, they were raised above all earthly anxieties and apprehensions, and endured, without a reverting glance to a perishing world, cruel mockings and scourgings, bonds and a miserable death, in the certain and exulting hope of a glorious resurrection. There cannot be on this earth so sublime a spectacle as the agony of a Christian Martyr. The child of God amid the children of perdition—the heir of glory amid the inheritors of shame and everlasting confusion—the faithful and the holy amid the insults and the curses of murderers and blasphemers. Under the fiercest sufferings of his tormented body, he possesses his soul in patience; fire and the steel are but the permitted tests of his confidence in God; he looks forth from his scaffold as a conqueror from his car of triumph—he soars upward from the flame a spirit of light and joy.

The *Campo Santo* at Pisa derives its name from a tradition

that its superficial soil was brought by the Crusaders from the Holy Land. It is a spot of peculiar interest, not so much from the repute of those whose remains have been deposited within its precincts, as from the singular decorations of its cloistered boundary. Nearly every artist of eminence, from the Greek emigrants who brought into Italy the first rude elements of design, to the latest maintainers of Italian fame, has contributed to the series of wild but impressive frescoes which cover the inner surface of the walls. They present to the observer a connected history of the progress of art, and telling, as they all do, some fragment of the dread story of eternity, they overwhelm the mind with intense and unwonted feelings.

Many of our readers have visited the cemetery of *Pere la Chaise*, near the metropolis of France, and they have been reminded by it of the scene described in Holy Writ—*in the garden there was a sepulchre*. It is a lovely spot; and yet there is something in the artificial and arbour-like aspect of the place, that is but ill-suited to its purpose. Roses and lilies do not harmonize with the stern aspect of death; bowers and festoons are signs rather of festivity than grief. Sorrow ceases when we can find relief in chasing trifles round the grave of those whom we have loved. Still it is a lovely spot;—to those at least who wander in its leafy labyrinths without the bitter feeling that they contain in some one of their green recesses, the sod that covers the remains of a beloved friend or relative of our own. There is a season indeed when all this scenery is in strict accordance with its object, when the exterior garb and the moral instruction give intensity to each other. When the withering blast of winter has stripped these branches of their gay and various

green; when these bright children of summer have flung their brilliant chaplets to the ground, and all around us blends into one saddening lesson of decay and mortality, then, and then only, may the mourner find in the scenery of this garden of the dead, a retirement suited to the reality of grief. Realms of inferior civilization exhibit a finer sense of the true character of grief in the wildness and seclusion of their cemeteries. The Tonga chief raises the graduated pyramids of his *Fiatooka* amid the native forests of his isle, and the flowers which spring on its summit and around its base are those scattered by the hand of nature. The sepulchral caves in which the islanders of *Loo-choo* deposit the last relic of their dead, are richly adorned with hanging foliage; but the decorations of this singularly impressive scene bear no trace of human artifice. Solitude and separation are the characters of this secluded spot, and the dense verdure which clothes the mountain adds, by its untrained wildness, to the gloom of the frowning precipice.

There is something in the style and structure of the Gothic Cathedral that seems peculiarly to fit it for the purposes of sepulture; not indiscriminate, but of those whose monuments may bear, without a satire, the inscription which records a nation's grateful praise. The marble which gives to futurity the features of those who have been conspicuous for genuine excellence, is a fit adornment for the long-drawn aisles and fretted vaults of those noble edifices. The "dim religious light" which gives a solemn and shadowy character to every object around, is a fitting illumination for the mansion of the dead.\*

\* Assuredly, while I write this, I have not Westminster Abbey in my mind's eye. The strange caricatures which obtrude themselves on the sight, have the

It will appear to some a strange transition from grandeur to apparent meanness, when I pass from cathedrals—York-Minster, or Notre Dame—to Bunhill Fields, with its brick walls, huddled tombstones, and dreary aspect. It will appear so, however, to none but the rash in judgment. Beneath the fairy tracery of the hanging vault, and the deep shade of the clustering column, lie warriors, prelates, poets, painters, historians, and philosophers,—“Lights of the world, and demigods of fame.”

with proud inscriptions and heraldic blazonry. Beneath the canopy of heaven, with scarce a stone to mark their humble grave, lie the servants of the living God—the warriors, who have “fought the fight, the battle won”—philosophers of the right stamp, learned in Christian lore, and wise for eternity—men whose imagination has borrowed light and warmth from the flame of inspiration, and whose hearts have glowed with divine affections beneath the kindling influences of the Holy Ghost. When the time shall come to *try every man's work, of what sort it is*—when the morn-

air of mockery rather than of solemnity; and the grotesque jumble of all sorts of designs and executions, jammed and dove-tailed into every vacant niche, sets taste, right feeling, and gravity, alike at defiance. Neither can I forbear the expression of a dissenting antipathy to these places considered as the scenes of reformed worship. The junction is in wretched taste. The grand structures of our ancestors were the fittest theatres imaginable for the splendid spectacle of papal idolatry; the long train of prelates, priests, and acolytes, with train and torch-bearers, and robes and crosiers, moved with heathenish magnificence along the aisles of a pagan temple with a Christian name; but, nowadays, we have nothing but a mock procession of half-a dozen choristers, and half-a score dirty singing boys, with an odd beadle or two, and a stray verger—a mere puppet-show compared with the “pomp, pride and circumstance” of Romish Cathedral-worship.

ing of the resurrection shall dawn on the riven tomb, and the reanimated clay, and the hosts of time shall stand to receive the award of eternity, this little and neglected spot will send forth its thousands to hail the coming of their beloved Lord. As I wander among these mouldering tombs and fading inscriptions, I trace the venerated names of those who have left behind them a dying testimony of triumphant faith—giving assurance that in the final day they shall rise to glory, honour, and immortality.

#### ~~~~~ OBSERVATIONS ON SOME PASSAGES IN BISHOP HEBER'S LIFE OF BISHOP JEREMY TAYLOR.

Illud tamen te esse admonitum volo : primum qualis es, talem te esse existimes : ut quantum à rerum turpitudine abeo, tantum te à verborum libertate sejungas ; deinde ut ea in alterum ne dicas, quæ cum tibi falsò respondeant, erubescas.—Cicero.

THE name of Philip Henry stands so deservedly high, and his conscientiousness, moderation, and integrity, have so long elicited the commendation of all parties, as to render it a source of grief that the admirable principles expressed in his life, and which so uniformly governed his conduct, should, in any instance, be misrepresented. The mischief thereby occasioned is incalculable; false impressions are made, bigotry is fostered, and prejudices, alike hostile to comfort and to truth, are excited. Thus the benefits of christian union being disturbed, and the mind fixing upon points confessedly non-essential, we are in danger of becoming immoderate in expectation, and uncharitable in judgment. The history of Nonconformity presents an ample illustration of these remarks; and so long as the Life of Mr. Henry is read, the elevated meekness of wisdom which characterised him, will, it is hoped, operate with a counteracting in-

fluence, command due respect, and inspire a laudable imitation.

The "Act of Ejection" in 1662, whose fatal history that Life illustrates, having, in a recent publication, distinguished for its vivacity and acumen,\* been avowedly justified, and Philip Henry not only necessarily implicated, but especially, though respectfully, introduced, some, at least, of the connected statements claim attention. Were they, indeed, to pass without remark, the great and good man just named, and his nonconforming brethren, would be tamely subjected to imputations which, without attributing any wrong intention to the estimable writer, are regarded both as mistaken and injurious. Could the misrepresentation have been considered as a mere "*brutum fulmen*," silence would have been the appropriate reply; but the author's acquirements, his candour, and his deserved influence, render the effects, of necessity, only evil.

Bishop Heber, in reference to the events of the middle part of the 17th century, affirms, that "wicked and unwise as was the retaliation which a few years afterwards (the restoration of Charles II.) the Episcopalians inflicted on their opponents, it was no more than retaliation after all, and what the opposite party, therefore, on their own principles, had no right to complain of."†

And then, explicitly noticing the Act of Uniformity, he observes, that "it is no less true than strange that this great quarrel, which divided so many holy and learned preachers of the common faith, was occasioned and

perpetuated by men who, chiefly resting their objections to the form and colour of an ecclesiastical garment, the wording of a prayer, or the injunction of kneeling at the Eucharist, were willing, for questions like these, to disturb the peace of the religious world, and subject themselves to the same severities which they had previously inflicted on the episcopal clergy."‡

It is easy to concede that no party at the time referred to had been found (the Independents it may have been noticed only excepted) "to perceive the wickedness of persecution in the abstract, or the moral unfitness of temporal punishment as an engine of religious controversy.†" Nor, if affirmed, could it have been disproved, "that the very import of toleration then surpassed comprehension."‡ But it cannot therefore follow, from such a concession, candid as at first it appears, that persecution commenced with Nonconformity under the Commonwealth, and that all the disgraceful scenes which followed upon the Restoration, were retaliation deserved, and leaving the pitiful objects no right to complain. This, were it merely inferential, would be objectionable, but as a positive statement it deserves censure.

The history of English Nonconformity, whatever preference may be given to the Bishop's mode of representation, will show that persecution, in reference to the "quarrel" in question, began long before the Cromwellian æra, and emanated chiefly from the rochet and the mitre. § To this

\* The Life of Jeremy Taylor, D.D. &c. Works by Reginald Heber, (now D. D. and Lord Bishop of Calcutta,) A. M., Canon of St. Asaph, Rector of Hodnett, and late Fellow of All Souls College, Oxford, in 15 volumes. Oct. 1822. Vol 1.

† Life of Taylor, p. lxxx.

\* Life of Taylor, pp. xcix. c.

† Ib. p. xxviii.

‡ See Orme's Life of Dr. Owen, p. 42, &c.

§ See the Laws of Elizabeth, James the First, and Charles the First: also the Protestation of the King's Supremacie, made in the Name of the afflicted

succeeded oppression the most inveterate and severe, not so much because of frivolous scruples, but because the articles which arrogated the authority of enjoining rites and ceremonies were strongly objected to, and subscription resolutely refused. Add to this the imposition of the surplice and cap, and bowing at the name of Jesus; scruples about Christ's descent into hell; holiness and strictness of life, manifested in "Sabbatarian rigours,"\* which prejudiced men against the church festivals;† refusals to command people to break the Sabbath by wicked sports, and from the pulpit to permit the King to break the divine law; and a conscientious advocacy of the validity of ordination without the hands of a bishop, "thereby breaking the apostolical succession, which is the very essence of episcopacy."‡ Such may be said to have been the early state of the controversy. It disturbed the whole of Elizabeth's reign, and part of her suc-

cessor's, James the First. The consequences were, that the houses of the Puritans were rifled, they were exposed to bitter want and sufferings, and, not to mention numberless other indignities,\* were compelled to quit their beloved country, to enjoy in inhospitable climes the privileges they were refused at home. All these occurrences, the reader will observe, took place before the Commonwealth.

But to approach nearer to the time when the "episcopal clergy" inflicted upon the *persecuting non-conformists*, the severities, according to Bishop Heber, of a *justifiable retaliation*! It may, in this view, be remarked, that the objections already noticed were much increased by an evident inclination in the dominant party to relax the principles of the Reformation, to oppose the doctrines usually styled Calvinistic, and to promote more steadfastly outward pomposity in worship, rather than a spiritual simplicity. Thus a dread of *Popery* was strongly excited,† and against a return to it, the persons, both in church and state, who were puritanically inclined, maintained a firm attitude of resistance. This necessarily interfered with the measures of the bishops, who, with Laud at their head, and a court swayed by his influence, became more than ever intolerant. Indeed, an iron rule characterised prelacy, and was aided by all the terrors of the Star Chamber. Against such encroachments on the rights of liberty and conscience the Puritans protested, and, with the bravery of a pure mind, preferred, at all hazards, the simplicity of Christianity to any casuistry, however dexterous or alluring. Under these circumstances, one of the number, Dr.

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Ministers, A. D. 1605.—Neal's History, vol. 2. pp. 66, 67.—Brook's History of Religious Liberty, vol. 1. and 2. *passim*.

\* Among their extravagances the Sabbatarian doctrine, which was broached about this time, and spread wonderfully among the Puritans, may be recorded as one of the most remarkable. Scholars must not study the sciences, nor lawyers entertain clients, nor peruse evidences. Serjeants, apparitors, and summoners, must be prohibited executing their respective offices; Justices of Peace are not to take examinations, nor to act upon that day. No public entertainments, or wedding dinners, are to be made. Lastly, all diversions, lawful upon other days, are to be forborne; and no person to discourse of recreations, news, or business. This gloomy doctrine, so exactly suiting the temper of the Puritans, was eagerly received, and became very popular. The Churchman's Memorial, vol. 1. pp. lxxv. lxxv. General Introduction, ed. 1802. Compare with this, Exod. xx. 8, 9, 10, 11. Isa. lviii. 13, 14. Ezek. xx. 20.

† The Churchman's Memorial, Introduction, vol. 1. p. lxvi.

‡ Ib. p. lxxv.

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\* See Neal's History, *passim*.

† See the Confessional, by the Rev. Archdeacon Blackburne, p. 289, ed. 1767.



Alexander Leighton, the father of the devout Archbishop, published a book, entitled, "Sion's Plea against Prelacy." Had his treatment admitted of justification, the alleged acrimony, as it cannot be defended, should have been reprobated: but the fact is, that for his "Plea" he was insulted with a mock trial, fined ten thousand pounds, deprived of the ministerial office—sentenced to be twice set in the pillory, to be publicly whipped, to have his ears cut off, and both his nostrils slit, his cheek branded with the letters S. S. a sower of sedition, and to be committed to the Fleet Prison for life. And, while the court was pronouncing this barbarous sentence, Laud pulled off his cap, and, at the close, gave God thanks.\* The horrid sentence was executed, November 1630, with the most rigorous punctuality, in the midst of frost and snow. On this narrative the writer only remarks, that it preceded "the severities" on the episcopal clergy, and is selected from hundreds of instances, merely to show how far the insinuation is correct, which would render it credible, that persecution originated with the Nonconformists, and became, in the episcopal clergy, *righteous retaliation*.

Were it, however, stated, that the accusation thus levelled against the most valiant asserters of English rights, is strictly applicable only to the *hierarchy*, it would be in unison with records which admit of no impeachment. Nor would it be less safe to affirm, that all the sufferings inflicted upon the Episcopalians, during the period referred to, whether by sequestrations or other severities, were literally the natural consequence, as things then stood,

of *their* previous, and long-continued, and unmingled oppressions; and, therefore, to reverse the reverend Prelate's phraseology, that *they*, on *their own principles and actions*, were deprived of complaint.\*

But, cordially abandoning even the appearance of justifying persecution in any party, it may be noticed that the subject is capable of another aspect, even if all objection to the alleged *justifiable retaliation* be, for a moment, surrendered. A few facts will show that a comparison of the conduct of the two parties will elicit a testimony not disreputable to the Nonconformists. The Parliament allowed the sequestered clergy a fifth part of their income, although turned out for insufficiency, or scandal; the money raised by the sale of cathedral lands was vested in trustees, and part appropriated to the deprived clergy. But the Episcopalians allowed the Nonconformists no support whatever from their churches. They even passed the Act of Uniformity at a season which prevented any advantage from the tithes of the preceding year. Many episcopal persons were allowed to retain their livings, but *all* the "holy and learned preachers" were literally

"Condemn'd on penury's barren path to roam,  
Scorn'd by the world, and left without  
a home."†

In the Commonwealth the sequestered ministers were not denied their liberty, provided they gave security; whereas the Nonconformists were not merely ejected, but pursued by the Five Mile

\* Lest, however, any reader should doubt between conflicting statements, Archdeacon Blackburne may be referred to for an outline of the case. See the Confessional, pp. xxiii. to xxix. Preface to the first edition.

† Pleasures of Hope, Part I. See Select Nonconformist's Remains, by Mr. Slate, 8vo. 1814, p. 30.

\* Life of Abp. Leighton. Works by Dr. Jerment, vol. 1. p. iv. ed. 1820. Also see Brook's Lives of the Puritans, vol. 2. pp. 476—485.

Act, and penalties the most odious and afflicting.

Besides, if history were silent, the very conduct of the Nonconformists, under extreme sufferings, would support an inference in their favour, alike justified by sound philosophy and pure Christianity. Where, in the history of human depravity, was it known that aggressors felt stimulated by revenge to moderation and forgiveness? or ever, therefore, acted as though they had no right to complain? Is it not obvious that the very depravity which dominates with so vast a tyranny, ever steels the heart against correct feeling, and induces a habit of animosity, only to be checked by fear, or subdued by authority? Yet we find, that the Nonconformists in general, and Mr. Henry in particular, discovered, under privations the most arbitrary and acute, a spirit of gentleness and conciliation the most benign and scriptural. See Mr. Henry's *Life*, p. 127.\* And it is true of his brethren that, notwithstanding the opportunity afforded them for retaliation, they "generously passed all by."†

Let it not be inferred that the writer is desirous of a mere party statement, or to raise observations hostile to the English hierarchy: nothing is further from his design. He has no wish to censure any who yield to arguments in favour of conformity; nor would he go a step out of his way, on any occasion, merely to make a proselyte to nonconformity. But, he would diligently inculcate the noble, disinterested, and conscientious principles the reader has admired in Mr. Henry; and he would ever say, let the advocates of Episcopacy, and an ecclesiastical establishment, conscien-

tiously maintain and enjoy their preference; let all unite to deplore the sad effects of a persecuting spirit; let the voice of candour, and a respect for conscience, supplant the undue influence of sectarian anxiety; let a divine union in the essentials of religion be the aim of all true Christians. And he would therefore add, let no reproachful representations go forth against any, lest an untimely inference be deduced, that the interests of a party are dearer than those of truth, than those even of "our common faith." "Remember," said good Bishop Taylor, "the gentleness of Christianity, and doe justice to the persons, whoever they are."\*

(To be continued.)

#### CHARGES AGAINST DISSENTERS.

(To the Editors.)

GENTLEMEN,—You need not be informed that there exists, among many ministers of the Establishment, a great deal of ignorance respecting the principles and motives of Dissenters; you may at the same time be aware that this ignorance prevails more in our cathedral towns than in other places, and simply for this reason, that in such towns high church prejudice and priestly domination have a powerful effect in fettering the human mind, and preventing inquiry.

An instance of the ignorance alluded to, has very recently occurred in a cathedral town in the north of England, so glaring, that I venture to trouble you with a few particulars respecting it, and being on the spot, I can vouch for the correctness of what is sent. It may not be desirable, in general cases, to bring before the bar of the public, discourses which were never intended to be heard or known beyond the locality of a

\* Third edition, 1712.

† See Palmer's *Nonconformist's Memorial*, Introduction, p. 70, vol. i. ed. 1802.

\* *Liberty of Prophecy*, sect. xvi.

provincial town; still there are occasions when it is proper to expose the illiberality and injustice of the charges brought against Dissenters by ministers of religion, who should be desirous to promote peace and good-will among men, rather than to throw the torch of discord among fellow-countrymen, and in many cases fellow-christians.

In consequence of an order from his Majesty, the Bishops lately commanded collections to be made in the churches and chapels of the Establishment, in support of the National Schools. The clergyman alluded to, agreeably to the order received from his superior, preached a sermon, a very slight sketch of which I shall now proceed to give you, premising, that though the words *may not be the same in every instance*, yet no sentiment is misstated or strengthened.

The preacher chose rather a singular passage for his text, 2 Kings, ix. 32, "Who is on my side? Who?" And there looked out to him two or three," omitting of course the *last* word of the verse. He gave three reasons for choosing such a text; because it had been recently read in the lesson of the day; because it was suitable; and because Jehu, in destroying the idols of Baal, was an apt emblem of the Church of England! Another reason came out during the sermon, namely, that Jezebel was a fit representative of the Dissenters!

He then entered into a defence of the Church of England, and of the Liturgy of that church, which was all very well in such a place, and on such an occasion; but not content with this, he made a gross attack on those who dissented from her communion. He endeavoured to show the superiority which the members of the Established Church had over the Dissenters; Churchmen had an inviolable form, founded on the Scrip-

tures, a standard which could not be surpassed, and a safer guide than the Bible itself—for it could bring back wanderers, and guide into the right path when the Bible by itself would be insufficient. He contrasted the church prayers with the extemporaneous effusions of the Dissenters; and though he acknowledged that the prayers of the latter were more attractive and more likely to keep from drowsiness than the reading of a set form, yet the ministers were often placed in such dilemmas, that the advantages of a printed form must be evident. "Can there," said he, "be a more shameful or ridiculous distress than that of a preacher who has ventured upon a lofty invocation to the Deity, which he is unable to finish, and, whilst the congregation is hanging on his lips, is obliged to make use of some incoherent word, some ludicrous expression, to extricate himself and complete his sentence?" He then proceeded to state the trifling reasons for dissent, and examined the motives of those who left the church for the meeting-house.—"A horse perchance sets his hoof upon the grave of a relation, and this is considered cause enough for a man to leave the church. An individual perhaps is denied as much space as he wishes to occupy in the church, and he immediately avenges himself by joining the Dissenters.—A minister perhaps feels it his duty to make a visit of expostulation to one of his parishioners—this of course gives offence, and is not to be borne. From motives such as these the ranks of the Dissenters are generally filled."

After having *thus* proved that dissent was factious and wicked, he urged upon his congregation the duty of adhering to the Establishment—regular attendance at church, and *there only*, was enforced. "The friends of the church

should never be seen within the territories of her enemies," was his *powerful* expression. He then called on them to support the society whose cause he was pleading; that by its influence the exertions of the Dissenters might be cramped, and their activity consequently diminished. He acknowledged the zeal of the Dissenters, and said there was more activity among them than among Churchmen. He gave the following cogent reason:—"They (the Dissenters) are the infant colony which a spirit of enterprize, or of dissatisfaction, has caused to separate from the mother country—they must either continue their exertions or perish—we, on the other hand, are the mother church, who have long lived on the fat of the land!"

All this might have been passed by as the combined result of prejudice, ignorance, and good living. A smile of pity might be the only tribute we felt inclined to pay such absurdities:—but in the following expressions, he employs language so utterly indefensible, that we are not surprised that many of his hearers were disgusted. Still speaking of the Dissenters, he says, "Their first object is to *destroy* the ministers of the Establishment, and do not think if they overthrow us that they will let you escape. Do not hope if we become their victims they will spare you." Is not this sounding the tocsin of alarm, and infusing that spirit of party which would bring back the days of persecution and of blood. He continued, "To accomplish this object, the *crafty* Dissenter would gladly avail himself of that dangerous philosophy of Rousseau and Brougham, who assert that the poor should be educated *without a bias* to any particular church; to resist such principles is the duty of any friend to mankind."

Such a production needs no comment. Every one, whether a Churchman or a Dissenter, who has a spark of Christian love in his bosom, must deprecate such expressions, and wish that *all* the ministers of the church, as by law established, may not only become better acquainted with our principles and motives, but keep more in view the preaching of that Gospel which promotes love and union among all who receive its faithful sayings.

Taking a glance at such ignorance and folly, we may well exclaim—

"From such apostles, O ye mitred heads,  
Preserve the church, and lay not careless  
hands  
On sculls that cannot teach and will not  
learn."

Yours,

AN OBSERVER.

Sept. 12, 1823.

#### THE INFLUENCE OF IMAGINATION ON HUMAN CHARACTER AND HAPPINESS.

(Concluded from p. 518.)

OUR last paper was employed in considering the advantages of a *well-regulated* imagination. We now proceed to trace the effects of this faculty, when *improperly cultivated, and injudiciously directed*; effects which we shall find to be even more injurious than those which we have already traced have been found beneficial.

Perhaps one of the most obvious, if not one of the most serious, effects of an imagination too much indulged, is that of *preventing the mind from acquiring the stamina necessary to fit it for industrious effort*. By the too frequent excursions of the imagination, an effeminacy of intellect is induced. The youthful mind, thus nursed on Fancy's lap, may grow, in-

deed, into grace and into beauty, but its masculine character will be lost. From such an unfortunate preponderance of imagination, we doubt not, many a mind, gifted by nature with all the requisites for successful and honourable advances in the path of science, has derived that volatile and unstable character which has for ever hindered its success. Fancy's visions have absorbed the attention due to sober reason, and fiction has engrossed that time which ought to have been employed in the investigation of truth.

Another lamentable effect of an improperly indulged imagination is *disappointment*. This consequence is so natural, and has been so often traced in our own history, that little needs be said in order to establish its truth. Fancy, under the direction of a sanguine mind, paints her brightest scenes of future good—Hope fixes here her wishful gaze—until sober reason herself becomes the dupe of the illusion, forgets that it is an empty vision, gives it a place in her real calculations, and feels, when the phantom has vanished, all the regrets of rational disappointment.

Nor must our estimate of the evils of such a consequence be formed alone on the temporary feeling of pain which is thus occasioned. Disappointment, in whatever way it is produced, is the bane of mental exertion. We have said that the imagination, when properly controlled by the judgment, may be of the most important service in our early advances in the path of knowledge, by the power it possesses of adorning what is in itself uninviting. And, with the same truth, we may add, that the imagination, undisciplined by a sound judgment, may produce the very opposite results. If the youthful

mind is so far led astray by the representations of its fancy, as really to believe that the advances it shall make will be free from toil, and that its success is as certain as its advances will be easy; then, indeed, is the danger great, that the first palpable proof of the fatuity of its hopes will paralyze its efforts, and induce a despondency even more to be deprecated than its unwarranted hopes. Those, whose circumstances and situation have made them familiar with the laborious efforts of intellect, cannot but be in possession of facts which supply a practical comment on these remarks. Such facts have taught us that, if there be one modification of human suffering more severe and more worthy of our sympathy than another, it is that which is inflicted by disappointed ambition. How often have we seen it prey, like some canker-worm, on the root of enjoyment, robbing the heart of its peace and its gladness, the spirits of their buoyancy, the eye of its life and its loveliness, the cheek of its beauty, and the whole frame of its freshness and vigour! Disappointment which has been incurred only by extravagant expectations—vanished hopes, which have vanished only because they have been too bright to be real—have sunk into despondency that heart which no future success could inspire with confidence, and which no meed of praise could awaken into hope.

Again we remark, that an improperly governed imagination *weakens the sympathies which are necessary to active benevolence*.

Sympathy with suffering is an original feeling of our nature, and is a source of exquisite pleasure. The number of fictitious works which embody in their descriptions scenes of distress, and the avidity with which such works are read, clearly prove this fact. Agreeably with this appointment,

in which both the wisdom and the goodness of Him who formed us are strikingly conspicuous, the mind will instinctively seek objects of distress to engage its sympathies. In proportion to the power of the imagination, will ideal scenes of suffering be frequently and vividly presented, and the correspondent feelings of sympathy become intense. Now, it must necessarily follow that a mind, which is frequently accustomed to make such efforts, and to receive such gratification, will lose its susceptibility for *real* benevolent feeling, and be but ill disposed for the exercise of active philanthropy. Among the numberless victims of suffering which intercourse with society would bring before the view of such an individual, how few would he find whose character and history conspire to present a picture of distress half so interesting as those which fiction has often presented. What sympathies would such an one feel with the wants of yonder suppliant, whose tattered garb and emaciated frame bespeak him "misery's child" indeed, but in whose uncourtly mien, and broken tale of common-place woe, there is nothing which will permit him to be identified with the hero of romance? There are few persons, we think, who have imbibed an excessive fondness for fiction, who would not be prepared to acknowledge that the necessary tendency of such a taste is to a morbid sensibility, which lamentably disqualifies for the active duties of benevolence. Sympathies of the most exquisite kind, it is true, have been awakened, but only by such objects as have awakened them uselessly. Benevolent feeling has flowed, but not through the cultivated soil, where thousands would benefit by the stream, but through the barren waste, where freshness and verdure cannot ap-

pear, nor flowers unfold their beauty, nor shed abroad their fragrance to reward its munificence. How often has it happened that, while the young and amiable heart has been wrought up to tenderness over a tale of fictitious woe, the neighbouring abode of real distress has remained unvisited, and poverty and sickness been unsought, as worthy neither of sympathy nor aid: and even when that poverty and sickness, embodied in some suffering form of humanity, have presented themselves for pity and for succour, has that very heart, amid all the refinement of its tenderness, felt no emotion, save that of disgust, and, like the too sensitive "priest," has "passed by on the other side," leaving to grosser feelings the task of the good "Samaritan," to "bind up his wounds, pouring in oil and wine."

But there is another tendency of an ill-regulated imagination, which bears yet more fatally on moral character. Hitherto we have considered the effects of an undue influence of this faculty on the social affections—effects which, injurious as they are, have been found for the most part *negative*; depriving the mind of good qualities, rather than communicating to it *bad* ones. Improperly directed by a *virtuous* mind, imagination renders that mind *less* virtuous; but, where a character *otherwise than virtuous* has been formed, where vicious propensity exists, this faculty, to an alarming extent, may produce moral injury. To what degree the man of revenge, of cruelty, of guilty ambition, and of general malevolence, will become, under the influence of a powerful and ill-regulated imagination, *more* revengeful, *more* cruel, *more* ambitious, and *more* malevolent, it may be perhaps difficult for us to determine: but that, to a very great extent, this

is the case, there can be no doubt. The prescribed limits of the present essay will not allow us to attempt an extended illustration of this truth. We will refer, for a moment, to that class of passions to which imagination, in proportion as it has been cultivated, has, in every age, and in every country, lent her most powerful and most baneful aid—passions to which the pencil, the chisel, the song, and the lyre, have been made tributary—which have been bid to glow on the canvass, to breathe in the statue; to burn in poetry, and to melt in melody, and thus to receive an exquisiteness, and consequently a destructiveness, otherwise unknown. It is not too much to say, that to the power of an imagination, as lawless as ingenious, we are to ascribe their worst modifications, their wildest excesses, and their guiltiest crimes. By the efforts of this faculty it is that a fascination is given to guilty pleasure, and a power to invite and to seduce, when reason and conscience have united to speak their loudest warnings of peril and death. It is this that gives a zest when sense had else been long satiated and palled—that “decks with coverings of tapestry, with carved works, with fine linen of Egypt, and perfumes with myrrh, aloes, and cinnamon,” the place where “many wounded have been cast down, and many strong men have been slain.” Of all that constitutes the bane of virtue, of happiness, and of peace, an imagination thus employed is most to be dreaded. The incentives to unhallowed passion are multiplied to an infinite degree; new and ever-varied forms of allurements are produced in endless succession, ever to attract, and ever to seduce; solitude forms no safeguard; virtuous love withers beneath the infection; every association is contaminated, and

mingles with the surrounding elements of corruption. Thus the soul, polluted in every thought, and debased in every faculty, is bound down to sense, and made the slave of lust, never more to be unloosed, until that sense and that lust shall themselves be bound in the stronger bonds of death and the grave; and then, defiled with all its pollution, “the spirit shall return to the God who gave it, and learn, in the purity of his nature, the turpitude of its guilt, and in the frown of his anger, the consummation of its misery.

Birmingham.

A. P. T.

AN ORIGINAL LETTER OF THE  
REV. RICHARD BAXTER TO  
THE HON. ROBERT BOYLE.

June 14, 1665.

Most dear and truly honoured Sir,

I WILL not accuse you for tempting me to be proud, by the favour of so worthy a person as yourself, expressed in your visit, and the gift of your many excellent books. For it is no dishonour to good, that *omni malum est ex bono*, nor to God himself, that none giveth so many occasions of sin, whilst none is so far from being the cause. But I will rather look back to one of my old lessons, that our greatest benefits must be received in the most timorous, watchful posture. The recreation which I have oft taken in your experimental philosophy, and other such writings, are not like those which some men seek in cards and stage plays, and other murderers of precious time, whose fruit is some unwholesome, sensual delight, and, finally, the sting of sorrow, when irrevocable time is gone. But they have been a profitable pleasure, which prepares not for repentance.

I was naturally as much inclined as others, to play with the

gilded leaves and outsides of my books, and handsomely decypher the letters before I understood the sense: to take up my time in the search of creatures, and words, and circumstances, and to abuse all these by separating them from God! And it was not soon enough that I reduced all my learning to the doctrines, *de fine ultimo et de mediis* practically, and that I studied and estimated all the means according to their places and value in their tendency to the end. But when God removed my dwelling into a church-yard, and set me to study *bones* and *dust*, and by a prospect into another world, awakened my soul from the learning of a child, and shewed me, that my studies must not be play, but effective, practical, serious works; I then began to be conducted by necessity, and to search after *truth*, but as a *means to goodness*, and to perceive the difference betwixt a pleasant, easy dream, and a waking, working knowledge.

I thank you for all your books, but most for those, which have most for God: and as to the subjects, that which stands next to heaven is best: there are my hopes, and that way be all my businesses and concerns. What a puppet play is the life of sensuality, worldliness, and pride! And how low a game is it, which Emperors and Commanders play, who seek no higher things, in comparison of (the business) a humble Christian, who, by the conduct of the word and Spirit of God, is seeking immortal pleasures! If these be not my happiness I shall consent to have no other, much more if they be. Let me have more than this malignant, distracted world affords, or let me have nothing. Let me be happy longer than seventy years, or let me never be happy. How I am esteemed, or called, or used here,

for so short a time, I desire to make it but little of my care, nor much to regard, whether so short a dream be sad or pleasant. He loseth nothing that loseth but this shadow: and in the end he will confess, he hath got nothing, who hath got no more. If the possibility of endless joy or misery prevail not with me against all that the world can offer, I will be judge against myself, and freely confess that by sinning against reason, I forfeit all pretensions to felicity, and that hell is my due.

It is become a controversy, whether a contemplative or an active life be the more excellent? and whether it be the more advantageous to holiness, to shut up our senses against the creature, and retire to an abstracted communion with God; or to make so much more use of creatures, as we would attain to more of the knowledge of the Creator, because it is but in a glass that here he can be known. Doubtless, in our innocency, this was the book which man was made to learn and read. And it is so far from the intention of the Redeemer to cloud the glory of the Creator, or to diminish our highest respects to him, that it is indeed his office to redeem and save, and restore the creatures to their Maker's favour, love, and service, and so to their primitive use and end. In innocency God appeared to man sufficiently amiable in his worship; but to a guilty, cursed, condemned sinner, bound over to everlasting punishment, it became impossible to love the God who stood engaged to condemn and punish him; but we love him as our Redeemer, that we may love him again as our Creator: and thus Christ is the way to the Father, and faith is the way to love, and the Gospel is far from abrogating nature's law; and on the Lord's day, we commemorate the wonders of redemp-



tion, in order to our just admiring the creation; and the seventh day's work is not abolished, but inclusively to be performed on the first. So that, indeed, as far as we are yet corrupt and weak, it is safest to retire as far from the creature as we can; for experience assureth us, that the objects of sense, though they may and must be used to our helps, are such powerful diverters and deceivers of the mind, and clogs in our highest contemplations, that ordinarily they are the most terrene and sensual men, who are most busied in terrene and sensual things. But so far as we are restored, sanctified persons, we are above the snare, and may see and love God in his creatures, and serve him by them, and make them all the ladder of our contemplations, and utensils in our Father's work. And thus the world is no worse to us, than a good horse, and a fair way, and a good inn, and company, and weather to a traveller; or as a ship, in which we must sail to the harbour of endless rest. And thus indeed we have nothing to know but God, and the significant sanctified creature; and nothing to do but to see and love him in himself and his works, and serve him by them. But a man must know himself that will know his duty; and if all men, then the weak especially, have need to "watch and pray, lead us not into temptation." Nor yet will I so retire from the creature, as to shut my book, and regret the glass in which the image of God appeareth; or to hide my talents for fear of the austerity of my Lord! But for the direct illumination, sanctification, and comfort of my own soul, I will desire to

improve opportunities of contemplation, (ascending from creatures to the most abstracted apprehensions that I can reach!) and for the serving of my Lord, and the good of others, I will be as glad of the opportunities of profitable actions, believing I shall lose nothing by it in the end, but that the doing good is the surest way to receive good: and when God restraineth me from these, (as now he doth from the latter) I shall be glad that I may be employed in the other. The sum is, though a contemplative life may be more predominant with some, and an active with others, yet there are none but the utterly impotent, who are not obliged to use them both: but it is contemplation which fitteth both for action and fruition.—I remain, Honourable and worthy Sir, your very much obliged servant,

RICHARD BAXTER.

#### PALEY'S PRINCIPLE OF EXPEDIENCY.

For some time past it has been fashionable to revile what is called Paley's Principle of Expediency. Your correspondent *Quidam* joins in this outcry; but amongst the many persons who have thus declaimed, scarcely any have condescended either fairly to state Paley's sentiments, or to adduce any reasons for condemning him. The manner in which Mr. Gisborne has treated Paley, is quite unworthy an author of Mr. G.'s celebrity. I shall feel greatly obliged to any of your correspondents, who will favour us with a brief, but distinct statement of the principal objections to Paley's position.

A. B.

## POETRY.

The following little Hymns, composed on the death of Mrs. Gloecker, the wife of a Moravian Missionary, who died at sea, are extracted from an irregular Poem of considerable merit, published in the *Sheffield Iris*, entitled "*Maria's Grave*;" but much too long for insertion in our pages.

### FUNERAL HYMN.

Sever'd from our longing arms,  
Torn from our desiring eyes,  
Ere life's full meridian charms,  
Lo, the wife, the mother lies:  
But our Saviour from the bier  
Bade th' rising dead appear.

Torn by the bereaving dart,  
Bent beneath th' o'erwhelming blow,

Anguish rends each bleeding heart,  
And our tears, perforce, must flow:  
But the sinless Jesus shed  
Tears of sorrow o'er the dead.

Thou, who rais'dst the widow's son,  
Thou, who wept'st where Lazarus lay,  
Bending from the heavenly throne,  
Be Thou still the mourner's stay;  
Let us in thy kingdom, Lord,  
Meet our dead to life restored.

### THE MISSIONARIES HYMN.

Whether we live, we live unto the Lord,  
While clouds and storms surround the prospect dim,  
Though fiery climes, 'mid regions unexplor'd,  
Rejoiced to spend and to be spent for Him;  
Whether we die, we die unto the Lord.  
Our stay is He, in nature's final strife;  
He guides us by his counsels and his word,  
He is the resurrection and the life;  
To living man, 'tis He that breath affords,  
And when he calls us home, we are the Lord's.

### TO A FOUNTAIN.

Sweet fountain, in thy cool and glassy bed,  
The forms of things around reflected lie,  
With all the brightness of reality,  
And all the softness which thy wave can shed—  
As clear as if within thy depths were laid,  
Some brighter world beneath thy pictur'd sky;  
But with a thought the vision passes by  
Before the rising breeze, and all is fled.  
So on the stream of life, all bright and gay,  
A thousand pleasures glitter to the view,  
Which Hope enlightens with her fairest lay,  
And Fancy colours with her richest hue;  
But with the breath of Truth they pass away,  
Like thine, sweet fountain—fair, but fleeting too.

## REVIEW OF BOOKS.

*The Protestant; a Weekly Paper on the principal Points of Controversy between the Church of Rome and the Reformed. Sixth Edition. Four Volumes. 8vo. £1. 10s.—Glasgow: Chalmers and Collins, 1823.*

In our number for March 1820, we reviewed the first volume of this interesting and valuable miscellany, and our perusal of the remaining volumes has confirmed the favourable opinion which we then felt and expressed. There are, in abundance, controversial treatises on specific points, as well as on the general question, but there was, until the present publication, a rather urgent expediency for the appearance of a work which should adapt itself to the peculiar character of the times, embody the scattered circumstances of the day, meet Popery upon its own ground, and hunt it through all the windings and shiftings of its artful and circuitous course. It was of the greatest importance that a writer should be found, intelligent and intrepid, sound in the faith, and resolute in its assertion, who would enter fairly and perseveringly upon this formidable labour, and we are glad that it has been taken up and resolutely pressed forward by so competent an individual as Mr. M'Gavin. The energy and spirit with which he addressed himself to his task, has never yielded to lassitude or apprehension; he has acquired fresh knowledge as he proceeded, and we trust that he will not be lightly influenced to abandon a career in which he has so honourably distinguished himself.

The emissaries of Rome are exerting themselves, at the present moment, with a dexterity which manifests the same steady

eye to advantageous occurrences, the same skill in turning contingencies to account, and the same recklessness of principle in the furtherance of their cause, which have ever distinguished the agents of that fell and withering superstition. They are on the alert; they are employing every engine that can assist them in their attack on the public mind; and among the most effective of their schemes is to be reckoned the successful efforts which they have been making to obtain an extensive control over the education of youth. In France, all seminaries, private or collegiate, are subject to an authority of the most arbitrary and irresponsible kind. The system of licensing is so accurately adjusted, and so unrelentingly exercised, that institutions for the training of youth must lose all taint of liberality, and their directors become the mere drill-serjeants of a degrading and enslaving discipline. No one can teach without official permission, and, however prosperous an educational establishment may be, however acceptable to parents the character and the conduct of its principal, if he offend against the arbitrary requisition of the secret code, his license is immediately withdrawn. Even in this country, though they have no exclusive dominion over the instruction of youth, the Romish clergy have directed their exertions, with considerable success, to the establishment of schools and colleges, many of which are in existence, efficiently supported and numerous attended.

The press is not neglected. Wherever the "powers that be" are graciously inclined to lend their aid to the grand conspiracy against the present and eternal

happiness of mankind, it is eagerly accepted, and the vigorous arm of secular power is employed in the salutary work of repressing and correcting all irregularity of public or private sentiment. Where this desirable state of things does not exist, an active system of publication is carried on in behalf of the good cause, and in counteraction of heresy. It is, we have reason for believing, imagined by many that the well known antipathy to the press cherished by Papists, gives them a disinclination to its employment in their own behalf. That they would be heartily glad to get rid of it altogether, to suppress so dangerous a disturber of the public mind, and to obliterate its fatal protest against their own destructive usurpations, there can be little ground for questioning; but since there is no hope of a consummation so devoutly to be wished, they are content to take the only remaining alternative, and, as far as possible, to convert the enemy into a friend. They make an ample provision for all classes of their disciples. For those who are accustomed to reason, they have the higher efforts of their most subtle sophisters, their Bosquets and their Lingards; to readers of a more average class, they furnish a competent portion of common-place wrangling, from the ready manufactory of Hayes, Milner, and Curr; they even condescend to cater for the appetites of children and the ignorant, and a large supply of monstrous legends, and egregious miracles, is in constant circulation and high request among the lower orders of their votaries.

They have, moreover, of late years, shown a disposition to drag out of the dusty and dilapidated lumber-room in which their shattered machinery and unsaleable stock in trade had been laid up for centuries, some portion of the

tarnished pageantry which, in those flourishing periods of their church which have been aptly denominated *obscurum, ferreum, plumbeum*, set the dazzled populace so effectually a-marvelling. Processions, and stations, and the erection of crucifixes, have been performed in other countries with prodigious *eclat*; and, as in *this* kingdom, such matters might stand some small chance of being laughed at, beside being, at least equally with field preaching, liable to abatement as obstructions and nuisances, we are to be silenced and converted by signs and wonders, and accordingly miracles are with us the order of the day. Enough has been said, in former numbers, respecting the miraculous cures effected by Prince Hohenlohe, and we shall not recur to the general subject, in this place, any farther than to introduce the following illustration with which Mr. M'Gavin was furnished by "a reverend gentleman."

" 'About seventeen years ago,' says my correspondent, 'a lady, now living in Edinburgh, had occasion to be in Dublin, and through means of a gentleman from this country, was introduced to a Popish chapel, on an occasion when a number of souls were to be translated out of purgatory. The place was very brilliantly lighted. The priest was seated on an eminence, with a table before him. The audience was in expectation, when a relation of each of the deceased persons, whose souls were that night to be released, appeared, and in passing before the priest, each laid an elegant and well filled purse on the table before him, who, after nodding satisfaction, most readily conveyed it to a receptacle, where it might be preserved till a fit opportunity of otherwise disposing of it. Having received his wages, the priest immediately began his operations, and soon intimated that the souls were translated, and would immediately make their appearance. Immediately a moveable part of the floor, unoccupied of course, opened, and there issued forth from it living creatures, as black as jet. When the little creatures began to move about, in order to prevent the deception from being detected, the lights were all extinguished, as if by magic. The lady

had eyed the souls' representatives very narrowly, and had observed that there was one of them within her reach; and with a degree of courage, which would not have been exerted by every one in her circumstances, she seized on the animal; she put it into her pocket, for ladies wore pockets in those days; she took it home, and showed it to the gentleman who had introduced her to the chapel, when it turned out to be a crab dressed in black velvet. I need scarcely add, that the lady was induced by the entreaties of the gentleman to destroy the creature, and maintain secrecy, at least in Ireland, as she valued her own life. I have the story from a daughter of the lady who laid hold on the emancipated spirit, and I believe her entitled to the highest credit, otherwise I would not have troubled you with the story."

--Vol. 2, p. 219.

The work before us is by its very nature desultory; it takes up different subjects with little other connexion than that which may be afforded by the letter of a correspondent, or by some accidental circumstance; but in the course of the series few points of importance are overlooked, and the great scriptural principles of faith and observance are powerfully enforced. Without the formality of systematic discussion, these papers are distinguished by higher qualities than the balance of periods or the stiff arrangement of heads and particulars; they are the appeals of a strong-minded and well informed man to his fellow men on subjects of momentous importance, they are written in a clear and vigorous style, and they have impressed us with high admiration for the talents and the industry of the individual who, amid the pressing calls of mercantile, social, and benevolent engagements, could steadily supply, during the lapse of four years, the regular weekly demands of a publication like the present. He has kept up the attraction of his essays to the last, and, in some respects, we think the fourth volume even more important than any of the former sections. The most interesting

portion of it consists in a series of strictures on Bishop Milner's much vaunted "End of Controversy," a book which we have not seen, but which appears, from the specimens here given, to be as finished an example of Jesuitical composition as any of the effusions of Sa or Suarez. Will it be believed that any man, desirous of maintaining a character for common sense or common honesty, would make use of such an argument as the following, extracted by Mr. M'Gavin from Dr. Milner's work? The Doctor has been laying down certain marks as infallible indications of the true church, and claiming them stoutly for his own.

" 'Dr. Milner,' writes Mr. M'G., 'introduces the subject of his third mark of the true church, that is, CATHOLICITY, in the following whining and canting manner:—' In treating of this third mark of the true church, as expressed in our common creed, I feel my spirits sink within me, and I am almost tempted to throw away my pen in despair. For what chance is there of opening the eyes of candid Protestants to the other marks of the church, if they are capable of keeping them shut to this? Every time that each of them addresses the God of truth, either in solemn worship or in private devotion, he fails not to repeat;—*I believe in THE CATHOLIC CHURCH*; and yet if I ask him the question;—*Are you a CATHOLIC?* he is sure to answer me;—*No, I am a PROTESTANT!*—Was there ever a more glaring instance of inconsistency and self-condemnation among rational beings?' "—*Letter xxv. p. 103.*

" I have often remarked that Popish authors make use of the strongest words when their facts and arguments are the weakest. Here Dr. Milner expresses his unutterable astonishment at our Protestant stupidity; and almost throws himself into a fit of hysterics, and his pen into the fire, because, while we profess to believe in the Catholic Church, we do not believe it to be the Church of Rome. This is all Jesuitical artifice, intended to confirm the men of his own communion in their blind adherence to their bigoted superstition; for he knows very well that, when we use the word *Catholic*, we do it in a sense quite consistent with our being Protestants; and that, so far from conceding the word to

the Church of Rome as exclusively hers, we positively deny that she has any title to it. This he must know, if he has read any of the standard works in defence of the Reformation, and yet he writes as if he did not know it."—Vol. 4, p. 345.

We shall not multiply extracts from this work, since they would answer but little purpose in conveying an idea of its contents, but we most strongly recommend it to our readers as fraught with important arguments and facts. That it has circulated widely, the number of editions is a sufficient evidence, and we hope that the reduction of its price, in consequence of the use of stereotype plates, will still farther extend its sale.

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Remarkable Passages in the Life of William Kiffin: written by Himself, and edited from the original Manuscript, with Notes and Additions. By William Orme. 18mo. 5s. 6d. London: Burton and Co. 1823.

PUBLICATIONS of this kind are peculiarly to our taste, especially when, as in the present case, they have passed through the hands of an efficient editor. We have met with few instances of the kind where the task of revision and annotation has been so judiciously executed, though we have seen many to which a much less skilful and interesting style of comment has given popularity. Kiffin's memoir is in itself a valuable document, and Mr. Orme has rendered it more attractive by a simple but excellent arrangement; he has farther contributed an admirable preface, and a series of illustrative "notes and additions," to the extent of seventy pages, drawn from authentic sources, and supplying much important information.

The public attention has of late been excited strongly, and in a very singular way, towards the

characters and the deeds of the Puritans of England and the Covenanters of Scotland. A novelist of the highest order has availed himself at once of their excellences and their defects, to give effect to his narratives; the first he has made the sources of a deep and tragic interest, the latter he has grossly exaggerated that he might derive from them the humorous seasoning of his dialogues and descriptions. Incapable of sympathy with the high principles which linked the feelings and the destinies of those fearless and conscientious men, with the truths of religion and the realities of glory to come, he has made them, for their noble rejection of this world's vanities and sins, the subjects of his ribald jest. He has done mischief by this; he has injured mankind in their best interests, since he has made mockery of vital godliness, laughed to scorn the language of strong faith and stern morality, because it did not shape itself to the classical models of elocution, but spoke of common as well as of holy things, in quaint and unusual phrase. They had no guide but the Scriptures; the Bible was their only and universally applied rule; they drew from that living spring, a constant and satisfying supply, and rejoicing in the fulness of the fountain, they were well pleased with the antique simplicity of the vessel from which they drank. These men might be austere in their aspect, rugged in their manner, unpolished in their speech, but they were unbending in their integrity, true to their profession even unto the death, and they were supported through rough conflicts and aggravated sufferings, by their *fellowship with the Father and with the Son*. Miserable, indeed, and deeply to be deplored, is that secular fanaticism which turns to this world as its idol, and taking the fashions thereof as its law, and the plea-

tures thereof as its chief good, ridicules the wise and holy pilgrim who regards these destructive delusions with a detecting glance, and passes on in his journey Zionward.

We will not say that there were no men such as Burley among the Covenanters, nor that some approach to the extravagances of Mucklewrath or the absurdities of Kettledrumle might not have been found among their preachers, but we object to the selection of individuals, marked by offensive or ridiculous peculiarities, as the representatives of a whole body, and we condemn, as unjust and immoral, that system of distorted and exaggerated representation which puts forward the defective qualities of an individual without reference to his undeniable virtues, and which holds forth the failures of the men as marking qualities, when they were, in reality, nothing more than the mere accidents of character, obscuring, but not impairing, its substantial worth. The Puritan in "*Peveril of the Peak*," though we believe he was designed as a somewhat more favourable representation of his tribe, than the extravagant caricatures of "*Old Mortality*" were of the maintainers of the "*Solemn league and Covenant*," bears palpable traces of the same deficiency either in knowledge or in candour. These publications, however, go forth among readers of all descriptions, and are received as correct as well as masterly delineations of specific character; the impression is indelible, and the feeling of respect for religious feeling and profession is weakened, if not obliterated. The language of courtesy and affected liberality by which these descriptions are introduced, makes the matter worse. The author gets credit for restraint and forbearance; he is supposed to lean rather to the favourable than to the sarcastic view, and the reader quits

the volume with an entire persuasion that circumstances are much worse than they have been made to appear. It is in this way that such works as the Scotch novels and Southey's *Life of Wesley*, have a most mischievous effect: they excite no angry emotion certainly; they may rather incline the world to tolerate and treat with kindness the evangelical enthusiast; but they substitute the feeling of contempt for the rage of persecution; they tend to avert injury from the person of the scorned fanatic, but they increase the prevalent disposition to set at nought the genuine principles of "pure and undefiled religion," and to acquiesce in a vague and customary profession.

There is, however, an intrinsic dignity, a moral grandeur, in the character which has been thus selected as the subject of misrepresentation and ridicule, which has enabled it to break through all these attempts to darken or depress it. This is so well urged by Mr. Orme, that we shall adopt his language instead of pursuing the subject in our own.

"There is some reason to believe, that an extensive change in the public opinion, respecting the nature of genuine religion, has been silently operating for a considerable time. All the talents are obviously not on the side of infidelity and irreligion. The faith of Christ is not entirely limited to the vulgar and the wretched. It has been adopted in all its peculiarities, and manifested in all its decision, by men of the highest order of intellect, and of the most brilliant parts. It is not so convenient as it once was, to decry seriousness as fanaticism, and religious zeal as madness. It is discovered, that a Christian may be a gentleman; and that sourness and grimace have as little connexion with godliness as levity and profaneness.

"This change in the public mind appears, among other things, in the increased respect which is shewn to puritanical writings—puritanical characters—and, to what may be called, the puritanical age of English history. Even Oliver Cromwell has ceased to be regarded merely as a hypocrite and a villain; and has found historians and

apologists, not only among Dissenters and Whigs, but among Church-men and Tories. The interesting memoirs of various individuals, who lived and acted through that age of turmoil and excitement, have dissipated much of the ignorance and prejudice which long prevailed on all sides. The account of Colonel Hutchinson, by his learned and accomplished lady, illustrates those religious views and feelings which obtained among the higher class of the nonconforming community; and clearly demonstrates, that even among the regicides themselves, there were men actuated by something else than the love of plunder and blood. The memoirs of the virtuous and cultivated Evelyn, have rendered an important service to the church and the cavaliers. Among the latter class, there were evidently better men than Sir Geoffrey;—men who feared God as well as honoured the king; and who rendered more valuable services to the exiled monarch than his gay and dissipated companions.”— pp. vi. vii.

Mr. Orme's observations on the austerity of the puritans are equally forcible. He admits the fact and gives its reasons. In the circumstances in which they were placed, crushed by an oppressive power, to which they were peculiarly obnoxious, and surrounded by the calamities of civil commotion—

“Mirth and festivity would then have been unsuitable and unseemly. Men do not usually sport on the brink of a precipice, or while surrounded by the desolations of a plague or a volcano. Religion was necessary as a source of enjoyment, and a principle of action. What, in more favoured circumstances, is resorted to for occasional comfort and direction—as an auxiliary to other things—was then the solatium, and often the only prop of human life. It was not assumed as a badge, or worn as a garment: but constituted the element in which they lived and moved. It was their life, their business, and their hope.

“Of nothing is the writer of these pages more strongly convinced, than that the design and tendency of the Gospel are to make those who receive it happy. This is the revealed affirmation respecting its object. Its sublime discovery of the infinitely perfect and amiable character of God—its statements respecting the sacrifice and mediation of Christ, as the ground of hope, and the means of pardon and healing to the guilty—the elevating influence of the spirit which it communicates—and the grandeur of that hope which it inspires, and of which it

furnishes so sure a foundation—all prove how admirably adapted it is to relieve the heart from sorrow, and to produce ‘joy unspeakable and full of glory.’”— pp. ix. x.

After vindicating the domestic character, and asserting the disinterestedness of the Puritans, Mr. Orme adverts to the ridicule which has been lavished on their long and impassioned devotions.

“Why,” he asks, “should an apology be necessary for spending considerable portions of time in the service of the Creator? Is it because religious people now feel it to be a drudgery? Or because sinful creatures have discovered that it is no longer necessary? When we hear of Parliament spending twelve or fourteen hours at a sitting, in discussing the business of the country, it excites our approbation. When we read that the same body spent, occasionally, the half of that time, during a period of fearful agitation, in fasting and prayer before the God of heaven, it perhaps excites a smile. Ought it to do so? An address of three or four hours to men, is regarded as a proof of earnestness, or a display of genius. A prayer to God, which should last one hour, would be denounced as fanaticism and hypocrisy. For the enthusiasm of patriotism or genius, a ready apology is always found; but the warmth and decision of religion experience no quarter in the world. For this, however much a genuine Christian will deplore it, he will not be very solicitous. He will remember, ‘If they called the master of the house Beelzebub, much more they of his household’”—pp. xiii. xiv.

There is no part of this excellent “introduction” with which we are better pleased, than with Mr. Orme's comments on the sentiments expressed by a “celebrated Essayist,” on the subject of evangelical phraseology. We have always thought the essay referred to, the most questionable section of that powerful and original writer's admirable volume. We are decidedly for maintaining the terms which the use of centuries has made universally understood in their application to doctrinal distinctions, and to the service of the sanctuary. Nothing would be gained by giving them up; the world would not thank us for the

concession, nor would the doctrine which is according to godliness be made more acceptable to the carnal mind, were it dressed in the most classic garb.

The life of William Kiffin is, as we have before intimated, an interesting and important memoir, and may be considered as exhibiting a fair example of the general character of puritans in the middle classes of society. Kiffin was a merchant who, by prudence, perseverance, and the divine blessing, rose from the depression of "a mean calling," to wealth and eminence. He was a pious, prudent, and sensible man, and in the midst of the many hazards to which he was exposed, while he neglected none of the common means of safety, his main confidence was derived from an unshaken trust in God. We do not feel it expedient to occupy much space with the details of his life, since they have been, to a considerable extent at least, repeatedly before the public. Noble, Wilson, and Ivimey, have made much use of the manuscript, and too many of our readers are intimately acquainted with their works, to justify us in venturing on a specific abstract or on large citation. William Kiffin was born about the year 1616. His parents were probably in good circumstances, since he speaks of himself as having been deprived of his inheritance by the unfair dealing of his relations. He was the apprentice of the redoubtable John Lilburn, of whom Judge Jenkins pithily said, that, "if the world was emptied of all but John Lilburn, Lilburn would quarrel with John, and John with Lilburn." The various means by which he was brought into a state of acceptance with God, are simply but clearly described, and at the age of 22, he joined an Independent Church. Disease and persecution pressed heavily upon him; but he

had strong faith, and the mercy of God interfered for his deliverance. He engaged in foreign traffic and became wealthy; he was made assessor of taxes by the Parliament, and held the rank of Lieut. Colonel in the militia. At the Restoration he was much harassed, but he contrived to make friends at court, no doubt by a skilful application of the golden mean, and escaped the snares of his enemies, though, on one occasion, Buckingham himself assailed him, probably with a view to obtain, either in the way of bribe or mulct, a share in the plunder of the successful merchant. He was firm in resisting the attempts made by James to cajole the Dissenters, and distinguished himself by his zeal against popery. He died on the 29th of December, 1701, in the 86th year of his age; "being great among the Baptists, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed."

The chapter entitled "the Hewlings," contains an affecting account of two amiable young men, the grandsons of Kiffin. They joined in Monmouth's rebellion, were taken prisoners, and executed, one at Lyme, the other at Taunton. They died with triumphant confidence in Christ, and their deportment in the last scene, as well as throughout their imprisonment, seems to have made a deep and general impression. In connexion with this event, Mr. Orme inserts the following anecdotes among his notes; they have been frequently quoted, but they are so characteristic both of James and of Kiffin, as to call peremptorily for a place here.

"Kiffin was personally known both to Charles and James; and when the latter of these princes, after having arbitrarily deprived the city of the old charter, determined to put many of the Dissenters into the magistracy; under the rose, he

sent for Kiffin to attend him at Court. When he went thither in obedience to the king's command, he found many lords and gentlemen. The king immediately came up to him, and addressed him with all the little grace he was master of. He talked of 'his favours to the Dissenters,' in the court style of the season, and concluded with telling Kiffin, 'he had put him down as an Alderman in his new charter.' 'Sire,' replied Kiffin, 'I am a very old man, and have withdrawn myself from all kind of business for some years past, and am incapable of doing any service in such an affair, to your majesty or the city—Besides, Sir,' the old man went on, fixing his eyes steadfastly upon the king, while the tears ran down his cheeks, 'the death of my grandsons, gave a wound to my heart, which is still bleeding, and never will close, but in the grave!'

"The king was deeply struck by the manner, the freedom, and the spirit of this unexpected rebuke. A total silence ensued, while the galled countenance of James seemed to shrink from the horrid remembrance. In a minute or two, however, he recovered himself enough to say, 'Mr. Kiffin, I shall find a balsam for that sore,' and immediately turned about to a lord in waiting.

"A stroke equally unexpected, and equally deserved, this unfeeling monarch received, at an extraordinary council, which he called soon after the landing of the Prince of Orange; when amidst the silent company he applied himself to the Earl of Bedford, father to the executed Lord Russell, saying, 'My lord, you are a good man, and have great influence; you can do much for me at this time;' to which the Earl replied, 'I am an old man, and can do but little;' then added with a sigh, 'I had once a son, who could now have been very serviceable to your Majesty;' which words, says Echard, struck the king half dead with silence and confusion.

"It is said that king Charles at one time, when much in want of money, sent to Mr. Kiffin, requesting the loan of *forty thousand pounds*. Kiffin excused himself by declaring, that he had not such a sum; but that if it would be of service to his majesty, he would present him with ten thousand. It was accepted of course; and Kiffin used to say, that by giving ten, he had saved thirty thousand. This perhaps partly accounts for the favour which he enjoyed at court."—pp. 159, 160.

We must make room for one extract more; the statement is so honourable to Kiffin that we should not be justified in omitting it.

"When the French Protestants were driven to England for refuge, William Kiffin received into his protection, a numerous French family of considerable rank. He fitted up and furnished a house of his own for their reception, provided them with servants, and entirely maintained them at his own expense, in a manner which bore some proportion to their rank in France; and when this family afterwards recovered some part of their ruined fortune, he would not diminish it a single shilling, by taking any retribution for the services he had done them. Such were the *city patriots* of those times!"—p. 161.

Kiffin gives no account of the change in his sentiments which led him to join the Baptists, but that event is supposed to have taken place about the year 1638. He was a leading and active member of that body, preaching with great zeal, and always ready to engage in the public disputes which were fashionable in former times. He encountered Daniel Featley in this way; and Daniel, having claimed the victory, raised a trophy to his own glory, in the quarto volume entitled "the Dippers dipt, or the Anabaptists ducked and plunged over head and ears, at a disputation in Southwark," 1645. Mr. Kiffin subsequently gave a challenge to the notorious Edwards, of "Gangrena" memory, but it does not seem to have been accepted.

The scantiness of these memoirs is much to be regretted; they pass entirely over many of the most important events in the life of their author, who could, if he had pleased, have told a tale that would have communicated invaluable information. Superficial as it is, the story is exceedingly interesting, but if Kiffin had set down all that he knew, all that he had seen, and all that he had been concerned in, his narrative would have thrown a strong light upon the secret history of his times.

Journal of a Tour from Astrachan to Karass, North of the Mountains of Caucasus. By the Rev. William Glen, Missionary, Astrachan. 12mo. 4s.—London: Ogle and Co., 1823.

WE have a decided preference for missionary narratives, not merely on account of their religious cast, but from a peculiarity which gives them a marked superiority over the productions of common travellers. The latter have an extensive range of investigation which they are to fill up with their best skill, as the circumstances of their journey may enable them; and we find them amply communicative of details respecting the natural phenomena of the countries through which their route may lie. But they are usually defective in their observation of moral and intellectual character; they are compelled to pass hastily along, and they have little leisure for researches which require both time and tact to obtain a satisfactory result. The great problems of geography, natural history, and national distinction, are given to them for solution, and their attention is exclusively directed to these. The great business of the missionary, on the contrary, is with man as man; he is a painful and anxious analyst of human nature, that, by making himself master of the avenues to the understanding and the conscience, he may secure the attention, the confidence, the conviction of those to whom he is sent. He is called upon continually to encounter the obstinacy of the blind and miserable unconscious of their wretchedness and ignorance, and to devise new modes of assailing the scarcely penetrable circumvallation which inveterate prejudice has drawn around the intellect and the heart. Distressing as this occupation must be, it is the most effectual process for obtaining the

key of human feeling and character, and the missionary who has been exercised in this laborious ministry, will be far more deeply versed in the science of mind, than the subtlest disciple of Berkeley, Hartley, or Reid.

These observations have a direct reference to the "Journal" before us. It is written with great simplicity, but it contains valuable information, and displays much ability on the part of Mr. Glen and his companions in the conduct of their great work. Perpetually annoyed by the cavils of Mollahs and Effendis, they patiently and calmly exposed their fallacy, and demonstrated the truth and the necessity of the great doctrines of the cross, by reasoning, by illustration, and by personal appeal. There are, probably, not a few among ourselves, who imagine that Pagans and Mohammedans are without reply to the arguments of a Christian, that they either remain in stubborn silence, or break out into noisy reproach, whenever the verities of divine revelation are urged on their reception. This, indeed, often occurs, but there are frequent instances in which the Bramin or the priest of the false prophet will engage in regular debate; and though their sophistry may be shallow enough, it is sometimes of a kind which occasions much vexatious embarrassment to a fair disputant. The volume in our hands contains several examples of this description, and gives evidence of the talent, readiness, and good temper, with which the missionaries adapted themselves to the very difficult circumstances in which they were sometimes placed. Could they have enforced the recognized laws of enlightened discussion, their task would have been easy, but they were compelled to meet their antagonists on terms of extreme disadvantage, and they were often under the necessity of foregoing

the obvious and decisive reply, because it would have clashed with the prejudices or roused the wrathful fanaticism of their opponents. One of the favourite cavils of the Mohammedan priests was directed against the Sonship of Christ;—"God is a spirit, how then can he have a son?" In vain was it answered that the words were not to be understood in a literal sense, as including all the human circumstances of the paternal and filial relation, this they either could not or would not understand, and quibbled on to the end of the chapter. Another method of evasion which these defenders of the Koran were exceedingly prone to employ, when closely pressed, consisted in starting off from the point at issue, and introducing some of the monstrous absurdities of their legendary lore.

"I shall mention," says Mr. Glen, "one of their legends as a specimen. Christ, they told us, was the most holy of all the prophets. His affections were almost completely withdrawn from sub-lunary things, insomuch that had it not been for one solitary attachment, which was not brought into proper subjection, he would have been received into the very highest heavens. The attachment, for entertaining which he lost the place he might otherwise have secured, was—to a comb with which he was in the habit of dressing his beard!"—p. 92.

"Finding," he observes on another occasion, "that we not only asserted the matter of fact that Christ was crucified, (a point which the Mohammedans are taught in their Coran to deny) but ascribed our being healed, from the disease of sin, to the efficacy of his blood; one of them asserted, with the same boldness the Effendi had discovered yesterday, that the Messiah had ascended to heaven without tasting death, and rehearsed the way in which, according to their teachers, his escape had been effected. The Messiah having been apprehended and confined in a small apartment or hole, from which there was no way of egress but one, the angel Gabriel came and asked him why he did not make his escape? He answered, that the opening was barely sufficient for his head, and far too small for his shoulders to pass. Gabriel told him to use the sign of the cross, and he would find the opening suf-

ficient. He did so, and having thus effected his escape, ascended to heaven, far beyond the reach of his foes."—pp. 95, 96.

Either we have gone through the book without noticing it, or the year in which this journey was undertaken is nowhere mentioned, though the monthly date is carefully preserved. It was on the 8th of October, that Mr. Glen set out from the mission-house, Astrachan, for Georgievsk on the Russian lines, and after crossing the Volga, entered on the Calmuck Steppe. The first striking object on the route was an immense collection of "skeletons of fish," covering the shores of a considerable lake, and supposed to have been deposited there by the retreating waters of the Caspian after a tremendous inundation of that inland sea. The next

"Was a large assemblage of beautiful green tumuli; many of them entire, others in a course of demolition, and a third class distinguished from the contiguous award, merely by a green circular ring, which, when in their glory, had constituted their extensive base. Observing some men at work in one of them, on the south road, we leapt out of our arbas; and on reaching it, we found some men employed in digging up bricks. These, in the days of yore, had formed the walls of a house, which, after having been for centuries concealed from the eyes of mortals, was on the point of being razed to its foundation. Some of the bricks were of the same size and form with those in general use in Britain; of others the dimensions were different; forming a figure of about a foot square, the thickness of which, however, was much the same with the common ones. Made some enquiries respecting the tumuli, at the labourers employed in overturning them, and were told they were the remains of an ancient Tartar town; the buildings of which having been deserted and fallen into ruins, had, in process of time, being so enveloped in dust, as to assume the form in which they now appear. One of them, on the north side of the road, stood pre-eminent amid the surrounding group. Probably it may have been a palace. And another hard by us on the south side of it, now nearly level with the ground, is supposed by the natives, to have been a church, for this, among other reasons, that in dig-

ging up its foundations and ransacking its depositions, 'dead men's bones' had been found among the ruins. On passing it, I observed, in the midst of its site, some large sand stones, which it is likely had made part of its foundation. By the time we had made these observations, the arbatchi had got considerably a-head of us, which suggested the propriety of making up the ground we had lost; in doing which, the tumuli skirting the desert, north of the road, came successively under my eye, serving as so many monitors of the vanity of all sublunary things. Happy they who search for a city which hath foundations, whose builder and maker is God!"—pp. 32, 33.

The third presented itself in a vision of Ailsa Craig and Benlomonid amid the Tartarian steppes. The mountains which rose before the eyes of Mr. Glen, carried him back, in a species of calenture, to Renfrewshire and Argyle. The summits of "cloud cap't Kat" were rather too lofty to be mistaken for the Grampians, or we have no doubt that our worthy Missionary would have discovered in the gigantic Alburrows, the very counterpart of Ben Nevis.

"In our progress up the Cuma, one of the most magnificent prospects opened on our view, that my eyes had ever witnessed in any country; the lofty mountains of Caucasus, covered with eternal snow, and towering above the adjacent mountains and hills, in an attitude which seemed to bespeak something analogous to a consciousness of the resplendent majesty in which they meet the eye, as they reflect the sun beams on the abodes of mortals, as well on the confines of the Calmuc steppe, as in the neighbouring valleys. The mountain which first appeared in sight, was the Alburrows; the snowy sides of which became visible about ten o'clock, through the interstices of the intervening clouds—in a manner which gave birth to emotions, which, though I shall long remember them, I despair of being able to describe. Its apparent elevation and magnitude, as seen through the broken clouds, so far exceeded my anticipations, great though they were, that I could scarcely believe my eyes, suspecting that, like those assemblages of clouds which had sometimes figured before us as mountains on our way to the Cuma, might turn out to be all an illusion."—p. 39.

This magnificent elevation is described by the natives as impossible to be scaled. At the edge of the cap of snow which perpetually rests upon it, a strong wind constantly prevails, drifting the snow in such a manner as to place all adventurers in imminent peril. The rugged surface, tremendous chasms, and frequent avalanches of the region of congelation, make it altogether inaccessible. The rocks are said to be distinguished from all others in the chain by their metallic lustre, a circumstance which induces the neighbouring inhabitants to suppose them impregnated with precious ore, and excites an excessive jealousy of strangers.

On the 18th, Mr. G. reached Georghievsk, the capital of the Russian Government of Caucasus. On the following day the first part of his journey terminated at Karass, where he was greeted by Messrs. Galloway and Paterson. A few days after his arrival, Mr. Glen, accompanied by Mr. Galloway, set out on a visit to the Naiman village, a place of considerable population, where they had much conversation on religious subjects with two or three Mohammedan priests. Other excursions of a similar kind were made, and the Missionaries were desirous of making an effort to penetrate the recesses of the Caucasus. It was, however, ascertained that this would be an attempt of unjustifiable hazard, and they determined on visiting certain tribes of Tartars within a prescribed range. During this tour they had many interesting conversations with men of different ranks, and though there was a prevalent indifference to their "report," among the people, they had occasion to infer that, but for the opposition of the priests, there was no general disinclination, at least, to give a hearing to the bringers of "strange things." In one instance they

addressed a party who were assembled in a sort of caravanserai, through the indirect medium of a conversation with a respectable old man who was present. They told him of the way of salvation, and spoke to him of Jesus.

"Jesus! replied the old man; and who is Jesus? I never heard of him before. We answered that Jesus was the Messiah, of whom he must have heard, who was promised to the prophets and others in ancient times, and asked if he had any wish to hear concerning him. He said that he had; which encouraged us to mention a few plain things about the names of Jesus, and his ability to save. When discoursing on the character of Jesus, and adverting to the glory of his person as being Immanuel God with us, a student who was present, began to mutter some things in the ears of the other Tartars who had assembled in the Conack-house, with a view to dissuade them from listening—such as, What could Jesus do for their deliverance? And by a little manoeuvring, he succeeded in persuading all of them to withdraw, save the old man, who still maintained his position, and being willing to hear, we gave him a historical sketch of the life and death of Christ, as being more level to his capacity, in the first instance, than an abstract disquisition on the peculiar doctrines of the Gospel, shewing him, as we went on, that the same dislike to the truth, which led men to condemn the book now, had led the Jews, in former times, to reject the Saviour, and cry out, Crucify him, crucify him! Nor did we neglect telling him the design of Christ's death, and the efficacy of his blood in cleansing the soul from sin. After listening, for a time, with apparent interest, the old man broke silence, and averred that these were very good things. Yes! it was surely a very excellent thing in Jesus to do such things for men. On observing the looks, and hearing the acknowledgments, of this plain unlettered villager, we remarked to each other, that if he had not the opposition of the Effendis, and the scorn of the multitude to encounter, hopes might be entertained that he would, without much gainsaying, submit to be instructed in the doctrines of the cross, and though our hopes were not sanguine, we felt refreshed, after our ride, by the idea that probably some good might have been done, and were prepared to speak with greater boldness in the name of Jesus."—pp. 146—148.

A considerable difficulty pre-

sented itself in connexion with the distribution of the Scriptures. The Mohammedans were always eager to receive copies of the New Testament, and for a considerable time this was regarded as a favourable sign. It was, however, at length discovered that all this anxiety regarded only the *binding* of the books, and that the inside was torn out, to make room for the Koran and others of their own sacred writings.

Much incidental information respecting the manners and habits of the Tartars will be found in this interesting volume.

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*Report of the Speeches delivered before the Presbytery of Glasgow, on the motion for inducing the Rev. Dr. McFarlane into the ministry of the High Church of this City.* Glasgow: 74 pages.

THAT our readers may understand the subject of the spirited debate, which is reported in the above pamphlet, it is perhaps necessary to observe, that when the pastoral office becomes vacant in any parish of Scotland, it is required that the patron present to the Presbytery of that district the newly appointed minister, by whom he is regularly inducted into his office, unless they have some legal or ecclesiastical objection against him.

Dr. McFarlane, the accomplished Principal of the College of Glasgow, has been presented by the Crown to the ministry of the High Church in that city; and his presentation was brought in course before the Presbytery, when it was vigorously opposed, chiefly for the following important reasons:—1st. Because the parish of the High Church contains a population of more than 8000 inhabitants, which certainly must require the *undivided* time and exertions of the most active minister.—2dly. Because the duties of the Principal of the College are of great extent

and importance, and require the *undivided* talents and labours of the most diligent individual.—3dly. Because the union of the two offices will be injurious to religion and literature in the city and university, and is perfectly unnecessary, as each is well provided for, having ample funds.—And 4thly. Because the minister of the High Church is, *ex-officio*, one of the three visitors of the College, having to examine and docket its accounts, which cannot be performed with delicacy by the Principal of the College, he being a party in those accounts. These points were strongly pressed on the Presbytery by Drs. Burns and Chalmers; but Dr. McGill on this occasion was their most eloquent and successful advocate. The speech of the Rev. Doctor, who is also Professor of Theology, extends through 40 pages, and is decidedly the most interesting part of the pamphlet. An extract or two will give our readers an idea of his eloquent and impassioned manner, but will in course fail to impress them with the evidence amounting to demonstration which it possesses as a whole, and which, it is confessed, produced the happiest effects on the minds of some of the Presbyters who heard it.

The following masterly sketch of the duties of the pastoral office may be read with advantage by every minister.

“Here, then, we are brought to the important question—Can the duties of the Principal of the College of Glasgow, and the duties of the minister of the High Church parish, be fully and effectually discharged, at the same time, by the same person?—For the purpose of judging on this question, let us, Moderator, call to our recollection, the number and the nature of those duties, which, in this church, are required of a minister of the Gospel. Let us think of the ministrations of the sanctuary, and the widely diversified field of instruction and admonition adapted to the state of our people, and the infinitely varied characters and condition of individuals:—let us think of the important duties of

visiting and catechising the various families committed to our charge; acquainting ourselves with the spiritual state and character of the individuals of our flock; and communicating to them consolation and encouragement, warning and reproof, in a manner suited to their characters and their circumstances:—let us think of our visits to the house of mourning, and our duties to the sick and the dying; or to the poor and the destitute, the ignorant and the doubting, who come to us for direction, and seek our instruction:—let us think of our superintendence and care of numbers, so various in disposition and in circumstances; the different means which they require, and the different treatment which they demand, that we may save them from the miseries of a state of sin, train them to holiness, and prepare them for heaven:—let us add to these, the consideration of our personal duties, our own need of farther improvement, and more extended knowledge, that we may uphold and promote the great cause of God among our people, and among mankind; that we maintain even our own respectability and honour, and support that place in the community which it is important we hold—let us think of these, or a few only of these, in all their bearings, and in all their difficulties; and then say, if they are not enough, and more than enough, to engage the undivided attention of the most favoured individual. But, oh! what shall we say, Sir, when we consider not only their number and difficulty, but the spiritual frame and temper which they require of us—when we think of their infinite importance to that people who are committed to our care—when we think of the dreadful consequences attending our negligence, and the blessed effects attending our success—what shall we say, when, with all this, we justly estimate ourselves, our weaknesses, our corruptions, and our sins,—what shall we say, but that all our time, and talents, and labours, are too little for the greatness of that work which is given us to do—that it becomes the best of us to humble ourselves under a sense of our insufficiency; to lament our unprofitableness, and past neglects of duty; and, with renewed resolution and diligence, and more entire devotedness to the service of our Master, to redeem the time which we have lost.”—pp. 26, 27.

There are several other passages equally worthy of citation, which we must omit, but there is one paragraph, at the close of his answer to the argument, that the united emoluments of the two

situations will give weight and dignity to their possessor, which breathes the spirit of apostolic times.

“ Without inquiring into the necessity of this kind of dignity and stimulus; without enlarging on the injustice of effecting these at the expense of particular parishes; or on the weakness of a contrivance, which would, as we have seen, destroy those very interests which it seeks to promote—without enlarging on these, and other topics of infinite importance in this question, I would answer—that this scheme will diminish, instead of raising the dignity of the Principal and College; and will never prove a proper stimulus to the exertions of the clergy. I mean not to dispute, that a great income brings with it a certain degree of influence. But even that influence, such as it is, will bring little dignity and respect, unless the great emoluments on which it is founded, are derived from proper sources; the office be highly estimated; and the duties, for which that income is bestowed, be discharged with ability, diligence, and success.”—pp. 43, 44.

“ But, indeed, all this high-sounding language about the dignity arising from great emolument, is exaggerated and misapplied. No man of sense will despise the advantages of wealth, nor the comforts which it brings. But let not the teachers of youth, and still less the ministers of the Gospel, look to this quarter for their honour and estimation in society. In this course we shall soon be outstripped by very inglorious competitors. If there be an aristocracy of wealth and fortune, so also is there one of a much higher order—that of learning and religion. To conduct and character, men of every class in society must chiefly look, but especially those whose pursuits and duties withdraw them from the ordinary business of men. Let the qualities and endowments of the mind,—above all, the elevation and disinterestedness, the meekness and affection, the holiness and heavenly-mindedness, becoming Christian ministers, manifested in a life of usefulness and diligence in our spiritual duties—let these be the great objects of ambition; and, in the voluntary tribute of esteem and affection, we will receive a reward, which no wealth, or glare of external show, can procure; and all that honour, which either the general interest demands, or a well-disposed mind will be anxious to receive”—

Drs. Taylor, Rankine, Lockhart, Gibb, and others, supported the presentation of Dr. M'F., but if their speeches are fairly reported, and two or three were revised for the press by themselves, it is evident they were conscious that their opponents had the strength of the argument with them. The settlement was rejected in the Presbytery by a majority of four; though we regret to add, that the ministers were equally divided, and that it was the votes of the lay-elders, that saved, for a season, at least, the Kirk from the disgrace of a plurality, which could only be justified on the grovelling principles of this world. Oh, when will all the ministers of religion exhibit that disinterestedness in their high vocation which would silence their enemies, and give confidence to their friends.

The question, however, is not set at rest; it will be discussed before the Synod of Glasgow and Ayr in November, and probably before the General Assembly in May 1824. Thither we shall follow Dr. M'Gill and his brethren with much interest, and we exhort them to persevere in opposing the progress of that secular leaven in their church which has so lamentably corrupted its sister establishment south of the Tweed. By such conduct they will show to a shrewd and sceptical age, that they are sincere in their holy ministry, and guided by those Christian principles which they commend to others. The thanks of every friend of the Church of Scotland are surely due to men, who thus dare to assert her independence, and to promote her purity; and we freely offer our acknowledgments, not indeed as the advocates of their ecclesiastical establishment, but as the friends of nonconformity to this world, let it be found where it may.



## Literaria Rediviva; or, The Book Worm.

*Sermons preached upon several Occasions. By Robert South. Six vols. 8vo. 1715—1717.*

*Five additional Volumes of Sermons preached upon several Occasions. By Robert South. 8vo. 1744.*

THERE are few works to which we more frequently recur than those of South, though we know of none which excite more painful emotions. With talents of the very highest order, he neutralized them all by a disposition at once savage, sarcastic, and time-serving; he disfigured compositions of the noblest strain of language and sentiment, by the base mixtures of servile flattery and fierce vituperation; and he destroyed the effect of urgent evangelical appeal by the outbreakings of a violent and uncharitable temper. If he had restrained these disgusting ebullitions; and if to his other admirable faculties had been added the spirit of meekness and self-denial, he would have taken his station in the very foremost rank of English preachers. He was, confessedly, inferior to his brilliant contemporary, Jeremy Taylor, in poetical fancy and in various knowledge, but he far excelled him, both as a writer and as a divine. His taste was too sound and vigorous to permit him to tolerate the fantastic license in which Taylor indulged himself, and he has inserted in his sermon on Luke xxi. 15, preached at Christ-church, Oxford, April 30, 1668, a severe sarcasm on the affectation of that justly celebrated prelate.

“ I speak the words of soberness, said St. Paul, Acts xxvi. 25. And I preach the Gospel not with the enticing words of man's wisdom. 1 Cor. ii. 4. This was

the way of the Apostle's discoursing of things sacred. Nothing here of the *Fringes of the North-star*; nothing of *Nature's becoming unnatural*; nothing of the *Down of angels' wings*; or the *Beautiful locks of cherubims*: no starched similitudes, introduced with a *thus have I seen a cloud rolling in its airy mansion*, and the like. No, these were sublimities above the rise of the apostolick spirit. For the Apostles, poor mortals, were content to take lower steps, and to tell the world in plain terms, that *he who believed should be saved, and that he who believed not should be damned*. And this was the dialect which pierced the conscience, and made the hearers cry out, *Men and brethren, what shall we do?* It tickled not the ear, but sunk into the heart; and when men came from such sermons, they never commended the preacher for his taking voice or gesture; for the fineness of such a simile, or the quaintness of such a sentence, but they spoke like men conquered with the overpowering force and evidence of the most concerning truths; much in the words of the two disciples going to Emmaus; *Did not our hearts burn within us, while he opened to us the Scriptures?* ”

There was probably some envy and ill-humour in the spirit which prompted these remarks, but they are essentially correct, and their criticism is justly applicable to the faults of the great man at whom they were levelled. There was nothing of this tendency in South; his faults, indeed, were great, but they were not of a kind which led him to affectation; they were more closely connected with moral infirmity than with error of judgment, they were the result of injurious habits and tempers rather than of any defect in his modes of thinking or writing. Had it not been for the bitter and restless disposition of this strong-minded and clear-headed man, he might have exhibited an almost matchless union of strength and refinement; as it is, the fierceness of his spirit is continually marring the beauty of

his composition and interrupting the continuity of his reasoning, by coarse and sometimes brutal sallies of reproach, or by severe and malignant sarcasm. In the second of his strange discourses on Isaiah v. 20, he breaks out into the following unseemly attack on Hugh Peters, who had been executed, with circumstances of extreme barbarity, on a scaffold.

"To give you a remarkable instance of what kind of sense of religion these reformers of it have had from first to last. When that reproach and scandal to Christianity, Hugh Peters, held a discourse with the arch-rebel his master, upon the mutinying of the army about St. Albans, and things then seemed to be in a scurvy, doubtful posture; this wretch encouraged him not to be dismayed with the discontents of the soldiery, but accosting them resolutely to go on as he had done all along, and to *For them a little more with religion*, and no doubt he should be able to carry his point at last. A blessed expression this, *For them with religion!* and fit to come from the mouth of a noted preacher of religion, and a prime reformer of it also; but, however, very suitable to the person that uttered it, who died as he lived, with a stupified seared conscience, and went out of the world *foxed* with something else beside religion."

This last burst of ferocious exaltation at the dying agonies of Peters, gives the full measure of South's Christian meekness. We shall extract a little more from the same sermon, as a specimen of the sort of reasoning, which the eloquent Prebendary of Westminster could, on occasion, condescend to employ.

"Setting aside noise and partiality, I would gladly know why such as suffer capitally by the hand of justice at Tyburn, should not be as high and loud in their clamours against persecution as these men" (the nonconformists.) "If you say that those persons suffer for felony, but these for their conscience, I answer, that there is as much reason for a man to plead conscience for the breach of one law, as for the breach of another, where the matter of the law is either good or indifferent, and both the one and the other stand enforced by sufficient authority. And possibly the Highwayman will tell you, that he cannot in conscience suffer himself to starve, and

that without taking a purse now and then he must starve, since *dig he cannot, and to beg he is ashamed*. But now if you will look upon this as a very unsatisfactory plea to the judge, the jury, and the law, as no doubt it is a very insolent and a very senseless one, I am sure, upon the same grounds, all the pleas and apologies for the nonconformists, (though made by some conformists themselves,) are every whit as senseless and irrational."

A little farther on he again exhibits his "manner of spirit" by a set attack on "Moderation," and at the close of the fifth volume, besides a sort of running fire of the same kind through his other discourses, he has a sermon on Galatians ii. 5, expressly against concession in any form. We shall, however, only cite two additional samples of his liberal sentiments on this point. The first will be found in the fourth sermon of his first volume.

"Because the apostles and primitive Christians preached in houses, and had only private meetings, in regard they were under persecution, and had no churches; this cannot warrant the practice of those nowadays, *nor a toleration of them*, that prefer houses before churches, and a conventicle before the congregation."

The next is a pithy hint, which stands among many others, which fraternize with it very cordially, in his sermon preached at the consecration of Dr. Seth Ward, Bishop of Oxford.

"Does it become a man with a sword by his side to beseech? or a governor armed with authority to entreat? He that thinks to win obstinate schismatics by condescension, and to conjure away those evil spirits with the softer lays and music of persuasion, may, as David in the like case, have a javelin flung at his head for his pains, and perhaps escape it as narrowly."

His "Discourses against long extemporary Prayers," in the second volume, are exceedingly characteristic of the man. Resolute on carrying his point, he presses into his service all the weapons of controversy, fair or unfair. Argument, sophism, abuse, sarcasm, are mingled together most amusingly,

but most ineffectually as to any legitimate end. His diatribe is not very coherent, nor would it yield any profitable result to an analytical process; but we shall be able to extract from it a few pithy specimens of South's modes of expression. From Eccles. v. 2, he assumes, somewhat peremptorily, that "*premeditation of thought, and brevity of expression, are the great ingredients of that reverence, that is required to a pious, acceptable, and devout prayer.*"

It is not worth while to quarrel with his application of the text; but we feel the most decided objection to the limitation and the qualification which he endeavours to fasten on the act of prayer. We are quite willing to admit, that the devotional exercises of God's house demand the utmost reverence in their performance; that if we were to examine all the mental and exterior engagements which precede and accompany them, the holiest minister would find himself lamentably remiss in the close and continued maintenance of that attention and interested frame which is inseparably connected with the reverential performance of public devotion. We trust, indeed, that we do thus examine ourselves, and that, while the result of our self-investigation compels us to much contrition and humiliation, it has the salutary effect of leading us habitually to a throne of grace in earnest petition for those aids of the Holy Spirit, of which South, when declaiming against what he is pleased to call the hypocrisy of the Puritans, too often permits himself to speak lightly. We are, however, quite unable to understand how all this bears on the question of the length or the extemporaneousness of prayer. Brevity may be as irreverent as length, and we need not go far to prove, that a set and printed form may be read

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with extreme and obvious negligence. In illustration of the principle thus vaguely and summarily laid down, South proceeds to enquire how it is that prayer prevails with God, and he gives it as a general rule, that the way in which it "works upon" the Divine Being, "is wholly different from that by which it prevails with men." It does not prevail, he observes, by information, by persuasion, nor by importunity.

"As Omniscience is not to be informed, so neither is Omnipotence to be wearied. We may much more easily think to clamour the sun and stars out of their courses, than to word the great Creator of them out of the steady purposes of his own will, by all the vehemence and loudness of our petitions. Men may tire themselves with their own prayers, but God is not to be tired. The rapid motion and whirl of things here below, interrupts not the inviolable rest and calmness of the nobler beings above. While the winds roar and bluster here in the first and second regions of the air, there is perfect serenity in the third. Men's desires cannot control God's decrees."—Vol. ii. p. 86.

This is splendid composition, but rich imaginations and fine cadences are poor substitutes for solid argument or competent authority. Without inquiring whether importunity prevails or not with God precisely as it does with men, it is quite sufficient to destroy any inference which South would have drawn from his principle, that we find our Lord expressly enjoining his disciples to importunity in prayer. He commanded them to *pray always and not to faint*; he offered to them, as an example, the *continual coming* of the widow; and he put it as an impossible case, that God should disregard the importunity of his elect, *who cry day and night unto him*. South's answer to this objection is so curious, that we shall give it in his own words.

"To this I answer two things. 1st. That wheresoever God is said to answer  
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prayers, either for their *frequency* or *fergency*, it is spoken of him only *αὐθροῦτος*, according to the manner of men; and, consequently, ought to be understood only of the *effect* or *issue* of such prayers, in the success certainly attending them, and not of the *manner* of their *efficiency*, that it is by *persuading*, or *working upon the passions*. As if we should say, frequent, fervent, and importunate prayers, are as certainly followed with God's grant of the thing prayed for, as men use to grant that which, being overcome by excessive importunity and persuasion, they cannot find in their hearts to deny.—2. I answer farther, that frequency and fervency of prayer prove effectual to procure of God the things prayed for, upon no other account but as they are acts of *dependence* upon God; which dependence we have already proved to be that thing essentially included in prayer, for which God has been pleased to make prayer the condition upon which he determines to grant men such things as they need, and duly apply to him for.—Vol. ii. pp. 93, 94.

All this may be granted, and yet the expediency of importunate and extemporary prayer remain untouched. South is dextrous in this kind of evasion; he can meet a question fairly and manfully when he feels himself on sure ground; but when he is conscious of infirmity, he shows himself a master in the science of escape. It was not in question, whether frequent and fervent petitions have any *inherent* efficacy in procuring blessings from above; and South knew that he was playing with his hearers when he thus stated it; he had started with condemning the practice itself, and it was his business to prove that it was unlawful, injurious, or inexpedient. Luke xviii. 1—7; xi. 8, 9; xxi. 36; James v. 16; and other passages of Scripture, met him in full career, with express commands, injunctions, exhortations, and encouragements, and instead of showing that these have a different bearing or acceptation, he amuses himself with answering an objection which has not the slightest application to the real ques-

tion. He well knew, and, notwithstanding his failings, we trust felt, the true nature of Gospel service, and he was well aware that he was merely throwing dust in the eyes of his congregation. He was not to learn that prayer is a commanded duty, that it is essentially the expression of our wants and utter helplessness, and an acknowledgment of the Divine all-sufficiency. It is in its highest acceptation, communion with God, and no man who has been enabled to experience this, will consent to stint and limit the period of his purest and most elevated enjoyment. The exercise of this act of worship may, very possibly, have been abused by some in the days of South, as it is by others in our own, but when he described extempore prayer as an "intoxicating bewitching cheat," and as "*the devil's* master-piece and prime engine to overthrow the church by," he might appeal to his "conscience," but he did not give an honest report of its answer.

There is another passage—a strange compound of rancour and credulity—that we cannot persuade ourselves to pass over.

"These two things are certain, and I do particularly recommend them to your observation. One, that this way of praying by the Spirit (as they call it,) was begun, and first brought into use here in England, in Queen Elizabeth's days, by a popish priest and Dominican Fryar, one faithful Communion by name; who counterfeiting himself a Protestant, and a zealot of the highest form, set up this new spiritual way of praying, with a design to bring the people first to a contempt, and from thence to an utter hatred and disuse of our common-prayer; which he still reviled as only a translation of the Mass; thereby to distract men's minds, and to divide our church. And this he did with such success, that we have lived to see the effects of his labours in the utter subversion of church and state. Which hellish negotiation, when this malicious hypocrite came to Rome to give the Pope an account of, he received of him (as so notable a service well deserved) besides a thousand

thanks, two thousand ducats for his pains. So that now you see here the original of this extempore-way of praying by the Spirit. The other thing that I would observe to you, is, that in the neighbourhood of Scotland, one of the greatest\* monsters of men, that (I believe) ever lived, and actually in league with the devil; was yet, by the confession of all that heard him, the most excellent at this extempore-way of praying by the Spirit, of any man in his time; none was able to come near him, or to compare with him. But surely now, he who shall venture to ascribe the prayers of such a wretch, made up of adulteries, incest, witchcraft, and other villainies, not to be named, to the Spirit of God, may as well strike in with the pharisees, and ascribe the miracles of Christ to the devil."—Vol. ii. pp. 110, 111.

South, with all his virulence, could be a gross flatterer. There is a passage in his sermon preached on the 29th of May, 1670, that not only borders but trespasses on impiety in its nauseous sycophancy; we had marked it for quotation, but we shall forbear, and substitute for it the whimsical description of Cromwell, which excited the laughter of Charles II.

"Who, that should view the small, despicable beginnings of some things and persons at first, could imagine or prognosticate those vast and stupendous increases of fortune, that have afterwards followed them?"

"Who, that had look't upon Agathocles first handling the clay, and making pots under his Father, and afterwards turning robber, could have thought that from such a condition, he should come to be king of Sicily?"

Who, that had seen Masianello, a poor fisherman with his red cap, and his angle, could have reckoned it possible to see such a pitiful thing within a week after, shining in his cloth of gold, and with a word, or a nod, absolutely commanding the whole City of Naples?

"And who, that had beheld such a bankrupt, beggarly fellow as Cromwell, first entering the Parliament-house with a threadbare torne cloak, and a greasy hat, (and perhaps neither of them paid for,) could have suspected that in the space of so few years, he should, by the murder of one king, and the banish-

ment of another, ascend the throne, be invested in the royal robes, and want nothing of the state of a king, but the changing of his hat into a crown?—pp. 311, 312.

It is, however, time that we should bring forward passages of a "higher mood," to justify the admiration which we have avowed for this singular divine. South's most finished sermons are those from Genesis i. 27, and from John xv. 15, and we are acquainted with few compositions which will bear comparison with them. The subject of the first is the creation of man in the image of God; of the second, the friendship of Jesus for his disciples. We shall extract from the noble description of man, when fresh and unsullied from the hands of his Maker, the sections which relate to the intellect, and to the passions of love, anger, and joy.

"He came into the world a philosopher, which sufficiently appeared by his writing the nature of things upon their names; he could view essences in themselves, and read forms without the comment of their respective properties; he could see consequents yet dormant in their principles, and effects yet unborn, and in the womb of their causes; his understanding could almost pierce into future contingents, his conjectures improving even to prophecy, or the certainties of prediction; till his fall he was ignorant of nothing but of sin, or at least it rested in the notion without the smart of the experiment. Could any difficulty have been proposed, the resolution would have been as early as the proposal; it could not have had time to settle into doubt. Like a better Archimedes, the issue of all his enquiries was an *εὕρηκα*, an *εὕρηκα*, the offspring of his brain without the sweat of his brow. Study was not then a duty, night-watchings were needless, the light of reason wanted not the assistance of a candle. This is the doom of fallen man, to labour in the fire, to seek truth in *profundo*, to exhaust his time and impair his health, and, perhaps, to spin out his days and himself into one pitiful, controverted conclusion. There was then no poring, no struggling with memory, no straining for invention. His faculties were quick and expedite; they answered without knocking, they were

\* Major John Weyer: see *Ravillac Rediviv*.

ready upon the first summons, there was freedom and firmness in all their operations. I confess 'tis as difficult for us, who date our ignorance from our first being, and were still bred up with the same infirmities about us, with which we were born, to raise our thoughts and imaginations to those intellectual perfections that attended our nature in the time of innocence; as it is for a peasant bred up in the obscurities of a cottage, to fancy in his mind the unseen splendours of a court. But by rating positives by their privatives, and other arts of reason, by which discourse supplies the want of the reports of sense, we may collect the excellency of the understanding then by the glorious remainders of it now, and guess at the stateliness of the building, by the magnificence of its ruins. All those arts, rarities, and inventions, which vulgar minds gaze at, the ingenious pursue, and all admire, are but the reliques of an intellect defaced with sin and time. We admire it now, only as antiquaries do a piece of old coin, for the stamp it once bore, and not for those vanishing lineaments, and disappearing draughts that remain upon it at present. And certainly, that must needs have been very glorious, the decays of which are so admirable. He that is comely, when old and decrepid, surely was very beautiful when he was young. An Aristotle was but the rubbish of an Adam, and Athens but the rudiments of Paradise."—pp. 53—55.

"We may bring anger under this head, as being, according to some, a transient hatred, or at least very like it: This also, as unruly as now it is, yet then it vented itself by the measures of reason. There was no such thing as the transports of malice, or the violences of revenge; no rendring evil for evil, when evil was truly a non-entity, and no where to be found. Anger then was like the sword of justice, keen, but innocent and righteous. It did not act like fury, and then call itself zeal. It always espoused God's honour, and never kindled upon any thing but in order to a sacrifice. It sparkled like the coal upon the altar, with the fervours of piety, the heats of devotion, the sallies and vibrations of an harmless activity. In the next place, for the lightsome passion of joy. It was not that, which now often usurps this name; that trivial, vanishing, superficial thing, that only gilds the apprehension, and plays upon the surface of the soul. It was not the meer crackling of thorns, a sudden blaze of the spirits, the exultation of a tickled fancy, or a pleased appetite. Joy was then a masculine and a severe thing; the recreation of the judgment, the jubilee of reason. It was

the result of a real good suitably applied. It commenced upon the solidities of truth, and the substance of fruition. It did not run out in voice, or undecent eruptions, but filled the soul, as God does the universe, silently and without noise. It was refreshing, but composed; like the pleasantness of youth tempered with the gravity of age: or the mirth of a festival managed with the silence of contemplation."—pp. 64—66.

"Love is the great instrument and engine of nature, the bond and cement of society, the spring and spirit of the universe. Love is such an affection, as cannot so properly be said to be in the soul, as the soul to be in that. It is the whole man wrapt up into one desire, all the powers, vigour, and faculties of the soul, abridged into one inclination. And it is of that active restless nature, that it must of necessity exert itself; and like the fire, to which it is so often compared, it is not a free agent to chuse whether it will heat or no, but it streams forth by natural results, and unavoidable emanations. So that it will fasten upon an inferiour, unsuitable object, rather than none at all. The soul may sooner leave off to subsist, than to love; and like the vine it withers and dies, if it has nothing to embrace. Now this affection in the state of innocence was happily pitched upon its right object: it flamed up in direct fervours of devotion to God, and in collateral emissions of charity to its neighbour. It was not then only another and more cleanly name for lust. It had none of those impure heats, that both represent and deserve hell. It was a vestal and a virgin-fire, and differed as much from that, which usually passes by this name now-a-days, as the vital heat from the burning of a fever."—pp. 63, 64.

With all South's professed abhorrence of puritanism, he had studied deeply in its school, and was indebted to it for his doctrinal creed. He was decidedly evangelical, notwithstanding a few unguarded passages. He avows his belief of imputed righteousness, and though he disapproved the politics and the discipline of Geneva, he cordially approved the Calvinistic interpretation of Scripture.

"Such a frame of spirit, such a perceiving heart as enables the soul to apprehend and improve the means of

grace, is totally and entirely the free gift of God. *Yet the Lord hath not given you an heart to perceive.* It is a product of that mercy which has no argument but itself.

"I say it is a free gift, and that, 1. In respect of the motive, which is the mere compassion of God; there is nothing in man that could engage God to bestow grace upon him. We are by nature wholly in a state of sin and enmity against God; and how these qualifications should merit grace at his hands, I know not, unless by an unheard-of strange antiperistasis, the most hateful object should excite an act of the greatest love.

"2. It is free in respect of the persons upon whom it is conferred. When God comes first to work upon us, we are presented to him in the lump, all equally odious, equally desirable. And that God gives grace to one, and denies it to another, it is not from any precedent difference in them; for it is only the gift and grace of God which makes them to differ. But as God's decree in chusing Jacob, and rejecting Esau, is most free and without relation to any good or evil done by them; so the execution of that decree in conferring grace upon one, and withholding it from the other, is equally free and irrespective."—Vol. viii. pp. 369, 370.

When he dismisses the prejudices which clouded his better faculties, and addresses himself in earnest to the great business of his office, he is often admirably cogent and comprehensive. The following forcible passage is from a powerful sermon on the words—*Be sure your sin will find you out.*

"God has annexed two great evils to every sin, in opposition to the pleasure and profit of it; to wit, shame and pain. He has by an eternal and most righteous decree, made these two the inseparable effects and consequents of sin. They are the wages assigned it by the laws of heaven; so that whosoever commits it, ought to account shame and punishment to belong to him as his rightful inheritance. For it is God who has joined them together by an irreversible sentence; and it is not in the power or art of man to put them asunder. And now, as God has made these two evils, the sure consequents of sin, so there is nothing which the nature of man does so peculiarly dread and abhor, as these, they being indeed the most directly and absolutely destructive of all its enjoyments; forasmuch as they reach and

confound it in the adequate subject of enjoyment, the soul and body; shame being properly the torment of the one, and pain of the other. For the mind of man can have no taste or relief of any pleasure in the world, while it is actually oppressed and overwhelmed with shame, nothing does so keenly and intolerably affect the soul as infamy; it drinks up, and consumes the quickness, the gayety, and activity of the spirits. It dejects the countenance made by God himself to look upwards; so that this noble creature, the master-piece of the creation, dares not so much as lift up either his head or his thoughts; but it is a vexation to him even to look upon others, and yet a greater to be looked upon by them. And as shame thus mortifies the soul, so pain or punishment (the other twin-effect of sin;) equally harasses the body. We know how much misery pain is able to bring upon the body in this life; (in which our pains and pleasures, as well as other things are but imperfect,) there being never a limb or part; never a vein or artery of the body, but it is the scene and receptacle of pain, whensoever it shall please God to unfeign it, and let in some sharp disease or distemper upon it. And so exceedingly afflictive are these bodily griefs, that there is nothing which affects the body in the way of pleasure, in any degree comparable to that which affects it in the way of pain. For is there any pleasure in nature, which equals the impressions of the gout, the stone, or even of the tooth-ache itself? But then further, when we shall consider that the pains which we have here mentioned, and a great many more, are but the *preludiums*, the first-fruits and beginnings of that pain, which shall be infinitely advanced, and finally completed in the torments of another world, when the body shall descend into a bed of fire and brimstone, and be lodged for ever in the burning furnace of an Almighty wrath. This consideration surely will, or ought to satisfy us, that God will not be behind-hand with the sinner in point of punishment, whatsoever promises his sin may have made him in point of pleasure."—pp. 142—145.

The nature of spiritual discernment is interestingly illustrated in his sermon on Deut. xxix. 4.

"To have a perceiving heart and an hearing ear, is to have a spiritual light begot in the mind, by an immediate over-powering work of the spirit, whereby alone the soul is enabled to apprehend and discern the things of God spiritually, and to practise them effectually: and

without this, we may see and see, and never perceive; and hear again and again, and never understand. Christ may discourse with us as he did with those two disciples going to *Emmaus*, and in the mean time our eyes may be so held, as not to discern him. For as the Apostle says, *The natural man cannot apprehend these things, because they are spiritually discerned.* And the reason of this is clear, even from nature; because in order to apprehension, there must be a peculiar suitableness between the object and the faculty. Things sensible must be apprehended by sense; things intelligible, by the understanding and the reason; and so things spiritual, by some spiritual principle that is infused into the soul from above. And look, as the inferior faculty cannot apprehend the proper formal objects of the superior, sense cannot reach up to the things of reason; so neither can reason take in or perceive those objects which properly belong to this spiritual principle. Hence it is, that some souls can discern that spiritual secret, persuading force in the word, that shall strongly engage and almost constrain the affections to embrace and follow it: so that the whole man is insensibly fashioned and moulded into it, while others, void of this spiritual discerning faculty, feel no such force and power in it. Some also, from the help of this, spy out that true loveliness and beauty in the ways of God, as to enamour them to a practice of them, and that even with delight: while others, void of this power, do indeed see and behold those ways, but see no beauty in them, why they should desire them. Hence two sit together, and hear the same sermon; one finds an hidden spiritual virtue in the word, by which he lives, and grows, and thrives: another finds no such extraordinary virtue in it, but if it be rationally and well composed, it pleases his reason, and there's an end. And this proceeds from the want of a spiritual perceiving heart. As for instance, whence is it that a man is so affected with musick, that all the passions of his mind, and blood in his body, is moved at the hearing of it; and the stupid brutes not at all pleased? but because in man there is a principle of reason concurring with his sense, which discovers that sweetness and harmony, in those sounds that bare sense is not able to discern. Thus it is proportionably between mere reason and reason joined with a spiritual discernment, in respect of spiritual things. And so I have endeavoured in some measure to display the nature of a perceiving heart, and an hearing ear. But the truth is, when we have spoken the utmost concerning it that we can, yet those only

can know what it is who have it; as he only knows what it is to see, who can see. As the groans, so also the graces of the spirit are unutterable. Grace is known by its own evidence. It is the white stone shining to him only that does possess it; for a man is no more able to express this work, so as to convey a full notion of it to the mind of him that has it not, than by words and discourse to convey an idea of colours to him who was born blind, or the proper relish of meats to him who has no taste."—Vol.viii. pp. 375–377.

South is frequently very impressive in his exordium, and the citation which follows is, we think, an illustration of a very effective manner of exciting attention to the matter of a discourse. It is the commencement of his sermon on John vii. 17.

"When God was pleased to new-model the world by the introduction of a new religion, and that in the room of one set up by himself, it was requisite, that he should recommend it to the reasons of men with the same authority and evidence, that enforced the former; and that a religion established by God himself should not be displaced by any thing under a demonstration of that Divine Power that first introduced it. And the whole Jewish œconomy, we know, was brought in with miracles; the law was writ and confirmed by the same almighty hand. The whole universe was subservient to its promulgation. The signs of Egypt and the Red Sea; fire and a voice from heaven; the heights of the one, and the depths of the other; so that (as it were) from the top to the bottom of nature there issued forth one universal united testimony of the divinity of the Mosaic law and religion. And this stood in the world for the space of two thousand years; till at length, in the fulness of time, the reason of men ripening to such a pitch, as to be above the pædagoꝑy of Moses's rod, and the discipline of types, God thought fit to display the substance without the shadow, and to read the world a lecture of an higher, and more sublime religion in Christianity. But the Jewish was yet in possession, and therefore that this might so enter as not to intrude, it was to bring its warrant from the same hand of Omnipotence. And for this cause, Christ, that he might not make either a suspected, or precarious address to men's understandings, out-does Moses, before he displaces him; shews an ascendant spirit above him, raises the dead, and cures more plagues, than he brought



upon Egypt, casts out devils, and heals the deaf, speaking such words, as even gave ears to hear them; cures the blind and the lame, and makes the very dumb to speak for the truth of his doctrine. But what was the result of all this? Why some look upon him as an impostor, and a conjurer, as an agent for Beelzebub, and therefore reject his gospel, hold fast their law, and will not let Moses give place to the magician."—Vol. i. pp. 214—216.

We shall finish our specimens by the insertion of two or three extracts on miscellaneous subjects.

"Contempt is a noble and an innocent revenge, and silence the fullest expression of it. Except only storms and tempests, the great things of the world are seldom loud. Tumult and noise usually arise from the conflict of contrary things in a narrow passage; and just so does the loudness of wrath and reviling argue a contracted breast: such an one, as has not room enough to wield and manage its own actions with stillness and composure.

"What a noise and a huz does the pitiful little gnat make, and how sharply does it sting! while the eagle passes the air in silence, and never descends but to a noble and an equal prey. He therefore that thinks he shows any nobleness, or height of mind, by a scurrilous reply to a scurrilous provocation, measures himself by a false standard, and acts not the spirit of a man, but the spleen of a wasp."—Vol. viii. pp. 202.

"Diligence is the great harbinger of truth; which rarely takes up in any mind, till that has gone before, and made room for it. It is a steady, constant, and pertinacious study, that naturally leads the soul into the knowledge of that, which at first seemed locked up from it. For this keeps the understanding long in converse with an object; and long converse brings acquaintance. Frequent consideration of a thing wears off the strangeness of it; and shews it in its several lights, and various ways of appearance to the view of the mind.

"Truth is a great strong-hold, barred and fortified by God and nature; and diligence is properly the understanding's laying siege to it: so that, as in a kind of warfare, it must be perpetually upon the watch; observing all the avenues and passes to it, and accordingly making its approaches. Sometimes it thinks it gains a point; and presently again, it finds itself baffled and beaten off: yet still it renews the onset; attacks the difficulty afresh; plants this reasoning, and

that argument, this consequence, and that distinction, like so many intellectual batteries, till at length it forces a way and passage into the obstinate enclosed truth, that so long withstood, and defied all its assaults."—Vol. i. p. 239, 240.

We have been led somewhat aside from the course which we had originally intended to pursue in the management of this article, and we regret, now that it is too late to rectify it, this departure from our first plan. There is a great deal in South that would have given us an opportunity of meeting him on several important points. His assaults on individual characters among the puritans, his coarse and splenetic abuse of the board of "Triers," the peculiar malignity of his personalities, as when, alluding to the "sightless eye-balls" of Milton, he calls him a "*blind adder*," would have enabled us to direct attention to many interesting circumstances connected with the history of his times. We find, however, on looking back, that our common habits of criticism have run away with us, and that instead of making South's sermons furnish text for our own comment, we have treated him with a fairness very much in opposition to his own practices, and given him large opportunities of speaking for himself. We are not unwilling that the article should stand in its present form, as furnishing our readers with the means of forming a correct estimate of the qualities of an exceedingly able, eccentric, and foul-mouthed man.

We had intended to give a sketch of the life of South, but we have reached our limits, and we feel the less regret, since we have nothing to add to the information contained in the common biographical collections. He was born at Hackney in 1633, and, he died in 1716.

ANALYTICAL AND CRITICAL NOTICES OF  
NEW PUBLICATIONS.

*Private Thoughts on Religion.* By the Rev. Thomas Adam, late Rector of Wintringham. With an introductory Essay, by the Rev. Daniel Wilson, A. M. 12mo. pp. 300. Price 3s.—London: Whitaker, 1823.

THIS work has long been a prime favourite with us, and we are exceedingly glad to meet with it in this well-edited form. Mr. Adam was a man of vigorous understanding, a Christian of no common cast, and the traces of this advantageous combination present themselves in every page of his "Private Thoughts." They are rich in Gospel knowledge and religious experience, they analyse the heart of man with extraordinary severity and depth, and they are remarkable for their faithful and forcible representations of human depravity, and the entire dependence of an erring and helpless creature upon divine interference, for the origination and maintenance of spiritual life. They are the genuine expressions of a mind dealing fairly with itself, and anxious above all things to be kept from self-deception, and they will amply repay the close and continued attention of every man who is seriously engaged in working out his own salvation in humble dependence on Him who alone can enable us both to will and to perform. Some things there are which are objectionable, and others which might have been more advantageously stated, but, as a whole, such, to our taste, is the excellence of this collection, that we place it among those few works which we take up the most frequently, and lay aside the most reluctantly.

Some of the defects, as well as some of the more attractive qualities, of these "Thoughts," arise from the fact that they were strictly "private." They were written down in "a kind of diary," as they occurred to his mind throughout a space of thirty years, and they were selected by his surviving friends from the general mass of his papers,

Had he lived to superintend the publication, they would have gained something, probably, in point of correctness, but they might also have lost a portion of the freshness and raciness with which they now appear. Mr. Wilson, with whose estimate, excepting in this particular, we entirely agree, seems to deny "force" to the style in which they are written; we should, on the contrary, place among the characteristics of their composition, a closeness and an intensity which, if not force itself, have all its effect. We shall give a few specimens casually taken.

"For a great part of my life, I did not know that I was poor, and naked, and blind, and miserable. I have known it for some time without feeling it. Thank God, I now begin to be pinched with it. Stand aside, Pride, for a moment, and let me see that ugly thing—myself."

"The dreadful and ever-memorable earthquake at Lisbon! It is man, and not God, that throws nature into convulsions. O my soul, art thou an earth-shaker?"

"Reading is for the most part only a more refined species of sensuality, and answers man's purpose of shuffling off his great work with God and with himself, as well as a ball or masquerade."

"The spirit's coming into the heart, is the touch of Ithureal's spear, and it starts up a devil."

"A work of grace is carried on in the way of our own thoughts, and with the consent of the will; but this concurrence does not effect the work, and is no more a proof of self-power, than the earth's fertility, which is wholly owing to a blessing from the clouds."

"Begin the Christian race from the cross, and whenever you faint or grow weary look back to it."

"In heaven, sin known and pardoned is the song of praise; sin known and unpardoned is hell."

It is justly said by Mr. Wilson, that

"Such a writer as Mr. Adam takes us out of our ordinary track of reading and reflection, and shews us ourselves. He scrutinizes the whole soul; dissipates the false glare which is apt to mislead

the judgment; exposes the imperfections of what is apparently most pure and inviting; and thus teaches us to make our religion more and more spiritual, holy, solid, practical, humble, sincere."

The "Introductory Essay," is just what might have been expected from the sound and judicious divine whose name is attached to it. It turns chiefly on the high value and importance of "deep religious knowledge," illustrated by an admirable scriptural exposition of the doctrine of the fall and corruption of human nature, in connexion with the entire system of revealed truth, and the progress of spiritual life. We can only make room for a brief extract. Having pointed out the relation which this doctrine holds to scripture truth in general, and touched on its difficulties, and on the feelings which it should excite, he goes on to state, in reference to the inquirer; that

"The field of observation which will stretch the widest before him, is the application of this general doctrine to his own heart and character. He will less concern himself, in the first instance, with the effect of it in others; he will have enough to do to trace it in himself; to discover its windings, its hidden course, its tendencies, its operations. And he will be most anxious to follow out this investigation in all its branches, and especially in its effects on his religious sentiments and habits, where it is most latent, and, therefore, most dangerous. A life is too short for such a study. All the integrity, all the self-examination, all the repeated study of the Scriptures, united with fervent prayer to the Supreme Teacher and Author of all illumination, will only suffice to detect the sophistry of this subtle evil, and correct and diminish the fatal consequences which it produces. It is in the light of the Holy Spirit, and in the school of personal piety, where all is applied as it is discovered, and is traced in ourselves before it is observed in others, that this humiliating truth is best learned."

The volume is altogether well got up, the paper and ink are good, the type clear, and the price exemplarily moderate.

*Hints on Missions.* By James Douglass, Esq. 12mo.—London: Cadell, 1822.

THIS small volume completely corresponds with its title; while it shows that the respectable author is capable of writing something better than hints. The work implies much more information than it communicates. It affords decisive evidence, that Mr. Douglass has thought very profoundly on the subject of Missions, and that he is, on the best and most enlightened principles, a warm and devoted friend to the evangelization of the world. It is gratifying to find the representative of one of the oldest and most respectable families in Scotland, whose ancestors made a distinguished figure in the annals of feudal and border contest, employed in advocating a cause which few of the rich or noble of that country have yet espoused. We trust that this is only the first fruits of Mr. Douglass's pen, and that we shall again meet him in a more finished work, on some of the topics which are merely hinted at in this volume.

Into the Christian principles on which Missions ought to be conducted, and the direct Christian means which should be employed by Missionaries, Mr. Douglass does not properly enter. His attention is chiefly confined to the indirect or subsidiary means which may be employed, and which, though they operate slowly, must ultimately produce an extensive, indeed an universal impression.

"There are three agents," he remarks, "almost untried as yet, of still more penetrative operation, which will soon be interwoven with the issues of all human affairs, and are the very hinges upon which the moral world will speedily turn. The three things in which the present age excels the ancients, are, the inductive philosophy, printing, and universal education. By means of these, Christianity may and will deserve the epithet of Catholic."—p. 29.

The education of native preachers, colleges for general education established abroad, the employment of medical men in places where no other persons can be introduced, the author recommends as particularly deserving attention from the conductors of Missions. The author has evinced his sincerity in contending for the importance of some of these mea-

tures, by presenting five hundred pounds to the Missionary College at Serampore. He also recommends Missionaries to insert in their journals, observations on the natural history of the countries where they labour; by which their cause would be brought before men of science, and the importance of Missions more generally acknowledged. We think the Missionary Societies will do well to attend to some of these hints; and all Christians ought to consider the bearings of the following observations.

“ ‘I believed, and therefore have I spoken’—There is a measure derived from heaven to judge of the sincerity of belief. The laws of the human mind are not circumscribed within degrees and parallels. He who has no desire to proclaim the Gospel abroad, has none to proclaim it at home, and has no belief in it himself; whatever professions he may make, are hollow and hypocritical. Bodies of Christians who make no efforts to Christianize others, are Christians but in name; and the ages in which no attempts are made to send the glad tidings to heathen countries are the dark ages of Christianity, however they may suppose themselves enlightened and guided by philosophy and moderation.

“ ‘The ages of Christian purity have ever been the ages of Christian exertion. At the commencement of Christianity, he who believed in the Gospel, became also a preacher of the Gospel. ‘We believe, and therefore we speak.’ The effort was correspondent to the belief, and the success to the effort. Christians grew and multiplied, and their very multiplication insured a fresh renewal of their increase. The primitive prolific blessing was upon them, and one became a thousand.’”—pp. 105, 106.

*Choice Pleasures for Youth, recommended in a Series of Letters from a Father to his Son.* 12mo. pp. 162. Price 4s.—London: Baynes, 1823.

It is, unhappily, too frequently the case that youth are often called to enter on the engagements of active life without an efficient preparation for its arduous duties. Common education fails egregiously in this point, and, as it is well observed in the preface to this sensible and agreeable little volume, “the first year in the counting-

house or the shop, obliterates more than half the ideas previously acquired in the school.” The writer of these letters, which were actually addressed to a son who had left the paternal home for the bustle of commerce, and the hazards of general intercourse with society, looked with anxiety to the “spare hours” which so many have perverted to their destruction, and, with a view to suggest plans for their pleasurable improvement, has gone through various topics, illustrating the principle that true gratification is alone to be found in the due cultivation of the mind and heart, in the pursuits of profitable literature, the contemplation of the works of God, the enjoyment of the domestic circle, or of well chosen society, the works of mercy, and the exercises of devotion. These important subjects are discussed in an attractive manner; serious admonition is mingled with amusing anecdote, and the author has succeeded in putting together, with much skill, a volume which we can safely recommend as a valuable addition to the library of youth. The following is a sample *ad aper-turam*.

“A bitter word, or a sour look, takes from the domestic board its wonted relish; and a sullen humour, cherished when it ought to be repressed, destroys the lively joys of the social evening. ‘Those,’ says an ingenious writer, ‘who have not traced the causes of family quarrels, would not easily guess from what slight circumstances they originate; they arise more frequently from small defects in temper, than from material faults in character. Selfish gratifications may render us incapable of other happiness, but can never of themselves make us happy.’ The truth and force of this observation may be seen in almost every spoiled child, who has been suffered to have his own way, and has grown up into his permanent habits amidst unbounded indulgence. Conceited, arrogant, and overbearing, he is impatient of contradiction, though always ready to contradict. When he is absent, it may be, the family is placid and cheerful; but as soon as he returns, every sunny smile is clouded, and the darkness of suspicion is universally diffused. His eye is the torch which kindles the fire of resentment, and his tongue is the trumpet which sounds the signal of strife.

“In some cases, parents and heads of families have alienated both their children and dependants, by austerity and

violence. History abounds with such characters. Charles Duke of Somerset was noted for his pride, insolence, and irritability. He once took offence, because his Duchess gently and familiarly tapped him on the shoulder with her fan. He exacted from his children a most profound deference, and a rigid obedience to all his mandates. The two youngest daughters had used to stand and watch alternately, while he slept in the afternoon. Lady Charlotte, being tired, sat down; the Duke waked, and displeased, said, he would make her remember her want of decorum; and, in his will, left her twenty thousand pounds less than her sister. Was it possible for either pleasure or peace to dwell where such a tyrant reigned? No one likes to be under the authority either of those who are habitually insolent, or those who are subject to frequent fits of anger and rage. When the well-known Fletcher, of Salton, found his footman resolved to quit his service, he asked, 'Why do you leave me?'—'Because,' replied the man, 'I cannot bear your temper.' 'It is true,' said he, 'I am passionate, but then you know my passion is no sooner on than it is off.'—'Yes,' answered the footman, 'but then it is no sooner off than on again.'—pp. 14—16.

*An Inquiry into the just Limits of Reason in the Investigation of Divine Truth: being the Essay to which the Society for promoting Christian Knowledge and Church Union in the Diocese of St. David's adjudged a Premium of Fifty Pounds for the year 1822. By the Rev. J. Davies, of Queen's College, Cambridge.—Pp. 70.*

It required much courage in a young author to try his strength on a subject of so much difficulty as that of this essay; especially on an occasion in which he was sure to have many competitors. The topic of discussion, involving in itself the most abstruse questions in theology, has exercised the talents of the most profound thinkers and most acute reasoners, and even these have not found it easy to define the boundaries of faith and reason. There was but little in such a subject to attract; it demanded the vigorous exercise of intellect, and imposed a severe restraint on the imagination. The practice of encouraging writers in moral and theological science, by awarding prizes to the successful candidate,

has given rise to much invidious remark. For ourselves, we see nothing either injurious or dishonourable in this custom; we wish that the funds of the church, or of public societies, were never worse bestowed, and we think it but natural that they who feel their need of illumination should supply their lamp with oil. It is true, indeed, that neither prizes nor academical honours can create talent; yet they may sometimes elicit it, whilst the competition may awaken a generous emulation, tending to excite powers that might else have remained dormant.

The subject of the essay now before us seems well adapted to the metaphysical habits of the author's mind, and though these may diminish the popular effect of his compositions, they give to his reasoning greater acuteness and discrimination, the qualities more especially requisite in the present instance. He has, we think, conducted the inquiry with considerable judgment, and in a manner suited to the more intellectual order of readers. He endeavours to show, *first*, how far the reasoning faculties should be exercised in judging of the subjects of Revelation; and, *secondly*, to point out the boundaries within which their range must be confined—leaving whatever other regions that Revelation may have brought to view, to the exercise of an implicit and adoring faith. After having defined the nature of reason, as to the meaning of the term, he states, that it lies within the province of reason to judge of the character and evidences of a professed revelation—that it should receive no particular tenet represented as contained in a revelation already embraced as a whole, without sufficient evidence that it really constitutes a part of that revelation. Under this subdivision of his subject, it might be expected that the author, as a minister of a church which has already authoritatively determined what all her members shall believe or reject, would have been considerably embarrassed by the ecclesiastical trammels in which he is obliged to move. Here, however, notwithstanding the difficulties in which the proposition involves him, he virtually and man-

fully maintains the right of private judgment. We of course agree with the sentiment, and leave the worthy author to reconcile it with his *established* predilections and principles. A third office of reason, he states, is to guard against the mistaken reception of any doctrines which are contrary to the clear evidence of intuitive belief, or, to use the language of the northern metaphysicians—to the principles of common sense.

Under the second general head, to mark out the boundaries beyond which this faculty must not be permitted to pass, he observes, that reason ought not to proceed so far as to reject a doctrine conveyed in a professed communication from heaven, on the mere ground of its being undiscoverable without supernatural and divine assistance—that neither ought a doctrine clearly asserted in it to be refused our firm and decided assent, because we may be unable to comprehend the exact mode in which the facts it affirms or involves may subsist, and that the jurisdiction of reason in matters of faith and of divine revelation does not extend so far as that a doctrine should be rejected, merely because it may be attended with difficulties which reason cannot solve.

This naked outline, in which it must be owned there is nothing either novel or striking, conveys

but a very imperfect idea of the body and substance of the essay, which, on the whole, we deem one of no ordinary merit. The author meets the question fully and fairly; grapples with its difficulties with so much energy as to silence, if not to convince, objectors; he combines the devout spirit of faith with a well-disciplined reason, which, while it admits the paramount claims of revelation, appears to be unbiassed by received systems, and assuming nothing gratuitously, gives the cold logical clench to his conclusions. It is not a piece for light, rapid, and excursive readers, but for those who think and who love the exercise of thought. The discussion is close and argumentative, yet, in many instances, enlivened with much felicity of illustration, and the style, though somewhat too sententious, is nervous and masculine, and occasionally rises into eloquence. If the essay should reach a second edition, we advise the author to strike out the allusion to the triplicity of the British constitution. It can never exemplify the principle he wishes to illustrate, and on such a use of it we must be allowed to fix the mark of our critical reprobation. With the few exceptions we have made, which are but small deductions from the substantial excellence of this prize production, we give it our cordial recommendation.

## VARIETIES, LITERARY, SCIENTIFIC, &c.

*On the Ripening of Fruits.*—M. Berard, of Montpellier, has produced a paper on this subject, which has gained the prize for this year, proposed by the Academy of Sciences in Paris. The following is the result of his observations:—Fruit does not act like leaves on the air. The result of its action, as well in light as in darkness, is at every instant of its formation, a loss of carbon by the fruit, which combines with the oxygen of the air, and forms carbonic acid. This loss of carbon is essential to the ripening of the fruit; for when the fruit is placed in an atmosphere deprived of oxygen, this function becomes suspended, the ripening is stopped, and if the fruit remains attached to the tree, it dries up and dies.

A fruit which happens naturally to be enclosed in a shell, may nevertheless ripen; because the membrane, which forms the husk, is permeable to the air. The communication between the external and internal air is so free, that the two portions are always of uniform composition; so that when the air thus contained is analyzed, it is always found to be of the same composition as atmospheric air.

When fruits, separated from the tree, but capable of completing their own ripening, are placed in media, free from oxygen, they do not ripen: the power, however, is only suspended, and may be re-established by placing the fruit in an atmosphere capable of taking carbon

from it. But if the fruit remain too long in the first situation, although it preserves the same external appearance nearly, it has entirely lost the power of ripening.

Hence it results, that most fruits, and especially those that do not require to remain on the tree, may be preserved for some time, and the pleasure they afford us thus prolonged. The most simple process consists in placing at the bottom of a bottle, a paste formed of lime, sulphate of iron, and water, and afterwards to introduce the said fruit, it having been pulled a few days before it would have been ripe. These fruits are to be kept from the bottom of the bottle, and, as much as possible, from each other, and the bottle to be closed by a cork and cement. The fruits are thus placed in an atmosphere free from oxygen, and may be preserved a longer or a shorter time, according to their nature; peaches, prunes, and apricots from twenty days to a month; pears and apples for three months. If they are withdrawn after this time, and exposed to the air, they ripen extremely well; but if the times mentioned are much exceeded, they undergo a particular alteration, and will not ripen at all.

Ripe fruit exposed to the air rots and decays. In this case, it first changes the oxygen of the surrounding air into carbonic acid, and then liberates from itself a large quantity of the same acid gas. It appears that the presence of oxygen gas is necessary to the rotting or decay of fruits; when it is absent a different change takes place.

When the fruit cannot ripen, except on the tree, its ripening is not produced by a chemical change of the substances it contained whilst still green, but the change of new substances furnished to it by the tree; and when it appears to lose the acid taste it had in its unripe state, it is because that taste is hidden by the large quantity of sugar it receives in ripening.

*A Narrative of an Apparition which a Gentleman, in Boston, had of his Brother, just then Murdered in London.*—It was on the 2d of May in the year 1687, that a most ingenious, accomplished, and well disposed gentleman, Mr. Joseph Beacon by name, about five a clock in the morning, as he lay, whether sleeping or waking he could not say, (but he judged the latter of them) had a view of his brother then at London, although he was now himself at our Boston, distanced from him a thousand leagues. This his brother appeared unto him in the morning about five a clock at Boston, having on him a Bengal gown,

which he usually wore, with a napkin tied about his head; his countenance was very pale, ghastly, deadly, and he had a bloody wound on one side of his forehead. Brother! says the affrighted Joseph. Brother! answered the apparition. Said Joseph, what's the matter brother? How came you here? The apparition replied, Brother, I have been most barbarously and injuriously butchered, by a debauched, drunken fellow, to whom I never did any wrong in my life. Whereupon he gave a particular description of the murderer; adding, brother, this fellow, changing his name, is attempting to come over unto New England, in Foy, or Wild; I would pray you on the first arrival of either of these to get an order from the Governor, to seize the person, whom I have now described; and then do you indict him for the murder of me, your brother. I'll stand by you and prove the indictment. And so he vanished. Mr. Beacon was extremely astonished at what he had seen and heard; and the people of the family not only observed an extraordinary alteration upon him, for the week following, but have also given me under their hands a full testimony, that he then gave them an account of this apparition. All this while, Mr. Beacon had no advice of any thing amiss attending his brother then in England; but about the latter end of June following, he understood by the common ways of communication, that the April before, his brother going in haste by night, to call a coach for a lady, met a fellow then in drink, with his doxy in his hand. Some way or other, the fellow thought himself affronted with the hasty passage of this Beacon, and immediately ran into the fire side of a neighbouring tavern, from whence he fetched out a fire-fork, wherewith he grievously wounded Beacon in the scull, even in that very part where the apparition showed his wound; of this wound he languished, until he died on the 2d of May, about five of the clock in the morning at London. The murderer, it seems, was endeavouring to escape as the apparition affirmed, but the friends of the deceased Beacon, seized him; and prosecuting him at law, he found the help of such friends as brought him off without the loss of his life: since which there has no more been heard of the business.

This history I received of Mr. Joseph Beacon himself; who, a little before his own pious and hopeful death, which followed not long after, gave me the story written and signed with his own hand, and attested with the circumstances I have already mentioned.—*Dr. Cotton Mather's Wonders of the Invisible World.*

## RELIGIOUS INTELLIGENCE.

THE HOME MISSIONARY SOCIETY has, during the past month, been favoured with ONE THOUSAND POUNDS, unsolicited—a sum which has seasonably relieved the Committee from a heavy burden, and enabled them to resolve on employing two additional Missionaries. They record this instance of liberality as a kind interposition of Providence, and as an example worthy of being imitated by those who possess an abundance of this world's goods. Twenty-six applications for Missionaries still remain on their list.

*The Naval and Military Bible Society.*—We are grieved to find, from a paper which has been handed to us, that the funds of the Naval and Military Bible Society have, during the last three years, failed considerably, while the demands upon their Christian benevolence have been greatly increased. A diminution of nearly £4000. is stated as the result of a comparison between the last three years of the war, and the same space of time just elapsed. We cannot permit ourselves to doubt the success of the “appeal,” which the Committee has just made to the feelings of the religious public, and we hope that the receipts of the Society will speedily be carried even beyond the amount of their most prosperous period.

*Northamptonshire Association.*—The ministers of the Northamptonshire Association held their half-yearly meeting at Market, Harbro’, on Thursday, Sept. 25. Two sermons were preached in the morning, by the Rev. B. Hobson, Wel-ford; and the Rev. W. Morgan, Kilsby. The afternoon was devoted to business, the chief object of which was the reorganization of the County Missionary Society, which is about to be formed in aid of Missions. The Rev. J. Robertson, of Stretton, preached in the evening.

*Conflagration at Sarepta.*—We are exceedingly sorry to hear that our Moravian brethren have sustained a severe calamity in the destruction of the larger portion of their settlement at Sarepta, by fire.

“On the 9th of August last,” it is stated in their circular, “about one o’clock in the afternoon, a fire broke out in one of the outhouses of the tobacco-manufactory, and as all those premises were built of wood, and by the long-continued drought and heat had become like tinder, the flames spread with such rapidity that all human help proved vain; and in the short space of four hours and a half, the shops, with all the buildings belonging to the manufactory, the apothecary’s shop, the large distil-

lery, the warden’s house, the two large houses of the single brethren, with all their shops and farming premises, and twenty-four dwelling-houses (comprising three-fourths of the whole settlement) were laid in ashes. Thus twenty-eight families, all the single brethren, seventy in number, and about twenty families of workmen and servants, were bereft of their habitations. When the fire had reached the most dangerous place, between the single brethren’s house and the closely adjoining out-buildings of the Minister’s house, it pleased God to grant success to the unwearied exertions of those who came to our assistance, and to put a stop to the progress of the devouring element, otherwise in half an hour more, the whole settlement of Sarepta would have been converted into a melancholy heap of ruins, and all its inhabitants left without a home. ‘But,’ as the Bishop, Brother Benjamin Reichel expresses himself in his letter, dated August 14th, ‘our gracious God, who found it needful to treat us with paternal severity, would yet, according to the purposes of His love, not lay a heavier burden upon us than we were able to bear, but preserved to us our beautiful Church, and so many dwelling-houses, that, on the 10th of August, all the inhabitants, both members of the congregation and strangers, could be provided with a place of refuge. The single brethren removed into the church, the single sisters supplying them with victuals; and all the rest of the sufferers were likewise furnished with food and lodging. Our worthy brother Wulfschlegel, master of one of the manufactories belonging to the shop, anxious to save as much of the property as possible, exposed himself too long to the flames, and was burnt to such a degree, that he departed this life two days after. An aged single sister, Sophia Frantz, a servant in the inn, escaped into the street without harm, but the fright had such an effect upon her, that she died of a fit in the street.”

An appeal has been made by the Brethren to the liberality of the religious public in this country, and we trust it will not be in vain.

“Sarepta is a settlement of the United Brethren, in Russian Asia, near Czarizin, on the Wolga. It was first established in the year 1765, by five brethren from Herrnhut, in the hope that it might be the means of bringing the Calmucks and other tribes in the vicinity, to the knowledge of the truth. The population has by degrees increased to nearly 500 inhabitants. The attempts made during the first fifty years of its existence, to



effect the conversion of the surrounding heathen, did not prove successful: but a subsequent effort in the year 1815, to which the brethren were encouraged by a liberal grant from the Directors of the London Missionary Society, has been blessed, to the conversion of several souls, and the gathering of a small flock of Calmucks, who are at present encamped in the plains adjoining Sarcpta."

On the 17th September a new Independent Chapel was opened at Grantham, Lincolnshire. The Rev. R. Alliott, of Nottingham, preached in the morning from 2 Chron. vi. 9—18; the Rev. W. Gear, of Market Harbro', in the afternoon, from Psalm xlv. 3, 4; and the Rev. E. Parsons, of Halifax, in the evening, from Acts xxvi. 29.

The following day the Rev. Alfred Dawson, late of Hoxton Academy, who has been instrumental in raising the present interest, was ordained. The Rev. R. Soper, of Louth, commenced the service by reading and prayer. The Rev. E. Webb, of Leicester, delivered the introductory discourse, and asked the usual questions. The Rev. R. Alliott, of Nottingham, offered the ordination prayer. The Rev. Dr. Harris, of Hoxton, gave the charge from 2 Kings iv. 5. last clause. The Rev. R. Hall, of Leicester, preached from Rev. xxii. 17. The Rev. W. Gear, of Market Harbro', concluded.

In the evening the Rev. Dr. Harris preached from Isaiah xii. 3. The Rev. Messrs. Roberts, of Melton; Wright, of Stamford; Cecil, of Nottingham; Foster, of Chesterfield; Newman, of Carleton; and Williams, of Newark, took parts in the various services.

*Darwen, July 24, 1823.*—The Rev. R. Littler was ordained to the pastoral office, over the Congregational Church assembling in Lower Chapel, Darwen. The Rev. T. Raffles, LL.D., Liverpool, delivered the introductory discourse. The Rev. P. S. Charrier, Liverpool, offered the ordination prayer, with imposition of hands. The Rev. W. Roby, Manchester, gave the charge. The Rev. J. A. Coombs, Salford, preached to the people. And the Rev. G. Harris, Bury; the Rev. J. Fox, Bolton; the Rev. D. Carnson, Preston; and the Rev. R. Fletcher, Ebenezer Chapel, Darwen, conducted the remaining devotional exercises. The Rev. J. Ely, Rochdale, preached in the evening. The attendance was numerous and respectable, and the services peculiarly interesting and impressive.

Sept. 16, 1823, Mr. Robert May, (from Hoxton Academy,) was ordained over the church of Christ at Stansted, Essex. Mr. Jennings, of Thaxted, began with prayer and reading the Scriptures. Mr. Hunt, of Chelmsford, delivered the introductory discourse, pro-

posed the usual questions, and received the confession of faith. Mr. Thornton, of Billericay, offered the ordination prayer. Dr. Harris, of Hoxton, delivered the charge. Mr. John Clayton, of the Poultry Chapel, London, preached to the people. Mr. Chaplin, of Stortford, concluded with prayer.

The ordination of the Rev. John Blackburn to the pastoral charge of the Congregational Church, East Sheen, Mortlake, six miles from London, took place the 9th of September last, when the following ministers assisted:—The Rev. J. Thomas, of London, commenced the service with prayer and reading the Scriptures; the Rev. W. Henry, of Tooting, delivered the introductory discourse, which described the nature of a gospel church, from Heb. iii. 6.; the Rev. W. Seaton, of Wandsworth, proposed the usual questions, and received the confession of faith; the Rev. D. Washbourn, of Hammersmith, offered the ordination prayer; the Rev. J. Leifchild, of Kensington, gave the charge; the Rev. J. Morison, of Brompton, preached to the people; and the Rev. J. Knight, of Kingston, concluded with prayer.

Died, on Tuesday morning, the 23d of September, at Woodbridge, aged 57, the Rev. Benjamin Price; having been for 24 years pastor of the Independent Congregation at the Quay Meeting in that town. Mr. P. was originally a member of the Rev. G. Burder's church at Coventry, and was first settled at Oakham, in Rutland, where he laboured for several years, till in 1799 he removed to Woodbridge. He was much respected by those who were not attendants on his ministry for his unobtrusive line, and peculiarly qualified by talent and integrity for the discharge of his pastoral duties. For many months before his death he underwent much bodily suffering, accompanied with a distressing disease of his eyes, which often threatened him with total blindness. Several weeks before his death he fixed upon Rom. viii. 18. "For I reckon that the sufferings of this present, &c." as the text for his farewell discourses, and requested the Rev. W. Ward, of Stowmarket, to preach from it, but to abstain from all reference to himself. Mr. P. has left a widow and thirteen children unprovided for. It was an affecting sight to see ten daughters and two sons following their father to the tomb, surrounded by a large concourse, of every communion, who came to unite their sympathies with the afflicted family.

We are happy to add, that several clergymen, and other members of the Established Church in the neighbourhood, with a liberality that does them the greatest honour, are promoting a Subscription for the family, which has already reached a respectable amount.

## LITERARY NOTICES, &amp;c.

The Editors will feel obliged to Literary Gentlemen and Publishers for the communication of Notices (post paid) suited to this Department of the LONDON CHRISTIAN INSTRUCTOR.

## WORKS PREPARING FOR THE PRESS.

Conversations on the Evidences of Christianity, intended as a Systematical Introduction to the principal Authors, who have written on the Subject; but also exhibiting, in a compressed form, a full statement of the Facts, Arguments, and Difficulties connected with it; for the Use of those who have not the Means of investigating it more fully, 12mo.

Travels in the Interior of Southern Africa. By William J. Burchell, Esq. With numerous coloured engravings, vignettes, &c. from the Author's original drawings. The second volume in 4to., which completes the work. Price £4. 14s. 6d.

A Tale of Paraguay. By Robert Southey, Esq. LL.D. In one volume 12mo.

## WORKS RECENTLY PUBLISHED.

The Approach of the Latter Days: in Four Dissertations, on the following subjects:—The Sword, or War; Pestilence; Famine; and Antichrist. Reprinted from a work published in 1713. 1 vol. 8vo. 7s. boards.

A Collection of Facts, in a Series of Letters, addressed to J. W. Trust, 126, Newgate Street, publisher of D'Alembert's book, entitled "Hell Destroyed." By James Baker. 18mo. 1s. 6d.

A Full and Accurate Report of the most Important Debates by Drs. M'Gill, Chalmers, Taylor, Hodgson, Rev. Messrs. Muir, Burns, Lapelie, Mr. Robertson,

Advocate, &c. before the Presbytery of Glasgow, on the 11th of June, and the Synod of Glasgow and Ayr, on the 14th October, relative to the Presentation of Dr. M'Farlane, Principal of the College of Glasgow, to the living of the High Church of that city; with the Decisions of the Presbytery and Synod; the various Documents; a Preface and Introduction. 8vo. 3s. 6d. boards.

A Sketch of the Life of the Rev. Jules Charles Rieu, Pastor of the Reformed Church, Fredericia, in Denmark, with Anecdotes of some of the most eminent Protestant Ministers on the Continent. 1 vol. 18mo. Price 1s. 6d. bds.

Sophia de Vosga, or Religion the best Instructor. 18mo. 2s.

A Collection of Consolatory Letters addressed to Christians in Affliction. 18mo. 2s. 6d. boards.

An Account of the Life and Death of Philip Henry, Minister of the Gospel, near Whitchurch, in Shropshire. By the late Rev. Matthew Henry. New Edition. 18mo. 3s. 6d.

A Plain Discourse on the Nature, Evidences, and Means of Edification. By the Rev. C. Davies, Author of Cottage Sermons. 12mo. boards.

A Tribute of Parental Affection to the Memory of a beloved and only Daughter, containing some Account of the Character and Death of Hannah Jerram, who died May 9, 1823, aged 23. Drawn up by her father Charles Jerram, Vicar of Chobham, Surrey. Royal 18mo. 4s. 6d. boards.

## ANSWERS TO CORRESPONDENTS, &amp;c.

COMMUNICATIONS have been received this month from the Rev. J. Matheson—W. Vowles—L. Cobbin—W. Gear—J. Philip—Corn. Berry—J. Blackburn—W. Foster—J. Liefchild—D. E. Ford—W. Moorhouse—J. Shaw—J. Tennant.

Also from Mr. W. Ellerby—A Subscriber—Alpha, Beta—Gains—An Anti-plunger.

Our "Lanarkshire" friend cannot be serious in wishing us to raise a controversy on the point suggested in his letter.

Gains must take our former answer as "decisive."

The Rev. J. Shaw's letter has been received, and his additions and corrections to our Statistical account, for which we thank him, will appear in the Supplement. Any further communications which he may have it in his power to make relative to this department of our work, will be very acceptable to us.

T.'s query came too late for insertion in the present number. It shall have a place in our next.

We cannot, at present, answer our friend J. M. fully. The subject he alludes to in his last is not to be safely approached, though we perfectly agree with him in the view he takes of it. The proposed Book-worm will be acceptable.

Erratum.—In the last number, p. 522, col. 2, line 21, for *derivation*, read *derivative*.

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[VOL. VI.]

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MEMOIR OF PIERRE DU BOSQ,

SUCCESSIVELY PASTOR OF THE PROTESTANT CHURCHES OF CAEN AND  
ROTTERDAM.

If we were called upon to exhibit the true character and the disastrous effects of tyranny and bigotry, we should not fix on the excesses of the Papal government, nor even on the iron-handed sway of the tribunal of Torquemada, as affording the most striking illustrations, but we should point at once to the boasted *siècle* of Louis the Fourteenth of France. That monarch's reign displayed a singular combination of discordant qualities. Affecting to be the munificent and large-minded patron of literature, he was the fierce and fanatical persecutor of liberal opinions and of private conscience: magnificent in his tastes and habits, he was mean in his prejudices and superstitions: lofty and imperious in his feelings and his public acts, he was a shackled slave to the domination of his confessor. A libertine and a devotee, an aspirant after universal monarchy, and a mal-administrator of his own kingdom, Louis *the great*, in an age of mental illumination, revived the atrocious and narrow-minded policy of the dark ages; he invoked the foul spirit of Dominic, and renewed the bloody crusades of Languedoc, in the murderous visitations of the Cevennes. The memory of earlier oppressors may claim some mitigation of censure, since they only acted up to the temper and the maxims of their times, but the grandson of Henry the Fourth should have taken for his model

the character of his illustrious ancestor, and regulated his policy by a generous and comprehensive system. If he were ignorant of the rights of conscience, it was, at best, a voluntary ignorance, since they had been explained and enforced by the great writers of the Reformation, and, in England, they had been urged with admirable eloquence and energy, by the brilliant and high-minded men whose immortal works appeared during the period of the Commonwealth. Nor was his own kingdom so poor in honourable and accomplished characters, but that it might have supplied him with able and honest counsellors, who would have shown him the way of rectitude and true glory. But he sought them in the wrong direction; he had been trained in an erroneous school; his notions of fame and distinction were of the vulgar cast, and he found their gratification in the invasion of his neighbours, and in visiting his Protestant subjects with privation, exile, torture, and death. A right feeling of the dignity of his reign, and the security of his throne, would have moved him to cherish that meritorious class of citizens; to protect them in their civil and religious immunities, and to account such men as Basnage, Bochart, Claude, and Du Bosq, among the brightest ornaments of his kingdom. He judged differently, however, and, in the opinion of his priests and parasites, more wisely;

he drove from their native land, thousands of industrious artisans, who carried to rival countries the manufactures of France; he wasted their homes and their fields with fire and sword; he gave up their wives and daughters to violation, their pastors to banishment and to death; and he obtained, in reward of these high achievements, from his miserable flatterers, the titles of the second Charlemagne, and the modern Theodosius.

At this gloomy period, the Protestant churches of France were under the guidance of able and exemplary ministers, and their affairs were conducted with an admirable union of firmness and discretion. Claude and Du Bosc seem to have been the principal agents in their public transactions, not from any arrogated eminence, but by the common consent both of the clergy and laity. The first appears to have been their great polemic. On all occasions where theological skill was requisite, he was put forward. He wrote the historical defence of their community; he engaged in the controversy with the Jesuit Nouet; he encountered, *en champ clos*, the formidable Bossuet, and, by his antagonist's own confession, at one period of their dispute, drove him to the wall; in short, wherever knowledge and dexterity in argument were required, Claude was looked to by the French Protestants with cheerful confidence, as the unconquered and unwearied defender of their cause. The talents of Du Bosc appear to have been of a different kind, though equally distinguished, and quite as important to the well-being of the Reformed churches. His exterior was striking. He was tall and well made, his presence was majestic, his manners were graceful, and he was master of a ready and persuasive eloquence. Under the trying circumstances which involved the body to which he belonged, these

qualities were invaluable, inasmuch as they fitted him in a peculiar manner for the arduous task of negotiating with the French court and administration in behalf of his persecuted fellow-Christians. Hence he became the political representative of the Synodical churches, and, in the most difficult transactions, conducted himself with exemplary firmness and discretion. The most tempting offers were made to him by the partizans of Rome; *carte blanche* was repeatedly tendered; he was told to take his choice of all that was within the king's command, but none of these things moved him, and he seems, in truth, to have counted these things but loss, in comparison with holding fast his faith and a pure conscience.

This eminent man was born at Bayeux, in Normandy, Feb. 21, 1623. His parents were highly respectable in station and in character. His father had been twice married, but of thirteen children, the subject of this memoir was the youngest, and the sole survivor. He studied at the Protestant Colleges of Montauban and Saumur, and at the early age of 23, was appointed to the church of Caen, where he had for his senior colleague, the celebrated Bochart. His brilliant qualities soon extended his reputation, and strenuous endeavours were repeatedly made to induce his removal to Paris. His flock, however, were not willing to lose his services, while he seems to have been unfeignedly reluctant to leave his pastoral charge, and the efforts of the most important church in France were ineffectual, though supported by the pressing representations of several individuals high in rank and influence. His first published sermon, "The tears of Peter," involved him in a vexatious strife with the Romanists, who were exceedingly annoyed by some of the strong expressions

which he had not hesitated to use. He charged them with worshipping a morsel of bread, instead of the Saviour, with subjecting the Divine Redeemer to the lowest disgrace, and with changing a God worthy of supreme adoration, into an object of scandal and contempt, unable to protect itself from the attacks of vermin. Happily he had powerful protectors, and his opponents were silenced.

The restoration in 1660 of the line of Stuart to the English crown, seems to have been an event highly gratifying to the feelings of Du Bosc, and we are sorry to be compelled to say that the expression of his joy was accompanied by circumstances which exhibit his consistency of principle on the subject of ecclesiastical discipline in no very favourable light. In a letter of congratulation, addressed to Dr. Brevint, chaplain to Charles II., he availed himself of the opportunity, to launch out into an eulogium of Episcopacy which appears glaringly at variance with the habits and maxims of Presbyterianism. After having applied, with singularly bad taste, to use no harsher term, the following language to the restored monarch—

—"Thus it may be said that your king is a stone cut out without hands, like that of Daniel; and I wish, with all my heart, that this stone, after having smitten the vain statue and horrible Colossus of that monstrous Republic which had erected itself in your kingdom, after having broken it and crushed it into dust, may become a great mountain, and fill the whole earth with its name and glory,"—

he goes on to run a somewhat whimsical parallel between the adventures of Charles and the life of David, concluding with a flourish about the anxiety manifested by the king for the re-edification of the temple of the Lord, in other words, the English Hierarchy.

"I learn," he writes, "that this prince has the zeal of David, that he

glows with desire to rebuild the house of God, as well as his own; and that it will be his object to place the Church in so good a condition, as that those who know the genius of Christianity will find nothing to censure. I learn that he intends to re-establish Episcopacy, but in a state so moderate and reformed, that it will present the complete aspect of the ancient discipline of the church."

Did not the other portions of the letter prove that Du Bosc was perfectly serious, and were it not apparent from other passages of his life, that he had a very courtier-like reverence for the kingly character, it might be imagined that the worthy minister of the Church of Caen was here indulging himself in a little grave irony. This, however, is clearly not the case, and in the utter improbability of so complete an ignorance of the "merry monarch's" character, as to permit the supposition that these anticipations were genuine, we can only imagine that, if they were not absolute grimace, they were a "policizing" manoeuvre, an ingenious innuendo, intended to suggest the expediency, and beneficial character of the measures in question. But Du Bosc does not stop here; he goes on to assert roundly that *We*, speaking of course in the name of his brethren,

"We do not object to Episcopacy when well and lawfully administered, though, in our kingdom, we live under a different discipline. How can such an opinion be entertained of us, after the authoritative declaration made by Calvin in his letter to Cardinal Sadolet, speaking of the order and dignity of bishops, when they confine themselves within the laws of their duty, and the limits of a Christian moderation? If there should be found, said he, persons who refuse to respect such a hierarchy with reverence and obedience, I acknowledge them guilty of all kinds of anathema."

We are perfectly aware that Du Bosc and Calvin were not Independents, and that as Presbyterians they were not unlikely to entertain sufficiently exaggerated notions of ecclesiastical authority, yet we cannot help expressing our surprise

that they should have allowed themselves in such language as this, and our suspicion that it had in it more of adulation than sincerity. Writing unofficially, and with the courteous unreserve of private and friendly intercourse, they might be anxious to push concession to its utmost limit, and to break down as much of the intervening barrier as might have the appearance of hostile separation. But this is a dangerous species of trifling; when principles are in question, it behoves to be clear and decided, and, while maintaining charity and courtesy to the very extremity of debate, to leave no ground for the imputation of hesitancy or insincerity. We regret that the great length of this very curious document prevents us from inserting it entire; it proceeds in a sort of strophe and antistrophe, at one time praising Episcopacy, at another avowing Presbyterianism; then complimenting the first as fairly claiming an antiquity of 1500 years, and anon hinting that it is entirely unscriptural. It is, however, but fair to state that the closing paragraphs are written in a very impressive strain, and with an evident anxiety to suggest such measures as should produce the effect of general conciliation. He recommends general submission to the system itself, but he urges modifications which would make its claims far more plausible. He enforces the privation of pomp and power; he would prevent the bishop from acting without the sanction of his presbytery; in the ordination and deposition of pastors, as well as in the infliction of ecclesiastical punishment, he would make the consent of that body a *sine qua non*; and, lastly, he would make the bishop responsible to the Synod! Alas, for Episcopacy, were it thus shorn of its honours, wealth, and influence! —we do not wonder at the little effect produced by this appeal on

the minds of men eagerly engaged in indemnifying themselves for past privations, and in grasping at the coveted appendages of office, from which their Presbyterian monitor would cut them off. He concludes with strong intreaties, that the court chaplain would use his influence with his royal master to these desirable ends. Brevint's answer was courteous, cautious, general, and would, we imagine, give Du Bosc a pretty intelligible notion of the sort of moderation which it was intended to exercise. The English Presbyterians do not seem to have relished the terms of this proposed comprehension; they knew the men with whom they had to deal, and they must have been aware, that nothing was designed on the part of the leading Episcopalians, but rigorous exclusion, and harassing persecution. The letter of Du Bosc was noticed in some of their publications, in language of complaint and censure. His sentiments, in other respects, were little to the English taste. He was a thorough Frenchman in his political feelings, and permitted himself so far to depart from decency and truth as to apply to John Milton the epithet "*atheist*!" witness the following epigram which turns upon a miserable, if not an impious conceit.

IN MILTONEM.

Nil mirum rabido si Reges impetit ore  
Milito,—vocat Reges paginas ac Deos.  
Est Atheus Milto, Regum hinc acerrimus  
hostis,  
Vellet quippe omnes tollere posse Deos.

We are glad to pass from these less favourable views of the sentiments of Du Bosc, to transactions in which he exhibited at once the meekness of a Christian minister, and the firmness of a Christian confessor. In 1664, the Jesuits succeeded in procuring a *lettre de cachet*, separating him from his flock, and exiling him to Chalons. It seems, however, to have been sufficiently understood that this visitation was not the result of

any very heavy delinquency, since he was treated with the greatest consideration by the leading inhabitants of that city. The bishop, a nobleman of the house of De Herse Vialart, paid him particular attention, and insisted on his regularly dining twice a week at his table. On one occasion when doing the honours of his episcopal palace, and exhibiting its splendid apartments, and costly furniture, he asked his visiter what he thought of all this pomp, and whether it had an apostolical appearance. Du Bosc deviously evaded the difficulty by replying that as M. de Vialart was *Count* as well as *Bishop* of Chalons, he was entitled by his civil rank to privileges which might be unsuitable to a simple ecclesiastic—and that he saw nothing in his mansion or his domestic arrangements, which exceeded the licensed magnificence of a peer of France. His forced residence at Chalons lasted only six months, and his return to Caen was celebrated by a kind of public triumph. A nobleman of the Romish religion, a notorious debauchee, but openly avowing his partiality to such of the Protestant ministers as were remarkable for ability, and holding the talents of Du Bosc in the highest admiration, determined on having a drinking-bout in honour of his release. He invited for that purpose two Cordeliers well known to him for their convivial habits, and plied them so effectually that one of them died upon the spot. He waited on Du Bosc the next morning, and informed him, that he had felt it his duty to sacrifice a monk to the public joy—that the offering would have been more complete, if it had been a *Jesuit*, but that he hoped the will would be taken for the deed, and that, under all the circumstances, a *Cordelier* would be considered as a satisfactory substitute.

But greater and more harass-

ing difficulties than any which he had ever yet encountered were preparing for Du Bosc. The ruin of the Protestants had been determined, and a series of minor persecutions prepared the way for the final and faithless revocation of the Edict of Nantes. In the protracted struggle which the churches maintained through the medium of their deputies, this great man took the lead, and made frequent journeys to Paris for the purpose of negociation. Having had frequent and successful discussions with the provincial Intendants, who commenced their attacks on the great charter of the French Protestants by endeavouring to get possession of the title-deeds of their churches, he repaired to the capital, where a general deputation had collected from the different consistories. The great object was to obtain an audience of the King, and this was so far gained, as that his majesty consented to admit one of the ministers, and fixed on Du Bosc as the individual. This interview took place on the 27th of November, 1668, and gave rise to hopes which were by no means realized. Louis was in his cabinet, alone, standing, and uncovered; and Du Bosc, advancing with the prescribed number of bows, was permitted to state his case, which he did in a very manly though respectful way. Louis replied, Du Bosc, by permission, rejoined, and the conference being closed, retired. After the audience, the King entered the Queen's apartment where the court was collected, and addressing his consort, said "Madam, I have just been listening to the best speaker in my kingdom;" then turning to those who were present, he added,—"I certainly never heard any man speak so well." The Queen asking who it was, he replied, that it was Du Bosc, a minister of Caen.

(To be concluded in our next.)

## SHORT DISCOURSES FOR FAMILIES, &amp;c.

## No. XLIV.

## SELF-JUDGMENT.

"If we would judge ourselves, we should not be judged."—1 Cor. xi. 31.

THERE are few points of Christian duty that have been more frequently or more eloquently urged than the necessity of self-examination and self-judgment, but it is to be feared that both exhortation and remonstrance, though they may have been successful in awakening the feelings, have too often failed in the endeavour to press conviction onward to practice. Self-examination, indeed, is an exercise of which the expediency is allowed by all, and there are perhaps very few who have not at some period or other of their lives engaged in it. Affliction has forced it on them, and grief may have softened their spirits and made it welcome. The calamitous results of erroneous reasoning or criminal indulgence may have constrained the mind to look back upon itself, and to review its career. But all this falls miserably short of the severe task imposed on us in the text. Self-examination must be pushed home before it can become self-judgment, and until it reach this point it can scarcely be said to deserve a better name than self-deception. The human heart is skilful in the invention of palliatives; it shrinks from the harsh treatment on which the cure of its maladies depends, and it will run the whole circle of delusive devices before it will submit to the painful remedy. Our characters must go into the crucible, and pass through the fire of assay, before their dross can be purged away.

Self-condemnation is a part of the great spiritual process through which the children of God are led by the Holy Ghost; and he will be found the wisest Christian on whom it has been most deeply wrought. That prayer will be most effectual at a throne of grace which rises from the lowest depths of humiliation.

In our meditations on this important subject we shall endeavour,

1st. To enforce the duty of self-judgment.

2d. To exhibit some of the difficulties which interfere with its exercise.

3d. To point out the means of its effectual performance.

4th. By way of improvement, to set forth the advantages which should operate as motives to its faithful and persevering discharge.

1st. Let us fix our attention on the *duty* of judging ourselves. That we are justified in the use of this emphatic term, will appear from a twofold view. Let us then consider it, first, *positively*, as it regards ourselves and human character in general. It is clear, beyond the necessity for argument, that man's happiness depends, if not wholly yet to a large extent, on the knowledge of himself. Ignorance here is a ruinous defect at the very foundation of enjoyment. We may establish this by a reference to the two great features of character, *the understanding* and *the passions*. These are the main sources of human misery when unaccompanied by self-knowledge. The uncultivated mind has no basis for genuine



happiness—the victim of unbridled appetite is the prey of unutterable wretchedness. Now no man will attain to intellectual eminence, until he have condemned himself of want of knowledge, and none will participate in the blessings of pure and tranquil felicity, until they are self-judged of passionate infirmity. But the most important view of this duty is to be found in its *relative* aspect. If we look within ourselves, and then look upwards to a holy and sin-aborring God, what bold tongue will dare to articulate a syllable of self-acquittal? Guilt, indelible guilt, is written on the record of man's thoughts and life. The myriads who are rushing forward on the awful road to an eternal world in apparent levity of spirit, are gay only in the absence of reflection. One glance at their own hearts, one return upon their real condition, accompanied by a realizing view of the dreadful purity of Jehovah, would quench their mirth in happier sadness. Ah! if the holiest saint must tremble here, and betake himself to an atoning sacrifice and a spotless righteousness as his only confidence, what must be the terrors of those who thus awake to the conviction of their state before God, without the hope of reconciliation through the Lamb that was slain! But these are salutary terrors, the stern discipline of the Law scourging us to Christ—the severities of self-judgment preparing us, through the divine blessing, for the renovation of our nature, the sanctification of our heart, and the glorious manifestation of the sons of God. If then it be wise in man to shun his heaviest misery, and to seek his only happiness; if it be duty to hate that which is hateful to infinite purity, and to condemn that which is alike injurious to human happiness and opposed to the Divine commands,

the necessity for judging ourselves is at once placed in the strongest light.

2. It is not, however, meant to conceal that there are great *difficulties* in the way of the exercise of this duty. That destructive infirmity of spirit which usurps the name of *self love*, is, in countless instances, a fatal obstruction. To examine ourselves is hard, but to condemn ourselves is impossible to unaided man. Remorse is too painful to be retained, unless when forced upon us by external circumstances. Conscience is a tremendous agent, and when we are dragged before its tribunal, its inflictions are so intolerable that our reluctance to present ourselves voluntarily at its bar, can excite no wonder. The influence of the *world*, throws another stumbling-block in the path of duty. All men seek pleasure, though all are mistaken both in the object with which they identify it, and in the methods by which they propose to attain it. This agreement in the search, brings with it a disposition to combine in its pursuit, and the social principle which was given as the source of security and strength, thus becomes the element of error and destruction. We see our fellow-men joyous, and we desire to partake their joy—we follow after mirth, voluptuousness, fame, and these our infatuations keep us back from following Christ. We breathe an infectious atmosphere, and refuse to pass into a region of health; we walk in a dark place, and close our ear against the compassionate voice which calls from the realm of light—"come up hither." But we have a sterner foe, a deadlier antagonist than even ourselves or the world, in him who is the unrelenting and the indefatigable *enemy of our souls*. He it is who is active for our destruction when all other hostilities are suspended

—who watches for our fall when other agents\* of mischief sleep. He it is who keeps alive the feelings of self-indulgence, and fills the mind with unhallowed contemplations, and prompts the tempted to act the infernal temptation. He it is who stirs up the world to its fatal conspiracy against its own everlasting interests. And he it is who surrounds the heart and besets its avenues; labouring to hedge it round with evil, and to raise a barrier against the entrance of heavenly influences. Especially does he employ all his dreadful agencies to turn aside the approach of self-convicting thought, for when the sword of the Spirit smites to the wounding of conscience, he trembles for his throne.

3. Happily there are means, *effectual means*, of counteracting these appalling obstacles, and of securing the salutary exercise of the duty of self-judgment. *Prayer* to the Father of lights, who searcheth the heart, and knoweth its weaknesses and corruptions, is a weapon of mighty efficacy in this warfare. When prostrate before the mercy-seat, the penitent is enabled to feel his own guilt and misery in proportion as he realizes the presence of a holy God. The heartfelt petition of the contrite spirit is at once an effect and a cause. It is the result and the expression of self-condemnation, and it procures larger communications of that spiritual wisdom and discernment which enable us to know ourselves, and to feel our entire dependance upon divine grace. *To search the Scriptures* is an effectual way of becoming acquainted with our own characters. When we contemplate ourselves in the mirror of divine truth, we cannot mistake the lineaments which it reflects;—when we trace the character of Jehovah in his own revelation, we must bow before the awful majesty of

his manifestations. We shall behold our own image, defiled by sin, oppressed by misery, yielding to every breath of vanity, tending to destruction, and we shall hide our faces in the dust and cry “unclean, unclean.” We shall acknowledge the holiness and justice of the Almighty exhibited in his anger against sin and his righteous vengeance on the obdurate sinner. Thus, feeling our guilt and wretchedness, we shall stand self-condemned, and fleeing from the wrath to come, take refuge in the arms of Him who lived that we might die to sin, who died that we might live to holiness, who rose again that He might be our Priest and Intercessor in the presence of His Father and our Father, His God and our God. *Vigilance* and *self-denial*, with a resolute and persevering *waiting on all the means of grace*, will tend to keep awake within us the humble and self-condemning frame. A continual reference of all our motives and all our actions to the test of enlightened conscience, will show us how full of infirmity and sin they are at best, and an habitual *dependence on the assistance of the Holy Spirit* will preserve in our minds a constant and salutary distrust of our own efforts in the maintenance of the religious life, while it will excite us to unremitting exertions in a strife where we are animated and upheld by Him who giveth us the victory and makes us more than conquerors.

*Lastly*, let us endeavour to improve these imperfect hints by setting forth the *beneficial results* of self-judgment. One most desirable effect will be that which is pointed out in our text—“if we shall judge ourselves *we shall not be judged*.” The spirit of self-condemnation, is a part of that work which is of God and not of man; it is a portion of that frame

of mind which belongs to the children of grace, and they are secured, by their free and full justification, from the terrors of his judgment. The connexion of our text, indeed, refers us to those temporal visitations with which God chastises his negligent and erring children in the present life, and in this sense it is worthy of our most anxious attention; but the principle is of universal application; it includes all conditions of men; its warning voice calls upon all to judge themselves, that they be not judged. Would that all would thus bear the lamp of divine truth into the foul recesses and idolatrous chambers of the heart—and, turning in shame and loathing from the scene of abomination, humble themselves in the sight of Him who will graciously welcome the lowly and the contrite when they approach his throne. Another advantage resulting from this salutary habit, will consist in *the improvement of our characters*. This is not only a probationary, but a progressive state. In the garden of the Lord on earth the trees of his planting are training and maturing for their removal into the heavenly Paradise. There is much difference between the “new-born babe, desiring the sincere milk of the word,” and the full-grown Christian, filled with the Spirit, and thoroughly furnished unto every good work. Growth in grace should be the anxious desire of every believer, the burden of his prayer, the object of his vigilance, the steady aim of his daily and hourly meditation. And what, in the whole range of means, will be so likely to effect this as self-judgment? It will beget a meek and lowly

frame; it will stimulate to prayer; it will, by convincing us of our own utter insufficiency, show us the necessity of an entire and implicit dependence upon God. And this brings us to a third and final consideration—that the exercise of self-judgment will keep us *near to God*. Disengaging us from the world, exhibiting to us the misery of sin, enforcing on us the folly of self-reliance, it will show us where our safety lies. We talk largely of the depravity of our hearts, but we seldom feel it adequately. We are ready to acknowledge the abstract truth, but we too rarely apply it to our experience, fairly and closely. Hence we live in a state of partial delusion, generally sensible of our corruption, and of our insufficient return to our heavenly Benefactor for His unspeakable mercies, but not exercising that minute and severe dissection of our characters which is indispensable to a full acquaintance with ourselves, and an entire conviction of our helplessness, and dependence on divine aid. But self-judgment dissolves the spell that enchains our spiritual faculties, it brings us at once into contact with the holiness and graciousness of God; and in proportion as this frame of mind is cherished and nurtured by meditation and by prayer, we shall shun, as our greatest calamity, estrangedness from Him; while others are saying—“depart from us, for we desire not the knowledge of thy ways,” the language of our hearts will be—“Be not Thou far from me, O Lord—I will fear no evil, for Thou art with me—I will dwell in the house of the Lord for ever.”



## ORIGINAL ESSAYS, COMMUNICATIONS, &amp;c.

## PAUL ENTERING ATHENS.

ATHENS, now a mass of deserted ruins, was once a glorious and populous city. If its dust and its fragments which remain, after eighteen centuries of desolating revolutions, and after the hands of hundreds and thousands of conquerors, civilized and barbarous, have been lifted up over it, are the wonder of the world, the fascination of the learned and polite, the attractive magnet which draws together the men of science and of genius from all parts of the world,—what must it have been when Paul entered its gates, or when Socrates paced its streets, or Miltiades led its armies? When Paul visited it, it had indeed lost something of its pristine glory;—the patriotism of its inhabitants, and the simplicity of their manners—the heroism of its soldiers—the taste, and eloquence, and genius of its people, were not what they had been. But still it was a proud and noble city, enriched with every thing that could make the eye of its inhabitants rest upon it with partiality, and fill their hearts with a sense of lofty complacency. But it was a heathen city still; time had effected no important change in its morals or its religion; it had grown in glory, but not in true knowledge; it had advanced in philosophy and all the arts, but had taken no step from darkness into light; and though the administration of its affairs had passed, generation after generation, into the hands of new governors, yet it had never turned from the power of Satan unto God: and amidst all the blessings of liberty it had so long enjoyed itself, and so often secured or imparted to others, it had not found that li-

berty which above all contributes to purify, elevate, and bless the human mind. It had through a long succession of ages frowned on many a tyrant's plots, broken many an oppressor's yoke, and bid defiance again and again to the mightiest attempts of the proudest kings and largest armies, but was yet an abject slave, led captive by the devil at his will, without a wish to burst the iron bondage, or throw off from its limbs the corroding fetters, of this degrading vassalage. Who that has a heart to admire what is great and beautiful in human works, and to feel what is kindling and elevating in human genius, does not grieve to think upon all the wisdom and workmanship, all the skill and taste, all the philosophy and eloquence, of the unrivalled republic of Athens, consecrated to the kingdom of darkness, and conspiring only to administer lustre and fascination to the shrines of sin and of Satan? Who can meditate upon this picture without weeping for the desolation and perversion sin has introduced, without sighing over an "Aristotle as the ruins of an Adam," and over Athens as but a faint and artificial memento of that paradise which the hand of God himself had prepared for the abode of sinless man?

It is an interesting, a deeply-interesting sight, to see the great Apostle, with the light of eternal truth in his heart, and an embassy of the Son of God on his lips, approaching this metropolis of humanity, this city of philosophers and orators, and to behold him seriously and resolutely set upon attacking idolatry in its stronghold, upon facing human wisdom in all its subtlety and vigour, and

assailing the god of this world in his high places. While Paul waited at Athens for the arrival of his beloved friends, Silas and Timothy, he walked again and again through the city, in all the length and breadth of it; he traversed its porticoes and its groves—looked at its temples and its innumerable altars—beheld the images, and read the inscriptions—entered their public schools, and listened to their disputations; he saw the tribes of priests and priestesses—he watched their devotions, and the universal devotedness of all ranks to the service of their dumb idols—he looked on the living men, and the dead statues—he saw that the worshippers had power, wisdom, and feeling, but that the things they called their gods, though they had eyes saw not, though they had mouths spake not, though they had feet walked not, and though they had hands could not save: and while he was musing the fire burned; sometimes he wept, and sometimes he prayed; sometimes he closed his eyes, and turned with disgust from the polluting visions before him, and in the silence of his soul endeavoured to lift up his heart to that God who had made of one blood all nations of men.—Ah! with such a spirit as he possessed, he could not look on, nor over all this, without a tumult of feelings—sorrow and humiliation—disgust and contempt—pity and love—gratitude and zeal; he could no longer forbear, and therefore he took his station in the noisy thronged market-place, at the risk of his life, in despite of the wrath of the whole Pantheon, and in the face of that pelting scorn and ridicule which he had every reason to expect alike from the ignorant devotee of blind superstition and the proud student of a vain philosophy. It might be profitable for the admirers of natural religion,

and the modern speculators upon the sufficiency of reason, to take their station by the side of this Christian Apostle, and in the centre of this noble but yet pitiable city, that they may learn what is meant by that darkness which covers the earth, and the gross darkness which covers the people where no vision of the word of our God is. Here is a demonstration, upon the principles of the soundest philosophy, that all the advantages of learning and science, without the grace of God, can never reform or purify mankind:—they left these renowned Athenians, after a long pursuit keenly and steadily conducted in search of wisdom—base idolaters, with a heart enslaved to sin, without any distinct criterion of virtue and vice, without any satisfactory knowledge of a future state. How much superior is the condition of the humblest and the meanest Christian to that of these proud Greeks: one ray of divine knowledge is worth all their speculations; and the scornful rejecter of revelation would find it a question setting at naught all his ingenuity satisfactorily to answer—Why is it that all these systems and schemes of philosophy, elicited by infinite industry, matured with infinite skill, patience, and genius, have yet been totally abandoned in later times, even by the world's philosophers? The only answer that can be fairly given is, that wherever Christianity comes it spreads a diviner light, it banishes error, it strengthens the intellect, it stretches forth a hand to *Reason*, even in its own appropriate walks, and pours a flood of light even upon subjects not strictly religious. What a blessed day was that for Athens, when Paul fled through its gates to take refuge among its busy and motley population from the fury of his persecuting enemies at Berea. It was a day,

indeed, of small things, when he was denominated the "babbler," in its market place, but yet it was a day of unspeakable blessedness; then the little stone cut out of the mountain without hands, began to break in pieces the huge and monstrous image of pagan idolatry, it spared neither the head of gold, nor the feet of iron and clay, but, by the divine blessing, in about two centuries scattered its dust to all the winds of heaven, and substituted in place of the vain and futile systems of human philosophy, that rock upon which the Son of God has built his church.

Σπερμολογος.

#### THE PERNICIOUS INFLUENCE OF CRITICAL STUDIES.

(To the Editors.)

GENTLEMEN,—WITHOUT feeling any disposition whatever to undervalue the importance of critical pursuits, both to general and biblical literature, I cannot help fearing that their tendency is to produce on the mind an effect injurious to a devotional frame; that they have a deadening influence on religious feeling, and deprive preaching of much of that warmheartedness which is its most genuine and impressive quality.

It is not meant to dispute nor to extenuate the utility of these studies in themselves. A large catalogue of names might easily be furnished, of men who have contributed in this way to the enlargement of human knowledge, to the more complete adjustment and vindication of the Scripture canon, and to the right understanding of the word of God. But man is ever tending to extremes, and there is, in these investigations, a kind of fascination that inthralls the mind and keeps it in an incessant pursuit of curious distinctions and remote coincidences. Sterile and unattractive as these pursuits may appear to

the uninitiated, they are quite otherwise to the adept; and they are too apt to encroach upon seasons and meditations which should have been consecrated to very different objects. Their importance is confessed; they qualify the Christian, and the Christian minister more especially, for that important part of their duty which relates to the searching of the Scriptures; they frequently furnish the means of pointing an argument or removing a difficulty, and they supply an apparatus of illustration and explanation, which no teacher of Bible truth can properly dispense with. But when they are pushed beyond this salutary limit; when they are pursued for their own sake, and become, as is too frequently the case, part and parcel of the intellectual peculiarities of the man, they usurp the place of more substantial acquisitions, impress a specific and unprofitable character upon the mental habits, and interfere most injuriously, with that fervour and devotion which should always distinguish the ministrations of the Evangelist.

There seems to be in man a strange propensity, not merely to confound words and things, but actually to substitute the first for the latter; and this tendency exhibits itself in various ways. Sometimes it will betray itself in the undue preference given to elegant language over solid reasoning or effective sentiment. In other instances it will be manifested by the dexterity with which some favourite point will be conveyed in specious and imposing terms, while direct and edifying argument disappears amid empty and evasive sophisms. But in nothing is the word-loving nature of man more egregiously exemplified than in the delight with which the student gives himself up to the acquisition and analysis of language. His first object is legitimate and lau-

dable. He is eager to gain acquaintance with learning, eloquence, imagination, in their unmingled and undiluted strength and richness. While others are obtaining a scanty draught at some of the divergent streams he presses upward to slake his thirst at the well-head. But he is delayed among the philological enquiries which are necessary to the accomplishment of his original purpose, until he becomes forgetful of the end, and almost exclusively enamoured of the means. Fanciful interpretations, remote analogies, obscure and distant etymologies, entangle and ensnare him, and while wandering in the maze of words, he forgets that the intent of life is too important and too urgent to be wasted in preliminaries.

I have often been astonished to find how little men of indisputable learning have really cultivated of their own peculiar domain. They are masters of language, but they are not masters of the literature to which language is nothing more than the key. I have been tempted to envy them the power which they possessed of unlocking with so much ease the treasures of antiquity, till I have discovered that, as in most other cases, facility has been one cause, at least, of neglect. Of the many who, in this country, are dextrous in all the varieties and peculiarities of classical composition, how few have availed themselves of their skill to travel the delightful round of ancient lore. This is to be accounted for, but the inquiry would be tedious and unprofitable here.

It has, moreover, often surprised me, when checked by some of those obstacles which occur in classical reading, to find how easily they yielded to a vulgar process after having resisted all the approved and scientific methods of explanation. After

having ineffectually tried the various critical tests, applied in vain the usual forms of grammatical solution, and bewildered myself in the pathless wilderness of *variorum* annotation, the difficulty has given way at once before the question—"if these plain words were laid before an untaught man, without reference to specific construction, what interpretation would he be likely to give?"

But this is wandering, where it was designed to be close, and gossiping, in the very teeth of an intention to be succinct. It was wished to suggest the tendency of critical studies to secure a hold upon the mind, unfavourable to the increase of a spiritual frame and habit. A paragraph or two will be sufficient to comprize a few hints on this subject.

Devotion is one of the most important portions of the Christian life when taken as including the great system of feeling and worship. It is the fire upon the altar,—the heart's sacrifice to the supreme object of love and adoration. It is kept alive and fervent by holy thoughts, heavenly aspirations, and divine communion. Disengagedness from sensual attachments is not enough to prepare the spirit for the lively exercise and enjoyment of this blessed privilege; even innocent partialities and pursuits may usurp the place of higher affections, and intrude themselves into the sanctuary of pure devotion. The mind is made of plastic materials, and shapes itself easily to the mould of circumstances. The bent which is given to it by its habitual occupations is long and obstinately retained, reluctantly quitted, and readily resumed. More especially, then, are we required to stand upon our guard against those engagements which have something of a hallowed semblance, without the distinct reality; which present themselves to us as an expedient

and important part of our preparation for the service of the sanctuary, and promise to provide as with an ample furniture for the understanding of the Scriptures. The labours of Mill, Wetstein, and Griesbach, have given us an invaluable apparatus of Biblical investigation, and they have conferred an indelible obligation on the student of Scripture, but they must have achieved their Herculean toil at a heavy cost to themselves, if it interfered, as in one, at least, of the number, it too probably did, with the simplicity and singleness of their love and service. Whitby, Campbell, and Macknight undertook a department of critical investigation which might seem to have brought them more nearly into contact with the spiritual import of Holy Writ; and yet how evident is it that their habits and feelings as critics aided in unfitting them for their higher task. Turn to a commentator of a different class—and who that rightly judges, would prefer the well-earned celebrity of the distinguished men just mentioned, to the devotional spirit, the anxious desire to save souls, the experimental knowledge, which characterise the pages of Matthew Henry. He has a humbler fame on earth, but he wears an unfading crown in heaven.

In the pulpit, the parade of criticism seems to be especially misplaced. Something must be occasionally done in the way of correction and explanation, but even this sparingly. A habit of this kind in a minister, whatever effect it may have upon his own mind, must tend to weaken the confidence of his hearers in a translation which, though occasionally defective, is on the whole one of singular excellence. Nothing can be more paltry than the affectation of learning in appeals to a mixed auditory; to nineteenth-twentieths it must be utterly use-

less, and to the smaller division it will convey no novel information. The reality of knowledge is an important requisite of the Christian ministry, and in proportion as it exists, it will lead to discretion in its use.

QUIDAM.

OBSERVATIONS ON SOME PASSAGES IN BISHOP HEBER'S LIFE OF BISHOP JEREMY TAYLOR.

(Continued from page 576.)

THE other parts of the paragraphs, first cited, evidently rest upon an assumption that, if all other reasons fail, the doctrine of expediency is both sound and safe—a doctrine, be it remembered, with which, in its application to Christian belief, the early and steady assertors of liberty, both civil and religious, perseveringly “quarrelled.” Whether they did so rationally, or otherwise, let the reader decide for himself, when he has maturely weighed the just description of one, whose acuteness and eloquence are alike conspicuous. “The doctrine of expediency teaches man to be looking abroad. It is a doctrine which not only justifies but enjoins a distrust of the suggestions of the inward monitor, which will not permit the best feelings of the heart, its clearest dictates, its finest emotions, to have the smallest influence over the conduct; and instead of yielding any thing to their directions, cites them at its bar.”\*

The history of Nonconformity is a specimen of opposition to the abuse of this principle, and an illustration of adherence to conscience, as enlightened and invigorated by divine truth.† It ex-

\* The Sentiments proper to the Present Crisis. A Sermon by Robert Hall, A. M. 1803, p. 48.

† It is said of the Rev. James Owen, that he studied the terms of conformity



hibits the triumph of godliness over temporal interests, and fidelity to the Redeemer, as the sole lawgiver in his church, alike worthy of universal praise and imitation. "Noble was the stand which the nonconformists made in defence of Christian liberty and truth. Glorious will their names ever shine in the British annals, while virtue and integrity are sacred among us. Peace, and every honour, be upon the memory of these Christian heroes. Future generations will rise, and call them blessed."\*

Nor can the conduct of the "holy and learned preachers," and their successors, though exhibited as the result of a weak understanding, and a perverse and factious temper,† be justly impugned, until it can be shewn by argument, rather than by sneers, that it is wrong to stand at a distance from the innovations of casuistical refinement and unwarrantable usurpations—or, that adherence to the Scriptures, and the Scriptures "*only*," is sinful—or, that it is not "the perfection of reason which leads us to adhere most closely to the only guide

with real impartiality, being extremely solicitous to find out the truth, and equally willing to be determined by its force either way; but upon the whole he writes—"In doubtful things it is duty to forbear, and sin to venture, for whatever is not of faith is sin." His parents were high conformists, and no friends to Dissenters when he turned to them. Life, p. 6. 12mo. 1709.

\* Towgood's Letters to White, p. 179, 12mo. 1767.

† Do not add affliction to affliction. Be not uncharitable in judging of us as if through pride, faction, obstinacy, or devotedness to a party, or, which is worse than all, opposition to authority, we do dissent. The Judge of all hearts knows it is not so, but it is merely from these apprehensions which, after prayer, and the use of all means, do yet continue; that doing thus and thus we should displease God. Dr. Jacob's Farewell Sermons. 4to. 1663. p. 115; see also *ib.* p. 514; Mr. Galpin's Farewell Sermon.

which, in all necessary points of belief is infallible."\*

Admitting, nevertheless, for argument sake, that "the form and colour of an ecclesiastical garment, the wording of a prayer, and the injunction of kneeling at the Eucharist," had been as alleged, "their chief objections:" still conscience, when awakened by a stern imposition of any thing, however trivial in appearance, to be testified by subscription and solemn oath, is also roused to its accountability, as it would be were the decree of Darius to be repeated, and all were again commanded, on pain of being cast into a den of lions, not to ask a petition of any God or man, save the king, for thirty days?† Indeed, if the judgment of some of the wisest and best Episcopalians is worth regarding, the "mischief of such impositions is so great as to be a sufficient justification of the conduct under consideration."‡

It may fairly be inquired, in this connexion, what less than faith, the most unequivocal, in that which the "holy and learned preachers," amounting to at least two thousand, did not, and could not believe, was the requisition of unfeigned assent and consent to all and every thing contained in the book of Common Prayer, &c., which they had not the opportunity of seeing? Philip Henry "thought," says his biographer, and the testimony applies to the rest, "that thereby he should receive the book itself, and every part thereof, rubrics and all, both as true and good; whereas there were several things which he could not think to be so."§ Is nothing conceded to the cause of

\* Life of Taylor p. xlvii.

† See Daniel vi.

‡ See Bishop Stillingfleet's Irenicum, and the Confessional, passim; also the Life of the late Bishop Watson, vol. i. p. 395.

§ Life of Philip Henry, p. 78.

infidelity, when the voice of conscience is treated with levity, and the excellent of the earth exposed to derision, as of a weak and puerile understanding, and much worse, because they acted conscientiously, and adhered with an almost supernatural steadfastness to the rule of duty, notwithstanding "cruel mockings," and multiplied privations? Can it be that such persons are harmlessly accused in the face of every fact, of wantonly disturbing "the peace of the religious world?" And that a statute, expressly reviving all the tremendous penalties denounced in former reigns against the disciples of Christ, be pronounced a "simple course?"\* And an act too, manifestly not aimed at impiety and profaneness, but affecting all the rights of conscience, and intended to expel from the church, "holy and learned preachers," men of principle and exalted piety!

But, to carry the case still further, "re-ordination," says Matthew Henry, speaking of his venerable father, "was the first and great bar to his conformity, and which he mostly insisted on. He could, by no means, submit to be re-ordained, so well satisfied was he in his call to the ministry, and his solemn ordination to it;† and is it a secret that the other "holy and learned preachers" were influenced by the same consideration?

In the petition for peace,‡ this point is pathetically and cogently represented. The petitioners beseech their "Most Reverend Fathers, and most reverend brethren, that it will not be imputed to them as their unpardonable crime, that

they were born in an age and country which required ordination by parochial pastors without dioceses, and that re-ordination be not made necessary to the future exercise of their ministry; but that an universal confirmation may be granted of those ordained as aforesaid, they being still responsible for any personal insufficiency or crime. Were these two granted, how great would be the benefit to this unworthy nation; how glad would you make the *people's hearts*; how thankful should we be (for the cause of Christ and the souls of men,) to those that grant them and procure them; being conscious that we seek not great things for ourselves, or for our brethren, that we are ambitious of no greater wealth or honour than our daily bread, with such freedom and advantage for the labours of our ministry, as may most conduce to their success, the increase of holiness, and peace. We shall take the boldness to second these requests with many of our reasons, which we think should prevail for your consent, chusing rather to incur whatsoever censures or offence may, by any, be taken against our necessary freedom of expression, than to be silent at such a time as this, when *thousands of the servants of the Lord, that are either deprived of their faithful teachers, or in fears of losing them, together with the freedom of their consciences in God's worship, do cry day and night to heaven for help, and would cry also in your ears, with more importunate requests, if they had but the opportunity as now we have.*"

"We doubt not," they proceed, "you know how new and strange a thing it is that you require in the point of re-ordination. When a Canon, amongst those called the Apostles, deposeth those that re-ordain, and that are re-

\* Life of Taylor, p. ci.

† Life of Philip Henry, p. 78.

‡ London: Printed A.D. 1661. 4to. By common consent of the Ministers, drawn up to be presented to the Bishops, at the same time with the reformed Liturgy. Calamy's Abridgment of Baxter's Life and Times, vol. i. p. 160.

ordained; and when it is a thing that both Papists and Protestants condemn, when not only the former Bishops of England, that were more moderate, were against it, but even the most fervent adversaries of the Presbyterian way, such as Bishop Baccroft himself; how strange must it needs seem to the reformed churches, to the whole Christian world, and to future generations, that so many able, faithful ministers should be laid by as broken vessels, because they dare not be re-ordained; and that so many have been put upon so new and so generally disrelished a thing.\*

How does this comport with the assertion, that the persons referred to, "chiefly rested their objections to the form and colour of an ecclesiastical garment, the wording of a prayer, or the injunction of kneeling at the Eucharist?" and does it not do any thing rather than show that the "simple course" of imposition, (*viz.* of the Liturgy, &c.) in 1662, was in great part to satisfy the people.†

It is easy, indeed, in noticing the points at issue between conformists and nonconformists to apply epithets, importing pertinacity, and faction, and schism, and disingenuousness, and absurd bigotry, and "a reasonable suspicion that nothing would content them but the entire proscription of the forms to which they objected;‡ but this will be far from satisfying an inquirer after truth, and a cautious believer in revelation, that a fresh "imposition of the Liturgy, was either necessary or justifiable; or that measures really proposed, of a conciliatory nature, were improperly received; or that king Charles's promise when at Breda"—to the friends

who restored him to his throne—"of ease, was only virtual;" or, whether it "promised liberty and gave hopes of settlement;\* or that there was among the non-conformists a temper unfavourable to peace;† or that, in short, there was any thing intended by the Act of Uniformity, less than forcible expulsion, pursuant to a plan maturely devised, and resolutely followed.‡ Attempts of this sort, notwithstanding their ingenuity or plausibility, must fail, on due investigation, of any other effect than that of increasing attachment to principles which are distinguished by intrinsic excellence, and of a nature too sacred to be removed by the mere assertion, that "dissent is more dangerous than conformity."§ Dissent is founded upon the very principles of the Protestant Reformation, and not a moment longer than it will abide the test of those principles, derived as they are immediately from the Divine oracles, will a considerate Dissenter advocate the cause.|| What those principles are, shall be given in the words of the eminent Ecclesiastic before quoted.

"When the Protestants first withdrew from the Church of Rome, the principles they went upon were such as these—Jesus Christ hath by his Gospel called all men unto liberty, the glorious liberty of the sons of God, and

\* Philip Henry's Life, p. 73. See Hume, v. viii. p. 306. Rapin, v. xiii. p. 292.

† Life of Taylor, p. cii.

‡ Hume, v. viii. p. 314. Brook's History of Religious Liberty, v. ii. pp. 43, 44.

§ Life of Taylor, p. cv.

|| It is recorded of the Rev. James Owen, in reference to the principles on which he decided, after the most cautious deliberation, and much opposition from his dearest kindred, in favour of nonconformity, that that which gave him the most peculiar satisfaction to his thoughts was, that no opposition was made against them from Scripture, or solid reason." Life, p. 7, at *supr.*

\* Pp. 2, 3, 10. See also Calamy's Life of Howe, p. 39, 8vo. edit.

† Life of Taylor, *ut supr.*

‡ *Id.* p. ci.

restored them to the privilege of working out their own salvation by their own understandings and endeavours. For this work of salvation sufficient means are afforded in the Holy Scriptures, without having recourse to the doctrines and commandments of men. In these Scriptures all things needful for spiritual living, and man's soul's health are mentioned and showed; consequently faith and conscience having no dependence upon man's laws, are not to be compelled by man's authority. The church of Christ is congregated by the Word of God, and not by man's law, nor are the king's laws any further to be obeyed than they agree with the law of God.\*

"There is, indeed, nothing more evident," observes the same acute writer, "than that every Christian hath a right to search the Scriptures, a right which he cannot transfer, either to any church or to any single person, because it is his indispensable duty to exercise it personally for himself. And if it be his duty to *search*, it must also be his duty to *determine* for himself, and, if he finds just cause, to dissent from all or any of the human establishments upon earth."†

Nay, further, a conformist of great note told a captain under his Majesty that he was glad so many ministers refused to conform; the captain would know his reason—he gives it thus. "Had all the ministers conformed, people would have thought there was nothing in religion, only a thing to talk of in the pulpit and serve a State design, for these ministers will turn any way the State turns, but by their giving up their livings, and *exposing themselves and families to outward evils*, rather than they would conform to things imposed,

not agreeable (as they apprehend) to the gospel they preached, they have convinced men there is a *reality in religion*, and given a check to Atheism."\*

And the fact here stated is an unanswerable reply to every derogatory innuendo. The resignation of their livings, and the exposure of their families, were strongly evidential of the "godly simplicity" for which they will ever be distinguished. Nor can any absurdity be greater than to connect a quarrelsome temper, a factious disposition, a schismatic turn with men remarkable for the highest excellencies, whose sincerity and elevated devotion were thus manifested by the magnitude of their sacrifices, as well as their public discourses. The conduct of all wise and good men is influenced by adequate motives, and by what principles is it conceivable the "holy and learned preachers" in question were governed, other than those to which they have by the writer been attributed?

"If," says Dr. Calamy, "they that suffered for their nonconformity in 62, whatever mistakes they might labour under, did not do it out of a principle of conscience, they were the weakest people in the world. They were active in their own ruin, and might easily have avoided misery by a compliance, which nothing could be reasonably supposed capable of keeping them from, if they had not been afraid of sinning against God."†

Various opinions will, no doubt, exist as to the nature of all the difficulties which occurred, both to the early puritans and later nonconformists, but even the most minute wear an important aspect in connexion with consequences, and loudly call for a candid judg-

\* The Confessional, pp 1, 2.

† Ib. p. 31.

\* The Conformist's Plea for the Nonconformists, p. 66. 4to. 1681.

† Abridgment of Baxter's Life and Times, &c. vol. ii. pref. pp. iii. iv.

ment. Hume's penetration was too acute not to perceive this, and, hater as he was "of all the race," his sense of justice was controlled by the glaring fact, that "the precious spark of liberty itself was kindled and preserved by the Puritans alone;" and he adds, "it was to this sect, whose principles appear so frivolous, (another word with a Deist for conscience,) and habits so ridiculous, that the English owe the whole freedom of their constitution."\*

It is interesting to review the course adopted by Mr. Henry, as therein he is an example of hundreds of the same character.† It shows that every lawful effort to avoid separation from the Church of England was tried; that with only the known exception of about five instances, there was a willingness to submit to episcopal government according to Archbishop Usher's reduction; that by representation, and debate, and petition, by earnest prayer and mutual conferences, a solution of their doubts, and a removal of their difficulties, was sought; and, when all was vain, their livings were meekly and peaceably vacated, and a spirit of moderation discovered, which has never been exceeded, and seldom equalled. Is there then fairness or candour in the assertion, that the "great quarrel was occasioned and perpetuated by men who chiefly rested their objections to the form and colour of an ecclesiastical garment, the wording of a prayer, or the injunction of kneeling at the eucharist, and that they were willing, for questions like these, to disturb the peace of the religious world?" On the contrary, is not the powerful expostulation of a renowned champion of the Church of England strictly applicable, and, in the name of the worthies thus treated, may it not be affirmed to the

framers of the Act of Uniformity, "you cast us out of your communion, and then complain that we forsake it, as if a man should thrust his friend out of doors, and then be offended at his departure?"\* "They were industriously thrust out of the vineyard."†

The reader will perceive, that in dwelling upon the reasons which governed the nonconformists, those stated in the Life of Philip Henry have mainly been kept in view. Many others might, however, have been exhibited, but a reference to the following works, selected from many others of real value, will put the inquirer in possession of all necessary information. The introduction to Dr. Calamy's second Defence of Moderate Nonconformity, ‡ Oct. 1704. The Layman's Reasons for joining in stated Communion with a Congregation of moderate Dissenters, by Matthew Henry. Miscellaneous Works. Messrs. Burder and Hughes' edition, p. 639. Dr. Watts's Essay on Civil Power in things sacred; Works, vol. iv. pp. 172—221. Oct. 1813. Towgood's Letters to White, duod. 1767. The Confessional, by the Rev. Archdeacon Blackburne, *ut supr.* Graham's Review of Ecclesiastical Establishments. Oct. 1792. And, as *instar omnium*, Protestant Nonconformity, by Mr. Josiah Conder, 2 vols. Oct. 1818. An Abridgment of this latter work, in one volume, has also been published.

(To be concluded in our next.)

\* Chillingworth's Works, p. 13. Answer to the Pref.

† P. Henry's Life, p. 83.

‡ Mr. Locke sent Doctor Calamy word that he had read his Introduction, and that while the Protestant Dissenters kept close to those principles they would sufficiently maintain their ground, and justify their separation from any established national church, if that church should assume an authority to impose those things which ought to be left indifferent.—Funeral Sermon for Dr. Calamy, p. 26.

\* History, vol. v. p. 358.

† Life of P. Henry, p. 83.

## FEMALE COLLECTORS.

(To the Editors.)

GENTLEMEN,—Will you allow me to occupy a small portion of your valuable Miscellany with some remarks in connexion with a subject of vital and of growing importance—Juvenile Benevolent Societies? The exertions of our youth in the cause of christian philanthropy certainly must be considered as forming an interesting and important feature of the times. The principles they instil, and the habits they form in the youthful mind, render these increasingly numerous and efficient societies incalculably valuable. Benevolence, like every other virtue, is strengthened by exercise. As a principle, it cannot be formed too early in life. To the neglect of this, as a part of education, we may trace the penurious habits, the selfish maxims, and the want of a spirit of diffusive benevolence, which mark the character of so many. The rising generation must of necessity receive a most desirable modification of its sentiments and feeling from such associations. It is not from the immediate agency of such societies that we are to take our estimate of the good which they produce. It is the important principles which are imbibed, the habits which are formed, and the character which is secured, that constitute their value, and that value is incalculable. Those societies which embrace as their object the evangelizing of the world, and which are now in such extensive and successful operation, have their future prosperity, in my opinion, depending here. Their labours must be prodigious and protracted; the means which they employ must be mighty. In order to secure these means, *principle*, steady and inflexible principle, must be engaged. It is very evident that, in the present day, much that is done in this important cause is the

result of artificial excitement. This, in time, must subside. Public meetings must soon lose some of those qualities at least which now give them interest. Their novelty will be lost. Eloquence will exhaust its stores, and fail to attract and excite; and it is only as we are able to graft present feeling on the stock of principle, that those mighty means will be brought to bear on the cause, which are necessary to its success, and even to its existence. This object cannot be better secured than by encouraging juvenile societies. While these flourish we have nothing to fear; our fathers will retire from the scenes of their labour without apprehension for the cause which they can no longer support. The spirit of their work is perpetuated: they will give up their stations of honourable labour with a holy resignation, when they see that their spirit, like the mantle of Elijah, is caught by their successors, and that a double portion of that spirit has come upon them. Under these circumstances, it is surely the imperative duty of those individuals whose office it is to superintend such societies, most carefully to guard against every means, either direct or indirect, of supplying their agents with inferior and unworthy motives to exertion, to watch over the fountain whence these waters of benevolence flow, that no impurity enter to contaminate the stream.

If these remarks are admitted as true, I need not offer any apology for the statement which I have now to give, or the remarks which will accompany it.

A short period has elapsed since I was present at the anniversary meeting of a Missionary Society, most numerous and respectably attended, held in a large and populous town in the centre of the kingdom, in which I was for a time residing. After the opening

speech, delivered by the worthy chairman, the meeting was informed that the usual custom would be observed of reading, not the committee's, but the treasurer's report. Accordingly the sums collected by the different congregations belonging to the district were announced, and then a very considerable time was occupied in reading over the names of the juvenile collectors, principally young ladies, connected with the congregation belonging to the place of worship in which the meeting was held.

I should not think, Gentlemen, of employing either my pen or your pages with this statement, whatever might be my views of it, did I conceive that I was pointing out a solitary case, or one that was not likely to be copied. But when I consider that the local circumstances of the Society to which I refer give it a considerable share of influence in the way of example, I cannot, consistently with the sentiments which I have expressed at the commencement of this paper, allow it to pass unnoticed.

As one of the auditors, whose time and attention was thus demanded, I could not help putting to myself the pithy and appropriate question, *Cur bono?* What end was to be answered by such a circumstantial detail? My conjecture was, that it was intended to give publicity to those individuals who had thus distinguished themselves by their active benevolence, and by this means to reward them for their past services, and to encourage them to renewed exertions. Now, without determining the lawfulness or unlawfulness of the object contemplated, I could not help feeling the defectiveness of the means employed. If it is desirable, I thought, that these young ladies should be pointed out to public notice, as active agents in the missionary cause, how very imperfectly was the end

secured. Among the circle of their own acquaintances their names, of course, would be identified, and among such it would be generally known, previously, that they were missionary collectors; but to the greater part of the assembly, which had come from a distance, they were totally unknown. For my own part, I felt a very uncomfortable sympathy with these fair philanthropists, concerning whom, after all the pains which were taken, nothing more than their names, in conjunction with some harsh, unromantic sounds, about odd pounds and shillings, was known.

Now, Gentlemen, is not the practice which I have pointed out fraught with incalculable mischief? Does it not make, directly, an appeal to inferior and unworthy motives to the most dignified and sacred of all exertions? Does it not supply incentives to most unhallowed feelings? What can more injuriously operate on that vanity and pride which are common to our nature, and which especially belong to the youthful mind?

Beside this, the custom to which I refer is inequitable and unfeeling. One of these juvenile philanthropists, whose heart glows with a pure and ardent zeal, industriously employs her time in collecting the little pittance which may be offered her among the circle of her acquaintances and neighbours; but the amount of her collection, when pronounced in the hearing of the imposing but partial auditory, stands in an invidious and humiliating relation to a larger sum which follows next on the ostentatious list, and which circumstance, and not merit, has given as the result of other labours. That this practice may create a temporary stimulus to exertion I do not doubt, but that it is by a means in itself most repulsive, and in its tendency most per-

nicious, I do not hesitate to affirm, and no language that I can employ can too strongly mark the disapprobation it deserves. If these remarks should in any degree counteract the effects of this offensive example, the writer will have accomplished the object at which he aims, and be abundantly rewarded for his pains.

There is another practice, which I am sorry to see gaining ground, and to which, Gentlemen, perhaps you will permit me to take the present seasonable opportunity of alluding. I mean that of employing *Ladies* to hold the plates at the doors of our public buildings, to receive the charitable contributions of the meeting. I shall not attempt to point out the motive which has given origin to this very exceptionable practice. It is at once obvious and repulsive. Surely the friends of Christian benevolence must forget that it is the cause of God in which they are engaged, or they would not feel it desirable to resort to means so far beneath the dignity of the end which they have professedly in view. They must have forgotten, too, the respect which is due to female character. The unprecedented exertions of the fair sex in every labour of love unquestionably forms one of the brightest ornaments of the age in which we live; but let us not take undue advantage of their amiable zeal, and press them into services to which *necessity* can never invite them, and which, to their characteristic feelings, must be repugnant. "'Tis pitiful, 'tis wondrous pitiful," to see a young female, to whom belongs all the delicacy of her sex, stationed at the place of egress for a promiscuous crowd, exposed to the rude glance of every roving eye that passes, merely that she may catch the extra shilling of some flippant youth who gives it because *a lady holds the plate*. Gentlemen, I am a young man,

and far enough removed from prudery: if, therefore, in the estimation of your fair readers, I have said some hard things, I must entreat you to ask for me their forgiveness, while I subscribe myself most sincerely their

WELL-WISHER.

#### ON THE PERFORMANCE OF THE MARRIAGE CEREMONY.

(To the Editors.)

GENTLEMEN—The time I hope is coming when the present form of the marriage ceremony will no longer be binding upon Dissenters. If there are any, however, who prefer it to a more simple form, and more agreeable to the nature of the institution, let them by all means have the benefit of it—only let it be their own choice. There is, I believe, a general agreement among us respecting the impropriety of demanding obedience to the present form, from all Dissenters, except Quakers and Jews; yet, though this be the case, there is, I am informed, a considerable difference of opinion as to what should be substituted in its place, and to *whom* the office of performing the marriage ceremony among Dissenters should be committed. I shall therefore be glad to elicit the sentiments of some of your correspondents, by answers to the following queries.

Does the performing of the marriage ceremony belong to the ministerial office? or should it be viewed entirely as a civil contract, and therefore to be performed by the civil authority?

If it should not be any part of a pastor's official duty, yet is it *expedient* that dissenting ministers should exercise the privilege (supposing it granted) of performing the ceremony of marriage among the members of their churches and congregations?

What is the best way to ascertain the views and wishes of Dis-



senters respecting the alteration of the Marriage Act, and the privileges for which we should petition Parliament?

While we are agreed on the general question—that something should be done—it is certainly desirable that we should know each other's sentiments as to what we really wish to be obtained.

J. M.

#### PUBLIC LECTURES.

(To the Editors.)

GENTLEMEN,—I have long thought that some of our wealthy dissenting brethren might very easily render an important service to their own communion, and to religion in general. The plan is as follows:—To institute a lecture somewhat similar to the Bampton and Hulsean Lectures in the Church of England. Let eight lectures, or as many as might be thought proper, be preached in some chapel in the metropolis during as many week evenings in any year: the subjects to be of particular, as well as of general interest. Let a certain sum be given to the lecturer, and a certain number of copies printed, and as we have not yet got universities, to the libraries of which we might send them, a copy should be sent to the library of Red Cross Street, and to the libraries of any Dissenting Academy in the United Kingdom. All this might be accomplished if one or more individuals, who are interested in the learning and respectability of their religious denomination, were to leave or give a sum for this specific purpose.

It is hardly necessary to inform you, that some useful volumes have been published in consequence of the Bampton Lecture; and more might have been produced had a greater number of individuals, and those always of orthodox principles, had the power of selecting the Lecturers. All

the evil connected with this might be avoided among the Dissenters.

I am convinced that in our communion there is as much or even more theological talent than we shall find in the Establishment. There are some of our living ministers whose publications would do honour to any denomination, and I have little doubt, there are many individuals who are now labouring in their Master's service with zeal and success, but whose names are little known, who are well qualified to produce a volume of lectures which would not only be beneficial to Dissenters in general, but useful in promoting the cause of God. You are well aware that many of our brethren *might* benefit the church and the world by their productions if they pleased. Among other reasons which deter them from publication, may not the following be one?—The difficulty of directing their minds to a subject or series of subjects, which would meet with the approbation of the public. This might be removed by the assistance of those who were appointed to fix on the topics of discussion.

#### PURITANICUS.

##### A QUERY.

A YOUNG minister, who finds himself placed in circumstances of difficulty, owing partly to the dissatisfaction of his people, because they think he does not visit them so frequently as he should, and partly from his own dissatisfaction, because the visits he does pay them partake so little of the nature of what, he conceives, pastoral visits ought to be, would feel greatly obliged to any ministers, who would have the kindness to state in this Magazine, either what they do in reference to the subject of pastoral visits, or what they think would tend to make such visits profitable to ministers and people.

## POETRY.

## A HYMN,

*Composed by Mr. Montgomery for the  
Christian Negroes in the West Indies,  
June 24, 1823.*

Our Master, Jesus, reign'd above,  
The Lord of all was he,  
And yet he chose to set his love,  
O, wondrous love! on me.

Our Master, Jesus—bless his name!  
I love to hear the sound,  
When I was lost, to seek me came,  
And O, thank God! he found..

Our Master, Jesus—from his birth  
My sin and sorrow bore,  
And while he liv'd like me on earth,  
A servant's form he wore.

Our Master, Jesus—went to preach  
The Gospel every where,  
And by his own example teach  
How we the cross should bear.

Our Master, Jesus—O how kind  
Was all he did and said!  
He heal'd the sick, the lame, the blind,  
And rais'd to life the dead!

Our Master, Jesus—crucified  
By hands of wicked men,  
Pray'd for his murderers, then died—  
He died and rose again.

Our Master, Jesus—suffer'd this,  
The world from hell to save,  
And bring to heaven's amazing bliss  
The free man and the slave.

Our Master, Jesus—takes delight  
In hearts made clean within;  
Though we are black our souls are white,  
When he forgives our sin.

Our Master, Jesus—Thou didst give  
Thyself to die for me;  
O grant the Negro grace to live,  
And grace to die to Thee.

## EARLY RISING.

See what crimson glory shines  
Through the curtain on thy bed:  
Kindly all those radiant lines,  
From the pillow lure thine head.

Fling thy long-closed casement wide:  
Hark! what soft, melodious lays,  
On mine ear these accents glide,  
“Rationals, arise and praise.”

O, what scents come on the gale,  
Stores of fragrance now unfold;  
'Tis those blossoms fill the vale,  
Finely ting'd with pink and gold.

Health sits waiting on the hill;  
Fly, and drink the morning air:  
Pleasure shall thy bosom fill,  
While thou seek'st the goddess there.

See what numerous beauties shine,  
Wheresoe'er the eye can rove;  
Presents from a Haad Divine,  
To the children of his love.

Let the wings of morning bear  
To that Parent songs of praise;  
Let them speed with ardent pray'r,  
For his blessing through thy days.

Precious is each fleeting hour;  
Haste, and greet the moment given;  
Virtue's joys are in thy power;  
Rise, and take her path to heaven.

E. G.

## REVIEW OF BOOKS.

*A Narrative of the Establishment and Progress of the Mission to Ceylon and India, under the Direction of the Wesleyan Methodist Conference. Including Notices of Bombay and Ceylon. By W. M. Harvard. 8vo. 9s. London: Blanshard, 1823.*

*An Account of the Captivity and Escape of Captain Robert Knox, who was treacherously detained, nearly Twenty Years, in the Kingdom of Candy. Republished, with Preface and Notes, by W. M. Harvard, late Missionary in Ceylon. 12mo. 3s. 6d. London: Blanshard, 1823.*

CEYLON is, in every view, one of the most valuable of the British possessions. Its political importance is incalculable, since its noble harbours and advantageous position render it the key of India. Along the immense line of coast extending from Cape Comorin to the Ganges, there is not a single port in which even a moderately sized vessel can take refuge, while the shore of Ceylon is indented by numerous havens, one of which, that of Trincomalee, affords, perhaps, the most complete and commodious shelter for vessels of every size, in the whole world. "The communication with the sea," says the Rev. Mr. Cordiner, "being concealed in almost every direction, it resembles a beautiful and extensive lake. Hills diversified by a variety of forms, and covered with luxuriant verdure, rise steeply all around, completely inclosing the capacious basin. Five hundred ships of the line may enter it with ease, and ride at anchor without the smallest inconvenience." While England retains possession of this island, she maintains a strong station, which en-

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bles her to command at once the seas and the continent of India; the first by her fleets, which are here secure at all seasons; the second by her armies, which garrison this her Asiatic citadel, and in the more moderate and equable climate of the southern and western districts, are seasoned to the irregularities and high temperature of the Peninsular regions.

The commercial value of this possession is not inferior to its political importance, and, indeed, arises, to a considerable extent, from the same circumstances. The produce of the island itself, is chiefly applicable to the artificial wants of mankind, and is, on that very account, of higher arbitrary worth. Pearls, cinnamon, and the shell of the Chanque-fish, are the principal articles of export; but it is as an *entrepot* that Ceylon appears likely to prove the most valuable to its possessors. Its central and intermediate position, with its other natural advantages, distinguish it as a kind of emporium of eastern traffic. The soil is, in general, fertile; but such have been the unfavourable circumstances under which the natives were placed, that they have never yet raised sufficient for their own consumption. Corn and rice are still imported, in large quantities, from the upper provinces of India. To such of our readers as may be desirous of obtaining minute information on these points, we would recommend a work on Ceylon, by M. Bertolazzi, which we have not observed to be quoted among the authorities cited by Mr. Harvard, but which contains much useful information respecting the productions, traffic, and revenue of that island.

But the considerations on which

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we have hitherto dwelt are of little importance when compared with those which connect themselves with this island, as the chosen and singularly eligible station of the principal Asiatic Mission of the Wesleyan Society. Every thing that can be said of its political and commercial advantages, applies, *a fortiori*, to its value and importance, as the *πυρρον* of men engaged in the working of that mighty machinery which is, even now, moving the moral world. Before, however, we enter on further illustrations of these points, we shall advert to a few particulars connected with the history and condition of the Singhalese.

"The early history of Ceylon is involved in comparative obscurity. Tradition has made it the scene of the creation of man, and of those important transactions which took place in the infancy of our world. In conformity with this idea, the isthmus by which the island and the continent are supposed to have been once united, is called *Adam's Bridge*; the highest mountain received the name of *Adam's Peak*; and early writers have amused the world by an account of a fountain of water on its summit, produced by the tears shed by our first parents on beholding the mangled body of Abel, the victim of a brother's rage, and the first human being who tasted death! The Mahomedans were, most probably, the authors of these tales; as a respectable author has asserted, on the authority of Marco Paulo, that 'the Moors believe Adam to have been buried there.'"—p. xxiii.

The term *Singhalese*, applied to the inhabitants of Ceylon, refers to a whimsical legend connected with their early annals, and signifies, literally, *Lion-people*. The Sanscrit name of the island is *Tapobon*, whence its classical distinction Taprobane, but it is called by the natives *Lanka-Dwipa*, or the "Holy Land," and this epithet is stamped on the Government paper-currency. It is known among the Arabs and Persians as *Serendib*, a word familiar to all who are acquainted with the tales of the East. The Portuguese were the first Europeans who effected a

settlement on the island; and, after a series of severe contests, they remained the acknowledged masters of all the maritime districts. In the beginning of the seventeenth century, they were expelled by the Dutch; the latter, during the late revolutionary war, were driven out by the English, and, ultimately, the savage barbarity of the king of Kandy, roused his subjects and Adigars to rebellion, when the whole of the interior provinces were taken possession of by the British troops.

The natives may be correctly divided into four classes—Veddass, Kandyans, Singhalese, and Malabars. The first are a wild and barbarous race, of uncertain origin, inhabiting the woods and jungles of the interior. Captain Knox, an accurate observer, describes them as follows.

"They speak the Singhalese language; they kill deer, and dry the flesh over the fire, which the country people buy of them; they never till the ground for corn, their only food being flesh; their arms are a bow and arrow and a small axe with which they cut honey out of hollow trees. They have no towns nor houses, living by the waters under a tree, with boughs cut and laid round about them, that they may hear by the noise of the trampling on the boughs, should any wild beast come near them. The wilder sort of them, when they want arrows, will carry their load of flesh in the night, and hang it up in a smith's shop, also a leaf cut in the form they will have their arrows made, and hang by it; which if the smith do make according to their pattern, they will requite and bring him more flesh; but if he makes them not, they will do him a mischief one time or other by shooting him in the night; the smith leaves the arrows in the same place where the Veddass hang the flesh. They have boundaries, and some ideas of private property among themselves.\* The wilder

\* An infringement on these boundaries, is sometimes the cause of serious quarrels and skirmishes among them; which seems to indicate that they have nothing among them resembling a regular administration of justice. 'One company of them is not to shoot, nor gather honey or fruit, beyond those bounds. Near the borders stood a jack-

and tamer sort of them do both observe a religion: they have a god peculiar to themselves. The tamer do build temples; the wilder only bring their sacrifice under trees; and while it is offering dance round it, both men and women."

The Kandyanans are the inhabitants of the interior, and though they vary in many respects from the Singhalese, are clearly of the same stock; the points of distinction between them being obviously referrible to the very different circumstances under which they have been placed. The natives of Kandy were, until their recent subjugation by the English, under a tyranny as capricious and sanguinary as any that ever afflicted the human race. They were, moreover, jealously shut up from all intercourse with foreign nations; their literature was confined to their national legends, and their religious knowledge was derived from their priests.

"The kings of Kandy were possessed of a power the most absolute over both the lives and property of their enslaved subjects. Among the titles by which they were addressed, were 'Emperor: descendant of the Golden Sun; whose kingdom was higher than all others:' and he was supposed by his subjects to be the only monarch in the world who possessed the high dignity of wearing a crown! In approaching him, they paid him expressions of homage surpassing those exacted even by the Emperor of China; for, in addition to three profound prostrations, it was required of the persons approaching the throne, to repeat slowly all the titles of the monarch with the greatest reverence. In the royal presence the most profound silence reigned; the highest courtier was not allowed to address even a whisper to another; and an involuntary cough was

punished as a crime. The king reserved to himself the privilege of having the walls of his residence whitened, and the roof covered with tiles; and no subject was allowed even to fold a letter in the form used by the king. By these, and many such particulars, the fruitful sources of vexation to his subjects, and made constant pretexts for the imposition of fines and the infliction of cruelties, did the vain and haughty tyrants of the Kandyan throne, labour to perpetuate a distinction between themselves and their subjects."—p. xxxiv.

The Singhalese principally occupy that part of the western coast of Ceylon, which extends from Chilau to Tengalle.

"This class of Ceylonese are in general about the middle stature, and are slenderly made; though tall and robust men are occasionally found among them. The features of the Singhalese have a nearer resemblance to Europeans than is found in the continental natives. The families of the Singhalese native chiefs, and especially of the principal cast, contain many noble looking men. The native complexion varies very considerably, from that of the sable African to the English brunette; but the general hue is between a copper and a chocolate colour. The Singhalese females are generally smaller in stature, and fairer in complexion than the men. Both sexes have black eyes, and long, smooth, black hair, which they wear turned up, and fastened on the crown of the head with a tortoise-shell comb, or other instrument. It is not common among the Singhalese for the men to wear their beards, as in some tribes. But before a young man can become entitled to the privilege of shaving, he is compelled to give an entertainment to his relations and acquaintance. Without this festival, it is not considered that the first-fruits of the chin can be honourably removed.

"The dress of the common people consists of nothing more than a piece of calico or muslin, wrapt round the waist, and a small jacket thrown over the shoulders. The Singhalese women, however, discover considerable taste in the shape and ornaments of their dress, and are often patterns of neatness, simplicity, and cleanliness. The native chiefs and their families are distinguished by a greater quantity of clothing: the men often by a woollen coat of the fashion of the last century. Even the more respectable seldom wear breeches, except on horseback, and never cover their heads. They in general wear leather shoes, trodden down at the heels after

tree; one Vedda being gathering some fruit from this tree, another Vedda of the next division saw him, and told him he had nothing to do to gather jacks from that tree, for that belonged to them: they fell to words, and from words to blows, and one of them shot the other; at which more of them met, and fell to skirmishing so briskly with their bows and arrows, that twenty or thirty were left dead on the spot."—Knox's *Historical Relation*.

the manner of slippers; but the poorer men have only a kind of sandal. The principal ladies wear stockings when full dressed; and then, of course, shoes also; but these are not commonly worn by the Singhalese females. Their *camboy*, or body-cloth, reaches to the instep; and hence stockings are the less needed."—pp. xxxix, xl.

The upper ranks are exceedingly jealous of any infringement on certain peculiarities of aristocratical costume, and if any of the inferior tribes presume to violate the privilege of his betters, he seldom escapes punishment, unless he happen to be surrounded by friends. Serious disturbances frequently arise out of this absurd claim; the supporters of either party collect, and a set battle ensues. Mr. Harvard was once present when a Singhalese barber was leading his bride to the altar. Having, on so important an occasion, attired himself in the utmost finery of his wardrobe, the self-complacent tonsor was marching gaily along, when some sharp-sighted by-stander observed, that the comb which fastened up his hair was of a quality inhibited to one of so low a caste. All was instantly in confusion; the hymeneal procession was routed in a moment, and the uproar was not appeased until the offending ornament was removed.

Of the Malabars it will be unnecessary to give any description, as they are descended from continental settlers, and retain their original manners: they hold the northern districts of the island, and are the principal inhabitants of Manaar, Jaffna, Trincomalee, and Batticalao.

The superstition of Boodh, or Budhu, "may be considered," says Mr. Harvard, "as the established religion of the Singhalese, both of the coasts, and the interior of the Island." This very ancient system of idolatrous faith, seems to have prevailed, originally, over the whole Indian con-

tinents, and to have been superseded by the Brahmin creed. In Ceylon it has found a more durable settlement, and still flourishes in those of its provinces where Paganism exists. Budhu himself made no pretensions to divinity, but went about as a public teacher and reformer, earnestly endeavouring to detach the multitude from the errors of dæmon-worship, but offering them in exchange a system not less erroneous, and scarcely less demoralizing. He visited Ceylon, say the writers of the native legends,

"For the purpose of rescuing the natives from the tyranny of the dæmons, who covered the whole island, and exercised the most cruel tyranny over the inhabitants. So numerous were these malignant spirits, that on the arrival of Budhu, they covered the whole ground, and there was not sufficient space left for him to set his foot; and, had a pin fallen, it could not have found a passage to the ground. Budhu, confident of the efficacy of his doctrines, directed his discourse to a part of the vast mass before him; which immediately yielded to its force, and became panic-struck by the superior power which was opposed to them. Availing himself of the confusion into which the dæmons were thrown, and perceiving a vacant space, Budhu descended, and occupied the spot. As he continued to preach, directing his sermons to every part of the vast circle which was formed around him, the dæmons gradually retired farther from his presence; until they were all, at length, driven into the sea. Budhu then issued the following proclamation: "Behold, I have conquered the malignant spirits, who had so long, and with such irresistible sway, tyrannized over you. Fear dæmons no more!—worship them no more!"—p. liv.

Budhuism is a system of "undisguised Atheism." Its founder taught the non-existence of a First Cause—the eternity of matter—fatalism—the metempsychosis—and a gradual purification until the attainment of a state, called *Nirri-wana*, which, as Mr. Harvard states, conveys to a Singhalese no other idea than that of annihilation. It is a pithy illustration of the absurdity of this

scheme, that it has converted a teacher of atheism into a divine being, and erected temples to the glory of an individual who treated all religious worship with contempt. A recent traveller has given the following summary of the labours and miraculous powers of Budhu, and it is too curious and characteristic to be omitted here.

"His days he devoted to men, in preaching to them and converting them; and his nights to the gods who assembled to listen to him. He was so successful in convincing those whom he addressed of the truth of his doctrines, that he often daily converted many *asenkeyas*, (a number too immense to be comprehended.) The powers which he exercised in reforming mankind were more than human. He could assume any form he chose. He could multiply himself many hundred times; or, produce the appearance of many hundreds of Budhus, in every respect like himself, with rays of light issuing from every pore of their skin, differently occupied—some standing, some sitting, and some preaching. He could go any distance in an instant, even as fast as thought—through the air, water, or under the earth. When he preached, his face appeared to all his audience, though surrounding him in a circle; people of all languages understood him: and all, however distant, heard him distinctly; excepting those who were too deep in vice to be reformed, who were as the deaf, though close to him, and heard nothing. A learned man, who followed him every where during the space of six months, to ascertain if he were the true Budhu, never saw the impression of his foot, nor even a flower bent on which he trod, or a cushion pressed on which he sat. His good qualities equalled his extraordinary powers, and are said to have been boundless, and to baffle description."—DR. DAVY'S *Travels in Ceylon*, p. 215.

The priests of Budhu are regularly educated for their office, and at the proper period, installed with great solemnity. "The rank of a priest," says Dr. Davy, "next to that of Budhu, is considered the most exalted—even superior to that of the gods. Priests may in consequence, sit in a *Wee-haree* (temple.) They never worship the gods; but, when they

preach, invite the gods to be of their audience; and, like Budhu himself, they are entitled to worship." They have different orders among themselves, which, "in most respects," says Mr. Harvard, "correspond with those of *deacon*, *priest*, *bishop*, and *archbishop*, in our own establishment!" They are not allowed to marry, but, to remedy this inconvenience, they may at any time lay aside the yellow robe which is the badge of their office, take a wife, and when they grow tired of the conjugal condition, put her away and resume their sacerdotal livery and function.

"Compared," justly and eloquently writes Mr. Harvard, "with the prevailing religion of the Hindoos, Budhuism wears an aspect amiable and humane. Unlike the worship of Juggernaut, (to instance one Hindoo deity only) whose rubric prescribes impurity and blood, as acceptable and even essential acts of worship, the worship of Budhu is simple and inoffensive. The sacred books of this system forbid cruelty, dishonesty, unchastity, and falsehood; and inculcate kindness, sympathy, and subordination in civil society. The system tends to correct the inveterate prejudices of caste; and has even produced institutions of benevolence and mercy in different parts of the island. On such a system the infidel looks with complacency; and the latitudinarian, in the exercise of a spurious candour, pronounces it to be safe. But the believer in Divine Revelation, while he admits its comparative excellence, when weighed in the balances with the impure and sanguinary systems of India, and other Pagan lands, beholds written on its portals in the indelible characters of inspired truth—'WITHOUT GOD IN THE WORLD!'—p. lxi.

But the most singular and appalling feature of Singhalese superstition yet remains to be noticed. It has been already intimated, that dæmon-worship seems to have been the original delusion of the natives of Ceylon, and it appears still to retain its hold upon their prejudices. Though in opposition to the primary objects, and the essential character of Budhuism, it prevails in conjunction

with it, and exercises, over the lower classes especially, a strong and baneful influence. It has for its principle, that all the sufferings and calamities to which man is liable, are the effects of dæmoniacal agency. Each of the various forms of human misery is represented as under the unlimited control of some power of darkness, and in the season of affliction, or in the anticipation of danger, propitiatory sacrifices are offered to these tremendous deities. They are imaged in the most horrific shapes, and in the act of inflicting the fiercest tortures. Their temples, *Dewallahs*, are of "very humble construction;" the priests are called Kappooas, and are represented as "by no means respectable either for rank or learning." They wear no distinguishing dress, and seem a deteriorated mixture of the charlatan and the fortune-teller. They calculate nativities; and they are consulted and fed'd on every occasion of hazard or exigency, as the hallowed intercessors between men and devils. No Singhalese who holds this miserable faith will pass their temples, without an offering and a genuflexion, and many of the *Dewallahs* are the objects of peculiar veneration and of laborious pilgrimages. The Kappooas are great venders of charms, and their votary, like the African with his *Saphies* and *Fetiches*, when fenced with their spells and amulets, will face, with reckless intrepidity, the most appalling dangers. When Mr. Harvard had been wounded by one of the "armed fins" of a young shark, which he was incautiously handling, one of the natives entreated permission to "fetch a Kappooa, that he might charm away the injury." On another occasion Mr. H. was preaching, at Pantura, from John iii. 8, when, taking the opportunity of exposing the destructive delusion of Kappoism, he asked—"Which of you

will now cast away these works of the devil, and place himself under the protection of the Son of God?"—he paused for a while, and shortly a charm was handed to the pulpit. Holding it up, he gave thanks to God that he had begun to destroy the works of the devil. - He then repeated the inquiry, and before the close of the service, he had in his possession "a handful of these charms."

Such is the system which the servants of the living God are gone forth to encounter in his strength, and, we doubt not, to destroy. Cheering signs of success have appeared, and we trust that the Gentiles will ere long abandon their vain and miserable delusions, and welcome the everlasting Gospel, as the power of God and the wisdom of God.

We must defer, until another number, the consideration of the remaining details of this interesting volume.

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Mental Discipline; or, Hints on the Cultivation of Mental and Moral Habits; addressed to Students in Theology and Young Ministers. By Henry Forster Burder, M.A. Part III. 8vo. 4s. London: Westley. 1823.

IN our Supplement for 1821, we recommended the first and second parts of this highly useful and interesting manual to the attention of our readers; and we have now before us a continuation not less deserving of eulogy. It had been suggested to Mr. Burder that his plan was incomplete, since, however urgent may be the demand for mental cultivation, "it must be admitted that moral discipline cannot be less necessary, especially for those who have in prospect the engagements of the christian ministry." Of this deficiency Mr. B. was perfectly aware, but he had been withheld from extending his inquiries and

suggestions, by a laudable, though in his case very groundless, apprehension of appearing to assume a "character" and undertake "an office not authorised by his years." And even now he does not appear to have entirely shaken off these feelings, if we are to form our judgment from the manner in which he has constructed his volume. He has, almost invariably, supported and enforced his own opinions by venerable authorities, and has enriched his book by a series of singularly well-chosen extracts from writers whose names carry with them their own sanction. Cecil, Booth, Baxter, Chalmers, Mason, Paley, Doddridge, Campbell, are cited in a very judicious and impressive way. Their opinions are not strung together, like the sweepings of a commonplace book, but have been so selected as to comprise the pith of their argument, and so combined with Mr. Burder's own comments as to become effective auxiliaries, without impairing the claims of his work to be considered as an original composition. In style Mr. B. is clear and polished; his taste is pure; and he has formed his habits of thinking and expression on classical models. As the most satisfactory method of exemplifying Mr. Burder's manner, we shall give an entire section, taken indiscriminately.

"Cherish earnest Desires, and encouraging Expectations, of Success.

"A man who engages with all his heart, and all his energies, in any pursuit, cannot but solicitously desire the prosperity of his undertaking; and certain it is, that the persevering efforts of his mind will bear some proportion to the expectations which he forms. The man of business, the man of letters, the lawyer and the physician, are impelled to habitual diligence in their respective careers, by the prospect of realizing their hopes. Nor is the stimulus of hope needed, in any instance more, than in the discharge of the arduous and onerous functions of the christian ministry. Many circumstances may wear an unpromising

aspect, and exert a depressing influence; a counteracting influence is then greatly to be desired; and this is chiefly to be felt in the anticipations of growing usefulness and augmented prosperity.

"If you would prosper in your work," said Mr. Baxter, 'be sure to keep up earnest desires and expectations of success. If your hearts be not set on the end of your labours, and you long not to see the conversion and edification of your hearers, and do not study and preach in hope, you are not likely to see much fruit of it.—Let all that preach for Christ and men's salvation, be unsatisfied, till they have the thing they preach for. When a man only studies what to say, and how with commendation to spend the hour, and looks no more after it, unless it be to know what people think of his own abilities, and thus holds on from year to year, I must needs think that this man preaches for himself, and not for Christ, how excellently soever he may seem to do it. I know that our acceptance is not according to the fruit, but according to the degree of our labour; but he cannot be a faithful labourer, who does not long for the success of his labours, and is not grieved at their apparent failure.'

"The actual amount of success resulting from the ministry of any individual, in any given period, it is indeed impossible correctly to estimate. We should be on our guard, lest, according to the characteristic tendencies of our own minds, we should either appreciate that success at too low, or at too high a rate. Some men are constitutionally inclined to the former, and some to the latter extreme. Those of the one class should be reminded, that much good may have been effected, which has not yet been developed; and much which may never be fully apparent, till the day of final disclosure: those of the other class may need to be apprized—'that all is not gold which glitters.' 'Many evangelical and popular preachers,' says the pious author of the *Reign of Grace*, 'have greatly over-rated the usefulness of their own labours. For the longer I live, the more apprehensive I am, that the number of *real* converts, among those who profess the genuine gospel, is comparatively small.'"—pp. 46—48.

We had intended to stop here, but our eye has been arrested by the heading of the 29th section, and the subject is at once so important and so little heeded, that we cannot persuade ourselves to pass it by.

"Observe Punctuality in all your Engagements."

"If a man were to spend his days in perfect seclusion, he would still be a gainer by the habit of regularity, in the distribution of his time and his pursuits; but its importance obviously increases with the extent of his connexions, and the number of his engagements. If regularly be that which a man owes to himself; punctuality is that which he owes to others. 'Appointments,' observes Mr. Cecil, 'become debts; I owe you punctuality, if I have made an appointment with you; and have no right to throw away your time, if I do my own. Punctuality is important, because it subverts the peace and good temper of a family: the want of it not only infringes on necessary duty, but sometimes excludes the duty. Punctuality is important, as it gains time: it is like packing things in a box; a good packer will get in half as much more as a bad one.—The calmness of mind which it produces is another advantage of punctuality: a disorderly man is always in a hurry; he has no time to speak with you, because he is going elsewhere; and when he gets there, he is too late for his business, or he must hurry away to another before he can finish it. It was a wise maxim of the Duke of Newcastle—'I do one thing at a time.'—Punctuality gives weight to character. 'Such a man has made an appointment; then I know he will keep it.' And this generates punctuality in you; for like other virtues, it propagates itself."

"If these pointed and judicious remarks are applicable to men of every profession and occupation; if they are important to the man of business, and to the man of letters, they are of still greater importance to the christian minister. If he would consult his own tranquillity; if he would be an economist of invaluable time; if he would do justice to his sacred engagements; if he would advance in the esteem and confidence of his numerous connexions; let him, although without excessive and over-anxious preciseness, pay due regard to the claims of punctuality."—pp. 97—99.

Mr. Burder announces his intention of comprizing the whole, with some expedient alterations, in "one small volume," and when thus combined, it will form a judicious, attractive, and comprehensive manual, excellently adapted to facilitate the processes of mental discipline.

The Works of the Rev. John Gambold, A. M. With an Introductory Essay, by Thomas Erskine, Esq. Advocate. 12mo. 3s. 6d. London: Whittaker. 1822.

THIS volume is, we believe, the first, in order of publication, of a series intended to comprise the most valuable and characteristic compositions of such among our evangelical divines as have been distinguished for talent and piety; and, with the view of awakening a more general and specific interest in the works of those venerable men, it is proposed to preface these selections with introductory essays, drawn up by individuals who have secured a hold on public opinion in our own day. We cordially approve of the plan, and, as far as it has proceeded, its execution: we have been much gratified by the opportunity of renewing our intimacy with the worthies of "bygone times," and it has not lessened our pleasure, to find their writings accompanied by the remarks of men who are their consistent followers;—kindred spirits, having the same ends in view, the same cause at heart, and whose names will be pronounced in after periods with the same affectionate and respectful regard that now embalms the memory of Howe, Alleine, Gambold, and Wither-spoon. Though those excellent men may be adequately known and esteemed by a large portion of the religious world, and in that quarter, at least, can require no sanction; yet it is not to be forgotten that there are many who are halting between two opinions, some who are well disposed, but ill informed, others who are placed in situations where it is a bold venture to avow a leaning towards evangelical opinions, and who may be fortified in resolution by the arguments and exhortations of living individuals, high in estima-

tion as able and pious men. There are, probably, many closets and libraries into which the names which we have just cited would, either through ignorance or prejudice, find no entrance, but where the recommendation of Chalmers, Erskine, or Wilberforce would have its merited weight. The selection appears to have been hitherto made on a catholic principle; and in both the branches of the present series, *Tros Tyriusve*, seems to have, very wisely, been the feeling of all concerned in the present undertaking.

We are glad that Mr. Erskine has given his powerful recommendation to the works of an author who has been long a favourite of ours, from his excellent and attractive qualities. Gambold was no deep theologian, nor was he by any means an original thinker, but he was a man of most amiable dispositions, of active mind, and elegant fancy. His sermons and letters have a peculiar charm from their piety and simplicity, adorned by a ready and delightful imagination, and expressed in language always felicitous, and frequently vigorous. His poems are of mixed and unequal merit. "The Martyrdom of St. Ignatius," is a tragedy, though by no means of the first order, which will recommend itself, by its intrinsic worth, to an attentive reader. Without the slightest pretence to skilful dramatic construction, it is highly interesting as a poetical exhibition of religious sentiment and devotional feeling, and we entirely accord in opinion with Mr. Erskine, when he affirms that "the reader of taste and discernment will discover much in it, which proves the very uncommon powers of the author." Of the occasional poems, the "Mystery of Life" is by far the best; it is, indeed, a composition of "most sweet and refined loveliness," and which, had he written nothing else, would have entitled Gambold to high ad-

miration for its intense feeling and exquisite expression. We have hesitated on the question of citation from the works of an author who, though we believe he has not been extensively read, has been so long before the public, and we have determined to restrict ourselves to a few short extracts from his prose writings. The following passage from his sermon on "religious reverence," is forcibly written.

"Of miracles in general, and particularly those in the history of Exodus, it has been very justly remarked, that they were calculated on purpose to claim unto God that continued and regular agency, which he has in the elementary motions and sublunary events; and which, because it doth happen daily, and proceeds in a gentle and, if I may so say, modest manner, is apt, without such rousing vindications, to be argued quite away by atheists. For, however common it is on the tongue, atheism it must ever be to dare to term any effect or occurrence natural, with the intention to deny thereby that it is divine; or to exclude God entirely out of it. Which is, at the same time, most extremely absurd; for must not the great Architect necessarily preside still over and direct every wheel of his own machine?—'He doth,' if we will believe the Scripture, 'whatsoever pleaseth Him in heaven and in earth, and in the sea, and in all deep places.' He gives corn, and wine, and oil. It is He also that sends famine, sword, pestilence; and determines the operation of these His messengers. One time (says the Bible) an epidemic distemper raged; and that no man hereafter, on such occasions, might look alone to noxious qualities in the air, or the like, the veil was for once drawn aside, and presented to open view the destroying Angel of the Most High. This is the Scripture-account of occurrences here below."

We shall quote another paragraph from the same sermon.

"Nothing more justly keeps man in a perpetual awe, than the inscrutability of his own soul, in its nature, capacities, and manner of acting. A tame and feeble bird, that accidentally has hatched an eagle's egg, and is afterwards affrighted at the strength and impetuous tendency of what has been fostered under its own wings, cannot find itself in a more critical case than a man, when holding dialogue, like Adrian, with his own soul.

He perhaps hath been an indolent unmeaning thing; but that immortal part within him, carries a keener edge than has ever yet been unsheathed: and how this edge is likely to be employed in a long hereafter, he has but either bad omens of, or at least, must be in a trembling suspense, till grace gives a competent determination."

Mr. Erskine's "Introductory Essay" shows, like all his other published compositions, the hand of a master. He is no writer of lounging-books—things to be taken off the window-seat in a rainy day, and wandered through with a negligent glance, and a languid mind; he is a thinker, and he compels his readers to think with him, while, in his luminous and profound disquisitions, he supplies them with materials for thinking. In the essay before us, he first takes man up as the creature of circumstances, and then contemplating him in his highest relations, gives a glowing representation of the nature and blessedness of Christian joy.

"There is nothing absurd in saying, 'command the circumstances of a man, and you command his character,' but there is a strange absurdity in supposing that any power short of omnipotence can command these circumstances; because the chief of our relations is that in which we stand towards Him who is omnipotent. God alone can command these circumstances; no one but God has authority to say that our offences and failures in that relation are forgiven—that a full satisfaction has been made on our behalf, to the broken laws of the universal government—that the gates of the family of God have been thrown open to us, and that we are invited every moment to speak to Him as to a Father, and lean upon him as on an Almighty, and faithful, and tender friend—and that the unending duration to which we are advancing, is safe and peaceful; full of bliss, and full of glory. The circumstances of that highest relation have been most particularly and fully made known to us in the Bible, that we might have happiness, even the joy of the Lord, which, if really attained by us, will supply strength for the cheerful, and affectionate, and diligent performance of every duty, springing from every relation in life, and will be our comfort and hiding place in every sorrow."

"Let us not be jealous of joy, but only let us be careful that it is 'joy in the Lord.' Joy is the first fruit of the Gospel of Christ—and if we believe, and yet do not rejoice, we may be assured that we have either added to the Gospel or taken something from it—it is not the very Gospel of Christ that we believe. This joy may consist with much sorrow, as it did in the case of those first teachers, who were sorrowful, yet always rejoicing. It takes away the poison from sorrow and leaves only its tenderness. The exhortation to rejoice in the Lord was not so often repeated without good cause. If this glorious joy once filled our hearts, it would leave no room for sorrow, or for those poor joys which in their fading produce sorrow, or for the base, and turbulent, and perplexing anxieties, passions, and appetites, which for the most part fill up the life of man. If the soul saw itself ever surrounded by the light of that love which shone so bright on Calvary,—if it saw every event and duty in life illuminated by that love;—if the eternal world were ever present to it as its own home, and as the place where redeeming love is the very element of life, where unmixed blessedness reigns, where the tie which unites the Father of Spirits to his children is felt in all its extatic endearment, and where the whole happy family are continually advancing in their Father's likeness, without fear of change and without the possibility of falling—O how buoyant would its spirits be! How freely, how boldly, how noble, and yet how humbly and tenderly, would it pass along the course of its existence! In every action it would feel itself a commissioned agent of heaven—it would know that it is called to fulfil purposes which it will require an eternity to unfold—it would have no will of its own, but would act or suffer according to the will of God, looking up to his Fatherly face, and rejoicing in his benignant smile."

As there may be some of our readers to whom the author, whose works are here reprinted, is unknown, we shall briefly state the more prominent circumstances of his life. The Rev. John Gambold was born April 10, 1711, in Pembrokeshire. His father was a pious minister of the Establishment, and he enjoyed the advantages of an Oxford education. In 1783, he took orders, and when of sufficient standing ob-

tained the living of Stanton-Harcourt, but having become attached to the principles of the Moravians, he resigned it in 1742. In the following year he married, and, in 1754, he was chosen and consecrated a bishop of the *Unitas Fratrum*. He died in faith and hope, Sept. 13, 1771.

Lectures, on the Harmony of the Scriptures; designed to reconcile apparently contradictory Passages. By John Hayler Cox. 8vo. 7s. 6d. London: Knight and Co., 1823.

THERE is no species of attack more frequently made on Divine Revelation, and there is none, assuredly, in which our antagonists display more of malignity and bad faith, than that which consists in arraying against the defenders of Christianity, an imposing display of imputed contradictions, drawn from the very pages of unerring truth. However shallow, and however obviously insincere, these allegations may appear to the conscientious investigator of Holy Writ, they have, we much fear, a very injurious effect upon the minds of the negligent and the incautious. They have a specious semblance of fairness, since they appear to be drawn from the most unobjectionable authority; they profess to ground the accusation on the express and undeniable language of the work whose genuineness and whose authenticity are, alike, peremptorily challenged. A little attention, however, would enable even a superficial examiner to detect the fallacy of these charges, and to ascertain that, in many instances, the variance is merely verbal, that in others it arises from the free but fully authorized use of metaphor, and that, in not a few cases, the simple admission of the license of common

and conversational speech would be amply sufficient to justify much larger deviations from the strictness of literal and logical accuracy than are any where to be found in the pages of Scripture.

Mr. Cox has directed his attention to several of the more formidable of the difficulties thus artfully accumulated, and has been successful in exposing the weakness of the arguments which are attempted to be established on this frail foundation. He writes with clearness and calmness, and his volume merits commendation as a temperate and satisfactory defence of Scripture consistency. If in a few instances it may be thought, that he has failed in suggesting the most effective modes of explanation, in the greater number, it must be admitted, that he has taken strong ground in clearing up the apparent contradictions. As an example of his general manner, we shall quote, from the eleventh lecture, his explanation of the alleged inconsistency between the 24th and the 31st verses of Acts xxvii. After having illustrated the *nature*—the *design*—and the *accomplishment* of the promise, Mr. Cox proceeds to

“Show the connexion which the second text has with the accomplishment of the promise. ‘God hath given thee all that sail with thee.’ All that were in the ship were given to the Apostle, as the instrument of their preservation. The word, *to deliver*, signifies, to give one or more persons into the charge of one or more persons, as will appear from the following passages of the New Testament, by the same writer, and in the same book, see the 3d chapter of the Acts of the Apostles and the 14th verse: Peter, when charging the Jews with their hatred of good and preference to evil, in the rejection of Jesus, and the selection of Barabbas, says, ‘But ye denied the Holy One and Just, and desired a murderer to be granted unto you.’ In the 25th chap. and the 11th verse, the Apostle Paul, to prevent being delivered into the hands of the Jews, availed himself of the privileges of a Roman citizen, and therefore would stand before Caesar,

to be judged respecting the crime alleged against him. This is his declaration: 'For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.' He knew the consequences of being put into the power of the Jews. Thus when the Lord said to the Apostle, in the words of the first text, 'God hath given thee all that sail with thee,' he delivered them to his care, and promised safely to keep them; but if removed from beneath his care, they ceased to come within the limits of the promise. Therefore, when the Apostle saw that part of the ship's company were going to leave the vessel, we read, 'And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.' This exhortation secured the means necessary to the accomplishment of the end. 'Then the soldiers cut off the ropes of the boat, and let her fall off.' By this act all were kept within the charge of the Apostle, and consequently all were saved; because all must come within the limits of his protection to be within the limits of the promise."—pp. 155—157.

The supposed discrepancy between Proverbs xvi. 7, and 2 Timothy iii. 12, seems hardly to have deserved a separate "lecture." It is so perfectly clear that the first affirms the general rule, while the second states the special exception, that the cavils of our adversaries might have been safely left to the refutation of their own futility. The wise man is describing the effects of a righteous, sober, and godly life, in securing the tranquillity of the just man; the blessing of Jehovah is with him; the beauty of holiness calms the fierceness of his enemies, and averts from him the wrath and fury of violent men. But persecution is an exempted case, it is the alliance of earth and hell against the kingdom of heaven—the covenant of Satan with unsanctified men, for the destruction of the reign of grace. It is very rarely the re-

sult of unmixed motives, but combines political apprehensions and antipathies with anti-evangelical malignity. It is at once the god of this world fearing for his throne, and the men of this world trembling for their earthly interests, and reckless of their eternal inheritance.

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*Remarks on Female Education, adapted Particularly to the Regulation of Schools.* 12mo. pp. 405. 5s. 6d.—London: Holdsworth. 1823.

TREATISES on education have been multiplied endlessly and unprofitably. From the *Cyropædia* down to the modern systems of Hannah More, and the Edgeworths, writers of talent have directed their thoughts into this peculiar channel, and have left no rank, and no description of mind or character, without its appropriate training, in specious theory at least, if not in a form reducible to practice. The eloquent reveries of the wretched author of *Emile*, have long ago ceased to excite attention, and never had a decided influence on modes of public or private instruction. But the calm and impressive good sense of Miss Edgeworth, aided by the ingenuity of her father, has given both to their joint and separate productions on this subject, considerable repute and, probably, direct and extensive authority. It is, however, deeply to be lamented that Religion—the grand foundation on which the discipline of youth can alone be safely trusted, the only principle on which any valid system of mental and moral education can be constructed,—finds no place in those, otherwise, admirable treatises. This point is strongly argued by the author of the admirable "Remarks" now in our hands.

"The supreme importance of reli-

gion, viewed in its connexion with a future state of existence, for the happiness of which it forms at once the only preparation, and affords the only security, will be freely admitted, if not practically enforced, by all who think seriously of the nature and destiny of man. No apology, therefore, can be requisite for placing that subject the first in order, which is confessedly entitled to the highest place in our regard. If there be any truth in revelation, or any reality in a future state, that system of education must appear miserably deficient, which leaves out of its calculations the interests of another world, or which assigns to them only a subordinate place. The claims of religion must not then be dismissed with a formal acknowledgment, or an occasional, though most respectful reference; nor can they be satisfied by a mere theoretic pre-eminence among other subjects of instruction. To be deeply felt, they must be constantly viewed in the light of that eternity which alone can exhibit them in their full extent and force. Religion will thus be regarded, not simply as the rule, but as the most important business of life; and, as such, it must be recommended to the attention of the young.

“Early impressions, of every description, are universally known to be deep, permanent, and frequently decisive in their influence on the character. Such as have a reference to eternal objects, cannot then be too sedulously formed, or too anxiously guarded. To be essentially useful, they must be just, clear, and consistent. Religion must be represented, (and it should so appear in the example of those who recommend it,) as a practical, a pervading, and a predominant principle of action. It must be regarded, not merely as the sure basis of sound morality, or the only means of attaining real dignity of character, or of preserving a uniform consistency of conduct; (though, in this view, it is indispensable;) it must appear not solely in the light of a useful, or even an essential part of education; but, as the ultimate object of ALL education; the end to which every other pursuit is to be rendered subservient; and for which nothing that actually comes into competition with it, is too valuable to be sacrificed without hesitation. This just principle, if fully established in the minds of all who profess to acknowledge it, would prevent much of that inconsistency of conduct, which becomes the source of so many painful regrets.”—pp. 55—58.

It is a subject of awful consideration that in the large proportion of our public schools, a certain routine of accomplishments,

intellectual and corporeal, is the only course of instruction judged worthy of vigorous prosecution. No other is in demand; the good things of this world are attainable in a certain train of pursuit, and to this every other object is sacrificed. The immortal destinies of man are neglected or set at nought; his education for eternity is deemed of little worth; his paramount interests are left to an idle hazard; and the creature of God formed by his hand, and framed for his service here, and his glorious presence hereafter, is treated without any reference to this his “chief” and proper “end.” In other instances this is pompously announced as one of the main objects of the academic course; but, alas! the very terms in which the information is conveyed, betray the most gross and mischievous ignorance of the genuine character of that which is held forth as the very basis of instruction. We are happy to know that there are seminaries of a different class; schools where piety watches closely over the spiritual concerns of the pupils, and, while forwarding them in the acquisitions necessary for this world’s welfare, anxiously inculcates the lessons of immortality. It is impossible to calculate the amount of good that is thus done; appearances may be unpromising, but a seed, hereafter to bring forth much fruit, may, in many instances, have been sown.

“It is painful to reflect, that every effort for the religious improvement of the young, which can be suggested by the deepest interest in their welfare, may be continued for years, without any apparent or certain effect. Yet, under the most discouraging circumstances, it is at once a duty and a privilege, to persevere and hope to the end. That Almighty Being, whose influence and blessing can alone give efficacy to the means which he has himself prescribed, may crown them with success at a time, and in a manner, the most remote from ordinary apprehension. He who commands his faithful followers to

pray without ceasing, and to be unwearied in well-doing, animates and cheers them, with the consoling assurance, that 'in due season, they shall reap, if they faint not.' To them the exhortation is addressed, 'In the morning sow thy seed, and, in the evening, withhold not thine hand, for thou knowest not which shall prosper, this or that, or whether both shall be alike good.' And, if he who painted for a visionary fame, suffered not a day to pass without a line, what ought to be the constant ardour and unwearied diligence of those who seek to trace, in the infant mind, the characters of heavenly wisdom; and, to cultivate those plants of righteousness, which, taking root on earth, and watered by the dews of heaven, shall grow, and for ever flourish, in the Paradise of God."—pp. 81—83.

On the various points of consideration connected with—Religious instruction—Moral discipline—General instruction—Health and recreation—Order and domestic arrangements—Intercourse with parents—Teachers in schools—Private governesses—much valuable and instructive matter will be found in this wise and well-written treatise. It will richly repay a careful perusal, and we give it our strong recommendation.

Before, however, we lay the book aside, we shall avail ourselves of one, at least, of its suggestions, to express a very decided disapprobation of the mistaken view which has elevated the French language to the rank of an indispensable accomplishment.

"The value of French, as an introduction to the justly celebrated works of some eminent French writers, is not to be overlooked. Yet how many possess the key, without the inclination to unlock the treasures to which it affords access. The end is too frequently forgotten in the lengthened preparation of the means; and it will seldom be found that young ladies who have devoted years to the study of the French language, have attained, in the course of that study, even a moderate acquaintance with French literature. Or, if they have read many French books, such a line of occupation will be attended with little advantage, if the more valuable productions of the English classic writers have been treated with proportionate neglect. The time devoted to every pursuit should

be regulated by its comparative importance; and they who are restricted, by circumstances, to the enjoyments of English literature alone, probably have not so much to regret as they are sometimes disposed to imagine. Their intellectual gratifications are neither few nor small; and many a refined and highly cultivated understanding has derived all its treasures from this abundant source."—pp. 253—255.

This is perfectly just, as far as it goes, but we have no hesitation in carrying our objection much farther, and in expressing our decided wish, that the French language were discarded from the system of education, excepting in instances where ignorance would have an injurious effect on the destined course of life. The value of its literature has been much exaggerated, and the injurious qualities of many of its most popular and plausible compositions have been most mischievously underrated. Superstition, infidelity, relaxed morality, sensual excitement, give a baneful character to many of the most able and interesting works among the classics of France, and we would rather have our youth, both male and female, destitute of the information which they contain, were that a necessary alternative, than give it to them mingled with poison and pollution.

There is one part of these remarks, to which we feel some hesitation in expressing our assent. The author appears to think, that some of the higher order of modern works of fiction, the Scotch novels for instance, may be safely and even advantageously placed in the hands of youth. We doubt this, and should examine the point at some length, had we not previously given it a partial discussion, and were it not probable that our attention may be hereafter called to it. It is but just to add, that the profane and irreligious portions of those works are unequivocally condemned.



The following paragraph expresses the sentiments of the writer on a very important subject.

"Public punishment, with its consequent disgrace, has rarely good effect on its subject, and is seldom necessary by way of example. The acute sense of shame, if wantonly exasperated, will, in the end, be utterly destroyed: and, although such an exposure may prevent the open repetition of the fault, no real improvement of the individual who has committed it, will be produced, while the disposition of the mind remains unchanged. Some occasions may indeed arise, on which a due regard to the welfare of the other pupils, a just preference of the many to the one, will require that the punishment be equally public

with the offence; but such a decision should be formed and acted upon with the utmost caution. It should ever be remembered, that humiliation of this nature has no tendency to subdue pride, or to disarm perverseness; and that it is decidedly unfavourable to the production of ingenuous sorrow for a fault, although it may not unfrequently prompt to the expression of a sorrow which is not ingenuous. Public reproofs also, however merited, are more likely to irritate the temper, than to convince the understanding; and serious admonitions, to be effectual, must always be private. Public acknowledgments of faults on the part of children, are liable to a weightier objection, and should never be required of them. Extorted confessions can seldom be sincere."—pp. 122, 123.

## *Literaria Rediviva*; or, *The Book Worm*.

*A Sovereign Antidote against all Grief; as also the Benefit of Affliction, and how to Husband it, so that the weakest Christian (with blessing from above) may be able to support himself in his most miserable Exigents; together with the Victory of Patience. Fourth impression. By R. Younge, of Roxwell, in Essex, Florilegus. pp. 260. 1654.*

OUR correspondent Miles, in the number for June, introduced to our readers the name of Mr. R. Younge, of Roxwell, in Essex. We have now before us a volume of pamphlets and tracts by the same pious author, and have prefixed to this article the title of the first—in point of size, of date, and of situation. Upon its first being published, it appears to have received the *imprimatur* of Thomas Wykes, on the 4th of December, 1640. The other little works contained in the volume, respecting which we propose to give some account, are,

1. "A short and sure Way to Grace and Salvation; being a necessary and

profitable Tract upon three fundamental principles of (the) Christian Religion, which few do indeed know, and yet he who knows them not cannot be saved; viz. how Man was at first created—how he is now corrupted—how he may again be restored;—together with the Conditions of the Covenant of Grace, and to whom the Promises of the Gospel belong, the which well learned would keep Millions out of Hell that blindly throng thither."

2. "An experimental Index of the Heart; or Self-knowledge, in which (as in a Looking Glass) the civillest of Men may see what Need they have of a Redeemer; and that it most deeply concerns them, with all Speed, to sue out their Pardon in Christ, and to rely wholly and only upon Free-Grace for Pardon and Salvation; except they prefer an everlasting Furnace of Fire and Brimstone in Hell, before an eternal weight of superabundant Glory in Heaven, as all (most sottishly) do, that by Sinne and Satan are bewitched."

3. "The Tryall of true Wisdom; with how to become wise indeed; or, a choice and cheap Gift for a Friend, both to please and pleasure him, be he inferior, or superior; sinful, or faithful; ignorant, or intelligent."

4. "A serious and pathetic Description of Heaven and Hell, according to the Pencil of the Holy Ghost, and the best Expositors, sufficient (with the Blessing of God) to make the worst Men hate Sinne and love Holiness; being five Chapters taken out of a Book

entitled, *The whole Duty of a Christian*, composed by R. Younge, of Roxwell, in Essex, Florilegus."

5. "The Blemish of Government, the Shame of Religion, the Disgrace of Mankind; or a Charge drawn up against Drunkards, and presented to his highness the Lord Protector, in the Name of all the sober Party in the three Nations, humbly craving that they may be kept alone by themselves from infecting others, compelled to work and earn what they consume, and that none may be suffered to sell Drink, who shall either swear or be drunk themselves, or suffer others within their Walls."

6. "Good Report from bad Men, no mean Disparagement; together with a Cordial for Christians when they receive evil for well Doing, being an Arrow drawn forth of that sententious Quiver, intitled '*A Christian Library; or, a pleasant and plentiful Paradise of practical Divinity.*'"

7. "The Prevention of Poverty, together with the Cure of Melancholy, alias Discontent; or, the best and surest Way to Wealth and Happiness, being Subjects very seasonable for these Times wherein all are poor, or not pleased, or both, when they need be neither."

8. "The Poore's Advocate in Eight Parts, showing what an incomparable Favour it is to the rich that there are poor to accept their Charity, had they the Wit to know it; wherein is also made plain that Bounty and Frugality is the best and surest Way to Plenty; with many other rational and strong Inducements to make Men liberal, were it but for their own Ends, being enough (with the Blessing of God) to change even a Nabal into a Zacheus."

And, 9. "England's Unthankfulness striving with God's Goodness for Victory, as Absalom strove with David, whether the Father should be more kinde to the Son, or the Son more unkinde to the Father; or, enough (being well weighed) to melt an Heart of Adamant."

Mr. Younge, it would appear, was a very industrious scribe, influenced by the most benevolent motives, and who, though he lived nearly two hundred years ago, acted, in a great measure, upon the principles of our present religious Tract Societies. He incidentally mentions other works besides those already enumerated, as for instance, his "Sinne Stigmatized." In a "postscript to the pleased," appended to the second part of his "Prevention of

Poverty," he informs us, that his little pieces, printed in a small character, "were in number two and twenty;" at the close of his "Description of Heaven and Hell," he advertizes, without mentioning names, "two and thirty other pieces;" and at the conclusion of his "Short and Sure Way," published in the year 1660, the latest date that we have noticed, the reader is informed, that "there are also to be sold five and thirty other pieces of practical divinity composed by the same author."

Some of his works were sold at low prices, and were to be had, together with other places, at his town residence, "by Mooregate," while others were lent upon condition, that the borrowers should deposite "twopence until they do return them," and others were given away. In short, he appears to have adopted every means that an active mind and benevolent heart, under the influence of truly evangelical principles, could be expected to devise for the dispersion of divine knowledge, and for the inculcation of a correspondent practice through the medium of the press. Even in cases in which the rich were indisposed to purchase, his zeal prompted him to obtrude upon their attention his little silent teachers. This remark is grounded on the following note at the end of his "Poore's Advocate."

"In charity to the poor (and that to the blessings of this life, all felicity in the next may be added) these two mites are given to the rich. That it may not be thought a begging business, the messenger is only to leave them with the servant, and go his way. If you please to peruse these, and the other six parts, both you and the poor may have great gain by it, and God the glory, which is all the author aims at."

He recommends that his "Charge against Drunkards," should "be fixed in some place convenient in every house, that (by the blessing of God) our children, and chil-

dren's children may loath drunkenness and love sobriety." It would appear, however, that in some cases, Mr. Younge's benevolent exertions were abused.

"I have found," says he, in his 'England's Unthankfulness,' "by ample experience, that many have a mind to read good books, yea, a zeal (such as it is) to reclaim others from evil, so it may cost them nothing, who otherwise have no stomach for either; for when the like was to be given about swearing and cursing, even the better sort of men and women could fetch them by a thousand a week from all parts of the kingdom; but since they have been sold for eight a penny, not one in a hundred could finde in his heart to give that penny were it to save eight of his friends souls. I could wish that men would not fetch them for base ends, as one did formerly many hundreds of that against swearing and cursing only to save the buying of waste paper."

His "selling pieces," as he calls them, were chiefly dispersed by a female, upon whose exertions in this way depended the subsistence of a considerable family. In this twofold labour of love, he seems again to have met with disappointment; and hence it is, that the second part of his "Poore Advocate," abruptly concludes with the following paragraph.

"In these four sheets, I have taught you the one half of my art (how to become happy), and no less willing was I to impart the other half in the five following sheets; but since you expect them in *forma pauperis*, and leave me to pay the porter also that brings them to you, (for you look to have them at the rate I let your children and servants have the six giving pieces, as I call them; for the common good by every impression of these six pieces there is more than forty pounds clearly lost or given; and in that you do not consider how the selling of my small books is all the poor woman does to maintain herself and six more,) I shall here cast anchor, shorten my voyage, and lessen my loss, for though I desire not to live by my trade, yet I would live, else my trade (I fear) will soon die."

Having given for the amusement of our readers, a long list of pretty lengthy title pages, we have left ourselves no room for any spe-

cific estimate of Mr. Younge's style or talents as a writer. We must remark, however, in general, that his manner is lively and spirited, often sententious and apothegmatic, while it must be admitted, that his language partakes rather largely of the faults of the age in which he lived. We shall, of course, be understood to mean that he abounds with antitheses and alliterations. Perhaps we could not furnish the reader with a fairer specimen of Mr. Younge's style and manner, than by quoting part of his address prefixed to his "Sovereign Antidote."

"No humane action can be framed so perfect, but it shall have some delinquencies, and it is almost as easy to find faults as to make them. His bodily presence (say they) is mean, and his speech contemptible. 2 Cor. x. 10. To spie the inconveniences of a house built is nothing; but to lay the plot well at first, requires the pate of a good contriver. All alchymists can do well till they come to doing; but there is a further distance from nothing to the least thing in the world, then between it and the greatest.

"All publique actions are subject to diverse and uncertain interpretations, for a great many heads judge of them, and mens censures are as various as their palates. Our writings are so many dishes; our readers guests; books are like faces; that which one admires, another alights. Why, some will condemne what they do as little understand as they do themselves; others, the better a thing is, the lesse they like it. They hate him (saith Amos) that rebuketh in the gate, and they abhor him that speaketh uprightly. Amos v. 10. You knew Herod's festered conscience could not endure John Baptists plaister of truth. A galled back loves not the curry combe. A deformed face loaths the true glass. Yea, as nothing is more bitter then honey to him that hath the jaundise, so nothing more hatefull to the desperately wicked then good council; like Balaam, they grudge to be stayed in the way to death, and flie upon those that oppose their perdition. And how should they other then miscarry, who have a pirate (the flesh) for their guide? So that if a man should observe the winde of applause, he should never sow; or regard the clouds of aspersion, he should never reap. But I had rather hazard the censure of some, then hinder the good of others; wherefore I have added to the former selected

flowers, as many more, whence any sedulous bee may load himself with honey."

Mr. Younge may be designated a discursive writer, abounding (to borrow from another department of literature) in episodes, interjected or appended, as occasion seems to have offered itself. His "Sovereign Antidote," contains three "prayers," one for the morning; one for the evening, which the author advises to "be performed before supper, and not when we are more prone to sleep than to pray;" and another, which the writer tells us may "be used at any time." This pamphlet concludes with a tract, entitled "The State of a Christian lively set forth by an Allegorie of a Ship under Sayle," in which Mr. Younge spiritualizes beyond all reasonable bounds. His "Discription of Heaven and Hell," in like manner, concludes with "A Warning for Swearers," respecting whom he tells us, "the language of hell is so familiar with many of them, that blasphemy is become their mother tongue." To his "Charge against Drunkards," one of the severest philippics against intemperate drinking that ever was written, is appended an "Offer of Help to Drowning Men."

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The Christian Monitor. By Thomas Fettilplace.

We are unable to assign a date to this little volume, which, within a very unattractive exterior, contains much excellent and substantial matter. Neither have we been able, on a short notice, to ascertain any thing farther respecting the author than is communicated by himself in the Dedication and Preface. From the first we learn, that he was a member of the Established Church, and from the second, that he wrote this book in his seventieth year. He betrays, however, but slight traces of sec-

tarian prejudice, and none whatever of the debility of age. His little work, of about 250 pages, shows him to have been a pious Christian, and a sound theologian. In sentiment, he appears to have been a moderate but decided Calvinist, stating his views with great clearness, and defending them by vigorous argument, and unanswerable Scripture references. It would have given us pleasure to cite the whole of the well-reasoned paragraphs in which he refutes the doctrine of conditional election, but as the greater portion of this article will necessarily consist of extract, we can only make room for the last. Having proved that election is not the consequence of foreknowledge, with respect either to the right use of man's free-will, to faith, or to works, he proceeds as follows.

"Now if it shall be here farther objected that either all or any one of these false causes were from all eternity both foreseen and accepted in Christ as causes of our election, (which are, indeed, so accepted, as the means ordained to salvation,) I am here bold farther to affirm for sacred and undeniable truth, that even Christ himself, with all his merits, is not the impulsive cause of our election. Neither is here ought taken away or in the least diminished from the great glory either of his name or office; seeing the question is not here touching the meritorious cause of our salvation; which we all with joyfulness and thankfulness of heart acknowledge Christ to be,) but about the cause of God's decree of election; which blessed and eternal decree ordains even Christ himself (as Mediatour) to be elected, and the head of the elect, and the foundation or chief corner stone, on which the blessed execution of God's decree in our election must stand for ever; and therefore it is most truly affirmed by S. Paul, Ephra. i. 4, that we are elected in Christ (*non propter Christum*) in Christ, not for Christ. So that although it may be truly said, that God from all eternity decreed to save man for the merits of Christ, yet it cannot be so truly said, that for Christ's merit he decreed man's salvation. For salvation is one thing and the decree of salvation another; and as the things, so the causes of either are different. And thus you see the love of the Father to preceed

(in order,) the mission of the Son. The elect likewise are said even by Christ himself to be given unto him, John 17. They cannot therefore be said to be elected by his merit."—pp. 28, 29.

The arrangement of the work is simple, but effective, and very much of the kind which was not unfrequent about a hundred or a hundred and fifty years ago. The subject under consideration is first stated and discussed, then follow "Pious Admonitions," or "Holy Cautions," upon the preceding meditations, and each section is closed with a prayer. Of these devotional exercises, we shall insert an example.

"THE PRAYER.

"O Eternity, Eternity, Eternity, who ever wert, and art, and art to come, the ever blessed fountain of my Being, the quiet center of my rest, and happy end of my desires, how sweet is thy remembrance to my imprisoned soul! O since I cannot comprehend thee, let me be graciously comprehended of thee. Let the height of thy mercy swallow up the depth of my misery; that so death may be swallowed up of victory, corruption of immortality, and humane frailty of eternal glory. Grant this, dear Father, for thine eternal love sake in Jesus Christ the righteous. Amen."—p. 19.

His statement of the *a priori* reasoning for the being of a God is exceedingly acute, and displays much conversance with the abstract considerations, and argumentative deductions, connected with that intricate question, while the subsequent appeal to the works of creation, and the intellectual nature of man, is written with great spirit.

"Look now upon the glorious fabrick of the universe, and thou shalt there see the footsteps of a Sacred Deity, even in the very least and despicable being; what creature canst thou behold attentively, and not discern the wisdom of the great Creator?"

"Consider next, I pray thee, the vast extent, incomparable beauty, constant motion, and regular courses of the heavens, adorned with innumerable stars, (most of them in magnitude surpassing the whole globe of the earth,) beautified with diversity of planets, (each of them placed at its several orb,) and these so qualified with divers and unequal mo-

tions, that they neither move together, nor are the least impediment each unto other. Consider likewise that these motions are not for themselves but for other more inferior and subordinate bodies, which (as thou daily seest) are moved and altered by the air and other elements, those by the divers motions of the moon and influences of the superiour planets, and all these by that one and constant motion of that highest orb or sphere, beyond which thou canst not (in nature) place a farther being. Now philosophy will tell thee, that whatsoever is moved, must of necessity be moved of another: seeing, therefore, that the first motion cannot move itself, it must from thence follow that something else must move it; and if I shall farther ask thee (as in reason of necessity I must,) who moveth that which moveth this, thou must still be driven unto infinite of movers, until at last thou art compel'd to rest and terminate in One, who moveth all, and is not moved of another, and that is God."—pp. 8, 9.

The second chapter is intitled, "Of the ever blessed, sacred, and mysterious Trinity in Unity," and concludes the didactic part of the first section. The last paragraph is excellent.

"Hitherto I have led thee by the light of nature into those intricate and endless paths which lead thee to the Knowledge of an eternal Being, wherein I hope thou hast (both safely, and with satisfaction) so far walked as to behold him three in one: which is that sacred and eternal Fountain of Love; from whence do daily flow these rivulets of comforts to the souls and bodies of the saints. It now remaineth that I lead thee yet farther, from this dimmer and more uncomfortable light (in which thou hast already only seen a small glimps of what this blessed Being is in it self) unto that greater and far more blessed light of grace, wherein thou mayst behold him as he is to thee: that he is thy God, embracing thee from all eternity (in the bosome of his blessed Son, by the powerful operation of his ever blessed Spirit) as his beloved and adopted child: this is that truly blessed sight of this mysterious Trinity in Unity, which (in this thy pilgrimage on earth) will bring true rest and comfort to thy soul, and safely guide thee to the sweet fruition of eternity: thou seest here darkly as in a glass; thou shalt there see as thou art seen, even face to face; the bright reflection of that ever blessed vision of God shall be all in all unto thee: to admire him, to adore him, to love him, to

enjoy him, and (in that blessed and eternal Son of his love) to rest in him for ever: unto which eternity of blessedness the Lord in mercy bring both thee and me, and all that joyfully expect the blessed day of his appearing. Amen."—pp. 14, 15.

Mr. Fettilplace then goes on to describe, The stupendous love of God in Our election in Christ—The ineffable love of God unto man in the hypostatical union—The sinner's ungodly distrust of God's mercy in Christ—The great danger of presuming too far upon the rich mercy of God in Christ Jesus—The sweetness, easiness, and pleasantness of the ways of God—The true repentance never to be repented of—The enticing enemies of the soul.—In this chapter he suggests various "holy helps" for the prevention of sin, in a series of important considerations, which he closes in the following impressive exhortation.

"In the last place consider of the noble extract of thy soul, in whose most blessed image created, with what glorious sovereignty invested, with what divine faculties indued, with what sublime knowledge enlightened, unto whom most richly espoused, with what costly robes arrayed, with what rich jewels adorned, and unto what inheritance adopted: God is thy heavenly Father, in whose image of holiness and sovereignty thou wert happily created, that thou mightest be holy as he is holy, and thereby be also happy as he is happy; that thou mightest also be sovereign lord, both of the creature and thine own affections, to rule and govern them as loyal and obedient subjects, that so reason might command passion, and grace over-rule nature: The supreme excellency of thy sublime knowledge is to know God, and in him thine own eternal happiness, the blessed and the only end of thy creation: Christ Jesus is the blessed bridegroom of thy soul, with the precious robe of whose own righteousness thou art most richly arrayed, with whose divine graces most costly adorned, unto whose most blessed and eternal inheritance (even those happy mansions of thy heavenly country most gloriously prepared for thee) most justly intitled: Wilt thou now (with prophane Ease) lose all this, for a meass of potage, for a vain, short, sinful, seeming pleasure? whose beginning is folly,

whose continuance shame, whose end misery: O consider, I earnestly beg of thee, and again I say consider (as a matter of the greatest moment to thee) how great a sin thou committest (in yielding to temptations) by dishonouring thy God, in defacing this his holy image, and in debasing this thine own sovereignty, to the slavery of sin and Satan: in darkening the bright beams of thine illuminated understanding, by the misty clouds of sensuality: in losing thy first love, and prostituting thy desires unto a stranger, the sinful pleasures and delights of worldly vanities: by defiling this thy wedding garment, with the spots and blemishes of sin and shame: in pawning all thy pretious jewels of his heavenly graces, for the base counterfeits of carnal delights. And last of all, which is the summe of all, in losing Christ, the blessed bridegroom of thy soul, and all his heavenly treasures, for the vain and empty shadows of the false and sinful pleasures of this present world. Be strong therefore, and resist the fowlness of these close temptations; if the combat be sharp, the conquest will be sweet: say therefore cheerfully with the spouse in the Canticles, Cant. 5. 3. 'I have put off my coat, how shall I put it on? I have washed my feet, how shall I fowl them?' I have put off my filthy garment of sin and uncleanness, how shall I again return unto it? I have washed the feet of my carnal affections in the pretious blood of my blessed Saviour, by whose perfect obedience (which hath fully satisfied for my disobedience) they are now become white as snow; how shall I again fowl them with the filthy mire of sin and uncleanness? When thou art thus blessedly resolved, by this thy spiritual resistance, thy spiritual enemy will soon give ground, and thou shalt both have courage in the fight, and triumph in the victory."—pp. 119—121.

He then sets forth, The blessed state of the righteous, in the safety of their foundation by faith, upon the blessed corner-stone, Christ Jesus; and in the honour, beauty, strength, and safety of their spiritual building—The sad and deplorable state of the wicked—The character and supports of the sincere Christian—The character and holy exercises of the true zealot.

"I am now come," he writes, "to shew thee the true zealot, whose fervency is in the spirit, whose conversation in heaven, whose only aim and end sincerely, and intirely Gods glory, di-

rected and guided by Gods word, whose holy fervency is pretious in Gods eye, and whose praise is not of men but of God.

"The true zealot is he, whose grations heart, seriously considering of the stupendious and unutterable love of God in Christ Jesus unto him, is now (by Gods holy Spirit, sweetly working in him) seriously and fully resolved to forsake this evil world, and wholly and sincerely to give himself up a living sacrifice to Christ and his service, and with ardency of love and fervency of affection to endeavour daily to promote his glory.

"This is that holy fire, that both kindles his affections, and inflames his actions; that makes those happy souls that are acquainted with it, an holy people unto God, and zealous of good works; that makes them spiritual, as God is spiritual; that burns up all the hay and stubble, the dross and filth of their corrupt natures, and leaves nothing remaining, but what is suitable to its self. This was that holy fire, that made David's heart wax hot within him, Psal. 39. 4. and so gratioously inflam'd the hearts of Gods elect in all ages of the world, that it cheerfully, and joyfully, and thankfully, carried them through the strongest of temptations, and fiercest of afflictions: and, which is the summe of all, this is that which cateth up Gods children, and makes them of terrestrial, coelestial, angelical, seraphical, of all the divine graces approaching nearest to the divine nature, from whose refulgent rays, his blessed angels have both light and heat, whereby their glorious natures are inflam'd with holy ardency to love him, and joyfully and fervently to execute his holy will."—pp. 218, 219.

After having dwelt on the "shortness and uncertainty of life, the terrors and amazements of an unprepared death, and the severity and eternity of punishment after death," he closes with offering certain "heavenly helps," to "weak, doubting, and disconsolate Christians." Liberal as our citations have been from this interesting little volume, we shall venture on one more.

"In the first place then, here thou mayst with joy and safety spiritually behold this blessed corner-stone Christ Jesus (on whom by faith thou raisest up thy spiritual building) thy God blessed for evermore (whom before thou couldest not behold and live) now so entirely loving and so highly honouring thee, as to be clothed with thy frail and infirm flesh,

and in all things to be made like unto thee (sin only excepted) that thou mayst thereby cast off thy filthy garment of corruption and mortality; and be richly clothed upon with incorruption and glory; that so hereafter thou mayst both safely and joyfully see him face to face, of which thou hast a sweet and safe assurance by the blessed earnest of his holy Spirit in thee, which witnesseth unto thee, that thou art his beloved child, and one of those blessed ones that is belonging to his spiritual building.

"This is that stone of value, that pretious stone of most inestimable price, (infinitely transcending all the pretious stones of highest value and of richest ornament) that lieth hid in this our spiritual building, even in the broken and the contrite hearts of us his spiritual people, whereby we are internally most highly honoured: the King's daughter (the truly regenerate soul) is all glorious within; which inward glory S. Peter tells us, 1 Pet. 3. 4. 'is the hidden man of the heart.' Now consider to thine endless comfort, how great an honour thou receivest by this inward entertainment of thy Saviour. Every heart of man that hath not Christ Jesus hid in it is a stony heart, and thereby utterly incapable of the least impression of mercy; whereby it becomes the vessel of wrath, and so wofully subjected to eternal ruine. Now (to thy souls refreshment) by this inward honour which Christ confers upon thee, in taking from thee thy stony heart, and giving thee an heart of flesh; (an humble, contrite and obedient heart) thou art yet farther honoured in this thy spiritual building, by these following ornaments bestowed on his elect. He finds us walls of clay, frail and momentary, and leaves us walls of marble, strong and durable, even lasting to eternity; he finds us bare and naked walls piled and broken by the flaws and breaches sin hath made in us, and leaves us clothed walls, hang'd with the rich robes of his own righteousness; he finds us dead, and leaves us living walls; he finds us weak and tottering walls, not only falling, but already fallen, even unto hell it self, and leaves us standing and upright walls, aspiring to the highest heavens: and such high honour have all his saints in relation to themselves, as they are true believers, and so belonging to this spiritual building.

"Secondly, Christ in an honour to thee in respect of others that are true believers, all of them exhibiting mutual honour each unto other; inasmuch as they are all living stones digged out of the same spiritual rock Christ Jesus, sent into one and the same foundation, for the joint raising up of one and the

same spiritual building: In each of which lieth a magnetick vertue of drawing and inviting a mutual honour to the whole, which is an honour likewise unto every true believer, in respect of his blessed fellowship and communion with the saints, those excellent ones of the earth, the sweetest and the choicest of all company amongst the sons of men.

"Thirdly, Christ is an honour to thee in respect of unbelievers themselves, imposing heavy burthens on the shoulders of the faithful, by wrongs and injuries, by cruelty and oppression, by persecution, and other most unjust vexation;

how great is their honour then, in Christ's owning of them to belong to him, in his protecting, comforting and acknowledging of them to be his honourable members, his chosen jewels, who is the King of glory."—pp. 137—139.

There are two or three passages against which we might be disposed to raise objections, but where we have found so much of genuine excellence, we had rather praise than blame.

ANALYTICAL AND CRITICAL NOTICES OF NEW PUBLICATIONS.

The Memory of the Just. A Sermon, delivered at Trevor Chapel, Brompton, Oct. 19, 1823, on occasion of the Death of Edward Powell, Esq. of Knightsbridge. By John Morison.—London: Holdsworth, 1823.

MR. POWELL was a man, in the words of Mr. Morison, of "singular piety, and remarkable benevolence," and we have been much interested by the spirited sketch of his life and character, which forms a part of the sermon before us. In his early life, he had to struggle with considerable difficulties, and with strong temptations to deviate from strict integrity, arising from the embarrassing circumstances in which he was placed. He withstood, however, every seduction, and surmounted, by patient and honest industry, all the obstacles to the acquisition of moderate but sufficient fortune; the blessing of God was upon his servant, and it was never forfeited by that species of rebellion against Him, which consists in an undue attachment to earthly possessions. Mr. Powell held his property with the feelings of a steward, and discharged his trust with eminent fidelity and liberality. He expended large sums in the republication of valuable works for gratuitous distribution; he was ever ready for the effectual, though unostentatious relief of distress, and, though a member of the Established Church, contributed largely to the erection of Trevor

Chapel. An interesting anecdote is given by Mr. Morison, in illustration of the secret munificence of this admirable man.

"A notable instance of this kind took place a few years ago. The author had mentioned to him the case of a respectable minister who was then suffering considerable privations. No application, indeed, was made at the time for assistance, nor did the author hear any more of the matter for several months. At last, however, the minister, unable any longer to retain the secret in his own breast, waited on the author, and told him that a gentleman, of whom he had no previous knowledge, had sent a note to him, requesting him to call at his house when first he came to town; he did so, and after being asked a few delicate questions about his circumstances, his unexpected benefactor put a sealed note into his hand, requesting him to conceal the fact from Mr. M. who had informed him of his case. When the note was opened, it was found to contain a cheque on a London banker, for twenty-five pounds."—pp. 33, 34, note.

From Proverbs x. 7. Mr. Morison has given an animated and eloquent discourse. He 1. *Describes the character of the just man.*—2. *Exhibits the claims of the just man to posthumous renown.*—3. *Shows how far the mind and habits of the deceased were formed on the sacred model of the text.* On all these points much interesting illustration and impressive instruction occur. The following extract is a fair specimen of the composition as well as of the senti-

ment, and it will fully justify our praise.

"In vain, my brethren, do we rank ourselves among 'the just,' according to the divine estimate, if sin is yet the element of our minds; if 'holiness to the Lord' is not distinctly written upon the whole of our deportment. What! shall we be the 'temple of the Holy Ghost,' and yet consecrated to 'the god of this world?' Shall we be the subject of that 'liberty wherewith Christ hath made us free,' and yet remain under the bondage of an unreclaimed apostasy? Shall we live under the smile of a reconciled God, be permitted to call him our Father, and taste the infinite sweets of fellowship with him, and yet be wanting in any branch of outward morality,—in justice, in purity, in a dauntless resistance of the consciousness of a world that lieth in the wicked one? It surely cannot be! If there be any element in which not only 'godliness,' but an elevated and pure morality may be cultivated with success, it is, beyond question, the element of faith in the Son of God. Here it is that all the motives, and all the agencies, from which an unequivocal holiness may spring, are amply supplied. And where, I ask, have such specimens of all that is 'lovely and of good report' been seen, as among the humble followers of the Lamb? Our enemies themselves being judges, some of the most luxuriant plants of righteousness, and purity, and beneficence, have sprung up and flourished in this consecrated soil. And could we but conceive of a man, in every particular, formed on

the model of 'the everlasting gospel,' what an object of admiration would he present! But, oh, if amidst so many disadvantages, Christianity can produce those stupendous effects which we daily see attending its march, what will be its ultimate triumph in the world of spirits, where it alone will be the element of every heart, and the burden of every song! Till we shall witness these triumphs, let us rejoice in the thought, that no system teaches such a lofty morality as the gospel, and that no one has succeeded to an equal extent, in implanting the lessons which it taught. To the characters of 'the just,' of sincere believers, we invite attention. Are they not 'the living epistles of Christ?' And may they not be 'known and read of all men?' In every moral, and social, and religious point of view, are they not a reproach alike to the self-righteous and profane? And although they sound not the trumpet of their own deeds, yet their 'works' praise them 'in the gate,' and conscience yields to their many virtues an involuntary homage."—pp. 10—12.

A poem, by Mr. Josiah Conder, "to the memory" of Mr. Powell, is distinguished by that gentleman's well-known talent. The piety and high poetic feeling by which it is pervaded, would have induced us to transfer it entire to our pages, had such a step been perfectly fair. We shall only venture on the concluding section.

"Quietly active,—calmly ardent, kind,
Yet firm of purpose, resolute of mind;
Unchilled by age, cheerful in loneliest hours
Of widowed solitude; with failing powers
Still happy,—happier as he neared the goal,
And the receding world forsook his soul,
Yet patient to the last:—so lived, so died,
One whom the world ne'er heard of in its pride.
But 'tis a spectacle which angels love.
Those holy ones who bear the saint above,
Who watch his steps, and wait upon his prayer,
See in this fallen world no sight more fair,
Than such a Christian, hoary—ripe for bliss,—
Than the calm sunset of a life like this."—p. 40.

Mr. Powell died in his 87th year.

Walks in the Country; or Christian Sketches of Scenery, Life, and Character, in familiar Letters. 12mo. 3s. 6d. London: Nisbet.

THIS volume of sketches is a successful attempt to describe the effect of scenery and circumstances on the mind of the Christian, when engaged in the discharge of duty or

the pursuit of innocent gratification. The writer is evidently a man of active intellect, and his "walks" appear to have been productive of good effects in various ways. While his eye explored the beauties of creation, his heart was filled with gratitude and love to the gracious Father who "made them all," and

every opportunity was seized of communicating sound instruction, by conversation or by casual hints, by the distribution of tracts, or the preaching of the word. "The Village," "the Watering-place," and "the Pilgrim," are the titles of the three parts into which the book is divided. The first contains the various details of a preaching excursion in the neighbourhood of Portsmouth, as we infer from the initials which are substituted for full-length names of places, and from our local recollections. The second describes a summer excursion to Cowes and the neighbourhood. The last is principally occupied by illustrations of the habits and character of a pious but somewhat singular individual in inferior life, who was known by the name of "the Pilgrim." From the second of these sections, we shall extract a passage which may exemplify the author's general manner.

"I have sometimes been called to visit the beds of the sick and dying. It is confessed by all to be an arduous and difficult duty. My experience was not great; but I endeavoured, as well as I could, with occasional pauses, and in a manner sympathising and affectionate, to ascertain the state of his mind, the strength of his graces, the nature of his dependence, his views of prayer and divine communion, his doubts, trials, or temptations; adding a remark or two as might be suitable to each. I did so in obedience to the wish of my friend, who yielded the sad but interesting office, saying it was his intention to come again on Monday, which would be better than now, when he was an entire stranger. He was seated on a chair by the door, at a little distance from the bed. The woman had retired with her infant into a corner, and wept. The answers I received were in no small degree satisfactory. He did not complain; neither did he seem harassed, as some have been in such a situation, by mental conflict. At last, thinking it needful to draw towards the grand point, I said, 'I hope you feel yourself fully resigned to the will of God, and prepared for the great change that apparently awaits you; can you regard death with composure and a fixed christian hope?' I saw he tried to muster strength. 'I CAN,' said he; 'a week since, I thought I was gone; my strength failed; an impediment rose in my throat; but, at the moment when the last struggle seemed to be approaching, something within again seemed to draw me back to life, and the impediment ceased. I thought I was about to see

my Saviour; ah! I was sorry, I was sorry to come back again.' As he was speaking, I glanced my eye toward the window, and then again at him. That was small, and in a great degree darkened by the shrubs; it admitted but a feeble light, rendering the scene more solemn; but now a bright ray from the setting sun suddenly broke through and settled on his countenance, which appeared faintly illuminated, and at the same time wearing a tranquil, composed, and heavenly smile. I felt it was enough; yet, adding one or two brief observations on the insufficiency of earth—our inevitable call to quit it—and the necessity of fixing the thoughts on God, as our heaven, and our home; I observed, 'We will engage for a few moments in prayer.' He made a gesture of extreme thankfulness. I looked toward my friend, and requested him to lead our devotion, which he negatived by an emphatic motion. We knelt, and I endeavoured to recall the substance of what had passed in the form of humble supplication to God, resigning ourselves to him, and more particularly commending our brother and his soon-to-be-bereaved family to his heavenly care. I rose; my spirit seemed moulded to the feeling of devotion. He faintly motioned me to give him my hand—'I thank you,' said he, 'I thank you; God bless you.' Affected, we withdrew. What a contrast, and yet, in some respects, what a harmony, as we went out, between the confined chamber and the aspect of creation, at this 'tranquil hour of eve,' blooming in all the beauties of a terrestrial paradise! What a contrast, yet harmony, will that be, thought I, when the soul of our brother leaves his cottage of clay, to enter on the infinitely greater glories of the perfect paradise above.'—pp. 84—87.

But while we express our approbation of the substantial part of this agreeable volume, we must take the liberty of requesting that, if another edition should be called for, the author will confine himself to plain English, and eschew the practice of common-place French and classical quotation. What is gained by commencing a paragraph with *Finissons!* An occasional use of just and happy citation has a good effect, but its frequent introduction is both cheap and injurious. It must be added, that there is a very suspicious incorrectness in some of these outlandish phrases, and that, in particular, the first line of Virgil's first *Bucolic*, has its words so transposed as to be utterly irreducible to quantity.

Growth in Grace. A Sermon, delivered at the Rev. W. Lloyd's Chapel, Southgate, on Wednesday, September 4, 1822 By John Knight.—London: Knight and Co. 1822.

THIS is an excellent sermon, of the good old school, published at the unanimous request of the Middlesex and Hertfordshire Union of Congregational Ministers and Churches. Mr. Knight seems to have entered the pulpit with the anxious and exclusive wish to be useful; there is no working up, no straining effort after ornament and effect, but a calm and judicious prosecution of his subject to Christian edification, seems to have been his only intention; and it is successfully realized. His text is from 2 Peter iii. 18. and from that important passage, he,

1. *Directs attention to the NATURE and NECESSITY of that grace in which the saints are instructed to grow.* 2. *Considers the DUTY which the text describes, and endeavours to particularize a few of the principal MARKS and EVIDENCES of that growth in grace which the Gospel requires.* 3. *Notifies the MEANS by which this growth in grace is ordinarily effected.* 4. *Mentions some of the numerous HINDRANCES to a believer's progress in the divine life.* 5. *Specifies the MOTIVES which should influence him to increase with all the increase of God, and to go on towards perfection.* We shall give, as an example, a portion of his second head.

“Where there is grace there is a decided abhorrence of sin, and an increasing hatred of sin is an evidence of growth in grace. The new nature in the souls of believers is as contrary to sin as light is to darkness, or as life is to death. Sin, in their view, is the worst of evils. They are convinced of its unreasonableness, its deformity, its deceit and filthiness, and look on it as that which opposes the nature of God, destroys the happiness of man, and is the cause of all the miseries of this life, and of that which is to come. They abhor the sentiment, ‘that the believer’s violation of the law of God is no sin; that their not being under the law, but under grace, makes it no ways criminal in them to transgress the law; and that their being united to Christ, legitimates even the grossest transgressions both of the law and Gospel.’ Sin appears to them exceedingly sinful. Though they once rolled it as a sweet morsel under their tongue, it is no longer their pleasure, but

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their poison; and as grace or holiness advances, so their hatred to sin increases. In proportion to their abhorrence of sin, they are assimilated to the holiness of God; and the more they are conformed to his holiness, the more they are conformed to his law, which is a transcript of his holiness; and the more they are conformed to his laws, the more they are conformed to the will of Christ; and the more they are conformed to the will of Christ, the higher must be their spiritual attainments, and the greater their advances in a life of sanctification. Inquire, then, as a necessary evidence of your growth in grace, if you have clearer views of the evil of sin than formerly, and if sin be the object of your increasing detestation and abhorrence.”

—pp. 11, 12.

The 4th and 5th heads of the discourse might have been improved by a little expansion.

Beauties of Dwight; or Dr. Dwight's System of Theology abridged. With an original Essay on his Writings. 18mo. 4 vols. 12s. Westley, 1823.

WE are much pleased with the execution of this little work. It is a well conceived plan to make up a manual, on the foundation of Dwight's Theological Lectures, which should include the leading points of Christian doctrine and practice within a convenient compass; and it is an additional recommendation of this abridgment that it preserves, in all instances where we have compared it with the original, the very words of the excellent President. We have, of course, no intention of entering into criticisms which would be little more than a repetition of the opinions we expressed on the first publication of the entire system, but as far as our approbation of this useful *vade mecum* may avail, it is cordially given. From the size of the complete work, it must, of necessity, be confined to the library, but these portable volumes may attend the itinerant or the Missionary in their journeyings, and the traveller in his wanderings. They may aid the young in their early inquiries, and, altogether, form an agreeable and profitable substitute where, from whatever circumstances, the original is not to be procured.

The preliminary essay displays considerable conversance with the

sentiments of Dr. Dwight, and those of the American divines in general. It will be read with interest. A life is prefixed, and the Analysis contained in the larger work is preserved.

The Character of the Apostles, as exhibited in the Ministry: A Sermon delivered at Chalford, Gloucestershire, May 21, 1823 By Robert Vaughan. 8vo. 1s. 6d. London: Holdsworth, 1823.

THIS discourse exhibits an able and comprehensive view of the Apostolic character as exemplified in *Wisdom, Piety, Fortitude, Humility, Benevolence, and Fidelity*. These particulars are illustrated in an impressive manner, and the whole sermon bears testimony to the talents of the preacher. After having set forth the grand objects of the ministry of the Apostles, Mr. Vaughan proceeds as follows.

“Such are the doctrines to the explanation and enforcement of which the lives of Apostles were devoted. And, if to select from the various objects of rational pursuit such as are most important, if to cherish the most ardent attachment to themes transcending all others in moral grandeur, or, if the careful adaptation of means to an end be admitted as evidence of *wisdom*, then this attribute must be allowed to belong, in an eminent degree, to the first preachers of the gospel. What end will bear comparison for a moment with that proposed by them; and, if the doctrine which they taught be true, to what humbling insignificance does it reduce all the feeble speculations of men! The object of the Apostles in their ministry was to persuade men to be reconciled to God, and the means, the only means, by which this end could be promoted, were constantly and devoutly pursued. They reminded the guilty of the terrors of the Lord, dwelt much on that goodness of God which leadeth to repentance, on that love of Christ which constraineth, and that power of the Spirit before which all things are possible. The Jews required a sign, the Greeks sought after wisdom, but the men set for the defence of the Gospel were not to be seduced, by either, from the simplicity which there is in Christ. To know nothing among men, save Jesus Christ and him crucified, was a resolve which no menace of the adversary, no beguiling influence, could induce them to abandon.”—pp. 14, 15.

The paramount Importance of communicating the Gospel to the Heathen considered. A Sermon preached at the half-yearly Meeting of the Baptist Auxiliary Missionary Society for the Western District, April 2, 1823. By Joseph Baynes.—London:—Jones, 1823.

THE cause of missions has been so often pleaded, and the various considerations connected with it have been so repeatedly exhibited and enforced, that it has become nearly impossible to strike out any new track of thought or exposition. In the absence of specific novelty, however, Mr. Baynes has contrived not to be deficient in interest; he has gone over the leading topics of his theme, with much spirit; and his whole discourse must have produced considerable effect in the delivery. From Luke vi. 36, it is 1st shown, *that by sending the Gospel to the heathen, we most effectually comply with the injunction in the text.*—2 *Additional considerations are suggested to animate us in this good and merciful work.* After having, near the close of his discourse, urgently recommended to his hearers such a regard to the great work of evangelizing the heathen, as, in their dying moments, they will wish to have habitually felt, he makes the following impressive appeal to his own experience.

“Brethren! the speaker who now addresses you, has been in what he then considered the situation, he now describes; and can assure you, that, with no other prospect than that of an immediate appearance in the presence of “*the Judge of all*,”—his views and feelings assumed an entirely new order: every thing, save the cause of Christ, dwindled into contemptible insignificance—a dark shade was thrown over every terrestrial object, and human life appeared only desirable as furnishing an opportunity of glorifying Christ, by attempting the spread of his kingdom in the world.—At that moment had mountains of gold, and mines of silver been at his command, they would have been consecrated at the foot of the cross. And this is the feeling which he trusts, at the present moment, pervades his own mind, less vividly indeed, yet not less really, than at the period to which he refers; and which he wishes to transfuse into the minds of his hearers.”—p. 58.

RELIGIOUS INTELLIGENCE.

Wishing to make this department of our work as complete as possible, we earnestly beg our Correspondents to furnish us with all documents and information relating to it, addressed to the Editors, at the Publisher's.

DERBYSHIRE.

(Continued from page 559.)

LANGLEY.—From the pulpit of this parish Mr. ROBERT SEDDON was ejected in 1662; who after labouring and suffering much as a nonconformist, finally settled at Bolton, in Lancashire, where he gave the ground for the erection of a chapel, and died at the age of 77, in March 1695, in the house where he had been born.

LEA-WOOD, near Matlock, Bath.—There is a small Unitarian chapel in this place, supplied by the ministers who preach at Belper, Duffield, &c. (See Belper.)

LOSCE, near Heanor.—In this, as in many other places, dissent owes its origin to that memorable transaction, the ejection of 2000 of the most faithful and zealous ministers of the Gospel from the Established Church. "The Bishops," said the eminently pious Baxter, "have appealed the cause to the judgment of God; we concur in the appeal and await the award." One part of that award certainly appears to have been the establishment of a rival ministry in the country, whose existence and success for now upwards of a century and a half, may reasonably be supposed an object of no pleasing contemplation to the established clergy; implying, at the very least, that there have been since the ejection, and are still, many persons in the several parishes throughout the land, who do not feel the legal provision for their spiritual instruction, (or to speak technically, *for the cure of their souls*,) to be properly suited to the accomplishment of its avowed object. The dissenting congregation in Loscoe, owed its origin to the pious and disinterested labours of Mr. JOHN HIERON, M. A., who having been ejected from Bradsall, in this county, and driven about for some time by the winds of persecution, settled in this village upon the passing of the Oxford Act, and, says Calamy (Cont. vol. i. p. 230), "continued exercising his ministry, partly in his own house, and partly in several families in the neighbourhood as long as he lived." Although it will extend this article to a greater length than we usually allot to it, we shall here transcribe Calamy's account of Mr. Hieron, with a view to set before our readers another, and very instructive example of the patience, meekness, and firmness, with which the fathers of nonconformity endured con-

tumely and reproach, and even the loss of all, for conscience sake.

"Mr. John Hieron's father was minister at Stapenhill, near Burton upon Trent. There was he born, in August 1608. He had many providential deliverances when he was but a child. He was tost by a cow; he fell out of a chamber; he fell into Trent, and yet receiv'd no harm; he was carry'd down the river in the Trent-boat alone, when the wind was high, and had in all probability been drown'd in a whirl-pit, if one that saw him had not taken the private boat, and stopp'd him. These things he thankfully recorded when he grew up. He laid a good foundation in school-learning, under Mr. Whitehead at Repton. He went to Cambridge, and was admitted into Christ's-College, May 2, 1625, under the tuition of Mr. Will. Chappel, afterwards Bishop of Cork, and Ross, in Ireland; whom he ever acknowledg'd to have been, a learned, painful, careful, faithful tutor. He continu'd in the college till 1623, when he commenc'd Batchelor of Arts; and then went into Yorkshire to Mr. Thurscrosse, an acquaintance of his tutors, and prebendary of York, with whom he liv'd for some time at Kirkby-Moor-side, reading prayers for him, and teaching school in the town. Being bent upon the ministry, he address'd himself to the learned Bishop Morton of Coventry, and Litchfield, who examin'd and approv'd him, and on Trinity Sunday 1630, ordain'd him both deacon and presbyter. After staying with Mr. Thurscrosse a year and half, he remov'd to Eggington, where he was household chaplain to Sir H. Leigh, and preach'd at Newtonsulney. In 1632, with his patron's encouragement and assistance, he took the degree of Master in Arts. While he continu'd in this family, he also preach'd a week-day lecture at Bratby, at the request of Catherine, Countess of Chesterfield, a religious lady. In 1633, he remov'd from hence to Ashborne, where he succeeded Mr. Taylor in his place of Lecturer.—Here he was put into the High Commission Court, and summon'd by a pursevant to appear at Lambeth, much to his trouble and charge; and upon the whole, they were but very trifling matters that were brought against him. He was forc'd to remove from thence to Derby, in the time of the civil war, and was no sooner gone from home, than his house was plunder'd. From Derby he remov'd

with his family in 44, to Bredsall, where he continu'd till his ejection in 1662.

"He was a learned man, and always studious; well seen in history. Had a sharp judgment, was a great master of method, and had thoroughly digested his tutors method of preaching. He was very ready in scripture chronology; and so conversant with his Bible, that the sense of its difficulties, and the reference of one scripture to another, were become familiar to him. He was an excellent expositor; very compassionate in dealing with troubled souls, zealous for God, and earnest in every part of his work. Besides preaching twice every Lord's day, he expounded the scripture, and catechiz'd. He taught publicly, and from house to house. He assisted in most lectures in those parts, and himself set up a monthly one at Dale Abby. He back'd his doctrine, with an exemplary life, and was a pattern to all round about him.

"When he was silenc'd he desir'd Bishop Hacket to allow him to preach gratis at Dale Abby. The Bishop refus'd, unless he conform'd; and yet there was no care taken to supply the place with any other. Upon his ejection, he remov'd to Little Eaton, a town not far from Bredsall that he might be near his beloved people. But was driven thence by the Oxford Act, which put him upon moving from place to place, till at last he fix'd in Loscoe. His sufferings did not exasperate him; he kept his moderation; and would frequently join in worshipping God in the publick churches; and yet was satisfy'd fully in his nonconformity. Once one asked him, Do you not repent? What do you mean, says he, the leaving of my place? No, I am far from that; for I have done nothing therein, but what I have taught you to be your duty. Rather loose all than sin against God. And if Bredsall parsonage was the best bishoprick in England, I must do again what I have done. When the Conventicle Act came out, in 1670, which confin'd the number of auditors in private meetings to four, he preach'd twice a-day in the biggest families, with four persons only besides; but as many under sixteen years of age, as would come, and then repeated at home at night. During the indulgence in 1671, he had full meetings; but when the declaration was recall'd, he was more cautious; and tho' he neither desisted, nor gave out, yet he expos'd not his hearers. In this his retirement he was of use to many, who with great thankfulness adore that Providence which brought him into those quarters. He dy'd there, July 6, 1682. Aetat. 73. At which time he had been an ordain'd minister fifty years; preach'd at sixty-six churches and chapels in Derbyshire, and thirty out of Derbyshire.

"In the time of his health and strength, he study'd hard, and made many collections out of the books he read. Among other things, he abridg'd Mr. Pool's Synopsis of the Criticks, and added his own collections. Mr. Porter says, that he left under his hand two volumes upon the whole Scripture, in which there are practical remarks as well as critical, and spiritual glosses, and most pertinent inferences, in which he is well known to have had a peculiar excellency. And he that will read those private notes which are publish'd in the account of his life, will have before him a specimen of such piety as is not common. He publish'd some sermons on heads of divinity; intituled, *The Way to Salvation*, 8vo. 1688. And *A Discourse of Spiritual Joy, for the Relief of Melancholy Christians*. Some of his letters are added at the end of his life, in 4to. He has also two Sermons on Ephes. vi. 24. in the Country Collection of Farewell Sermons; being sermons 5th and 6th."

Of the immediate provision which was made for the dissenting congregation at Loscoe after the decease of Mr. Hieron, we have not been able to obtain accurate information, but in the year 1715 it was considered to be Presbyterian, and supplied by Mr. ROGERSON, of Derby, and afterwards by Mr. PLATTS, of Ilkeston. A Mr. Low was there in 1742, and removed to Norton. The later pastors have been Baptists; of which denomination is the congregation that now assembles here, under the care of the Rev. JOSEPH SWAIN. There is a Sabbath school connected with this place.

MACKWORTH.—From this place was ejected Mr. SAMUEL OGDEN, who became an eminent nonconformist, and settled at *Wirksworth*, where he died. A more particular account of him will be given under that place.

MARPLE-BRIDGE, formerly Mill-brow, is situated at the northern extremity of the county, about five miles from Stockport. There was a congregation of Protestant Dissenters here in 1715, of which the Rev. SAMUEL HARDMAN was the minister, and he is supposed to have been the first. In doctrinal sentiment he is believed to have been a Baxterian. He lived to a very advanced age, dying towards the end of the year 1761. At the time of Mr. Hardman's decease the congregation was in a very low state, and so continued for several years, having no resident minister, but dependant for occasional supplies upon persons whose heterodoxy rendered their ministrations unimpressive and uninteresting; in consequence of which, the place of worship was not unfrequently shut up on the Sabbath day. At length Mr. JOSEPH CLEGG, who had been educated at *Hockmondwyke Academy*, settled here:

but though sound in the faith, his preaching was not useful, in consequence of which he continued here only two years, and then removed to Sanderland, where he was many years in good reputation. After Mr. Clegg's resignation, the chapel was again supplied by neighbouring ministers, students, &c. till Mr. THOMAS HOLDGATE settled here, and was ordained over this congregation, which was then again in a very low state. He was recommended by the Rev. Timothy Priestley, of Manchester, from whom he had received some instructions, preparatory to his entering on the ministry. His labours were not without success, and were continued for about five years, when he accepted an invitation to Bradford, in Yorkshire, and after a short interval was succeeded at Marple-bridge by Mr. BARTLE, formerly of Rosendale, Lancashire, a man of genuine piety, great humility, and who was much and generally esteemed. He died in December 1795, after having preached to this congregation for about twelve years. During the ministry of Mr. Bartle, the present chapel was erected at *Marple-bridge*, distant about a mile from the site of the old one at *Mill-brow*. In May 1796, the Rev. JOSEPH BATTLE, in compliance with the unanimous request of the church and congregation, settled here, under circumstances which were very discouraging. The congregation was small, death having removed several members, whose places were not filled up by others. but his labours have been attended with considerable success, and he continues here to the present time, in the cheering hope of being able thereby to promote the glory of God, and the welfare of the people.

MATLOCK.—From the pulpit of this place Mr. Thomas Sheldermine was ejected, who did not long survive that event, but died at Wirksworth, in this county.

MATLOCK BATH.—The late Mr. NEED, of Nottingham, who was one of the proprietors of the cotton-mills at this place, erected a building, consisting of a chapel and a house for the residence of one of his family. The chapel was opened by the Rev. Mr. Lester, a clergyman of the Church of England, in 1777, and for some time afterwards the Service of the Church formed a part of the public worship carried on there. But Mr. Need dying, and the cotton concern not answering, the chapel was shut up, or only opened for occasional preaching. The excellent, zealous, and useful Lady Glenorchy, being accidentally detained here when travelling, spent a Sabbath in this town; and, in answer to her inquiries respecting this chapel, obtained such information as induced her to procure supplies for it; and, early in 1785, to purchase the

entire premises of Mr. Need's executors. Had it not pleased God shortly afterwards to remove her, it was her intention to have resided in the house. Upon her decease, the premises were devised to her intimate friend the Rev. JONATHAN SCOTT, of Drayton, in Shropshire. The first settled minister was the Rev. JOSEPH WHITEHEAD, who came under the direction of Mr. Scott, before Lady Glenorchy's death. He laboured with zeal and with considerable success both here and in neighbouring places, and was much beloved by the people. He removed to Creaton, in Northamptonshire, in the Summer of 1793, from which time Mr. Scott undertook the supply of the pulpit, and in August 1794 came to reside at the house connected with the chapel, and continued the minister of it till his decease in May 1807. When he came to reside at Matlock Bath, the members of the church were few in number; and they have not increased in proportion to the number of converts, owing, it is believed, chiefly to the strictness of the terms of communion. Upon Mr. Scott's death, his widow, to whom he had bequeathed the disposal of the premises at Matlock Bath, proposed to the Rev. John Wilson, who had succeeded Mr. Scott at Drayton, to induct him into them, if he would accept of the situation, being assured of his ministerial qualifications, and that he was in circumstances which rendered any other remuneration for his services unnecessary. Mr. Wilson was prevailed upon to accept this offer, and removed to Matlock Bath in October 1807; since which time there has been a gradual increase of the congregation, and some additions to the church. The chapel is about forty-two feet long and twenty-four wide, with one gallery. It has seats for about 300 persons, and is well attended. A part of the chapel has been formed into a school-room, in which about 150 children are instructed every Lord's day.

MIDDLETON STONY.—Mr. JOSEPH FOOLOWE, who had been ordained in 1696, preached here and at Chesterfield for some years. He was greatly esteemed for his piety and zeal, but having a delicate constitution, his career was terminated at an early age by a consumption, February 8, 1707. The subsequent history of this place is connected with that of Hucklow.

MIDDLETON, near Youghgrave. It appears, that about 1695, a congregation of poor people was collected at this place, for whom a preacher was provided once a fortnight till 1696, when they made choice of a young man, named Low, for their minister. He also preached at Elton. In 1715, Mr. RICHARD PEAT preached at Elton, Middleton, and other

places in the neighbourhood. Later in the last century, there was preaching in a private house at Middleton, by a Presbyterian minister. For several years past there has been preaching there on Lord's-day afternoons, by students from Rotherham Academy, who were sent to supply the pulpit of the chapel at Bakewell. The place at present devoted to this purpose at Middleton, is a room which has been suitably fitted up by Thomas Bateman, Esq. of Middleton Hall, the present High Sheriff of the County, who has intimated his intention to erect a small chapel upon his estate, in which the minister, who has lately settled at Bakewell, has undertaken to preach once every Lord's-day.

MELBOURN.—There was a Presbyterian congregation here in 1715, of which Mr. JOSEPH CROMPTON was the minister. He conformed in 1718, and was succeeded by Mr. WILLIAM WALTON. After Mr. Walton, Mr. GREGORY, of Findern, preached in the meeting-house at this place, upon one Sabbath in every month for several years prior to his decease in 1768; after which the church continued to be supplied once a month, by one of the ministers of the Independent congregation at Nottingham. In 1771, the Rev. J. Alliston, who had resigned his charge at Nottingham, preached here once a fortnight for several years. About this time a meeting-house was built for another congregation, in which Mr. THOMAS JONES, afterwards of Oathall, in Sussex, exercised his ministry for about three years. He was for the major part of the time assisted by Mr. GRIFFITH, who preached here and at several other places, and after Mr. Jones's removal, succeeded him, and remained here till about 1794, when he removed to Wallingford, and afterwards to Aston, in Berkshire. Upon the removal of Mr. Griffith, Mr. JOHN SMITH, from Derby, took charge of this congregation, and Mr. Alliston having ceased to preach at the old place, Mr. Smith preached in it once a month. He resigned at Midsummer in 1811, and was succeeded by another gentleman of the same name, JOHN SMITH, who is the present minister.

Melbourn, General Baptists.—This Society was in existence in 1773, when

Mr. THOMAS PERKINS and Mr. DANIEL TAYLOR were its ministers, and in 1775, Mr. FRANCIS SMITH succeeded Taylor. It was, says Mr. Adam Taylor, (Hist. Gen. Baptists, part 2, p. 221,) in a flourishing state in 1785; but struggled for many years afterwards under considerable difficulties. In that year, 46 of the members who dwelt about Cauldwell, separated by mutual consent, and formed a distinct church. The pastors at Melbourn were advancing in years, and declining in mental and corporeal vigour. Mr. Perkins retired previous to his death in 1792, and his colleague felt the pressure of age upon him, and the burthen of not only the church of Melbourn, but of several others which depended on it. Some unhappiness is also stated to have arisen from the intrusion of a person who became for a short time the idol of the congregation, but was afterwards by them forbidden to preach. In 1794, Mr. EDMUND WHITAKER was invited to preach to this church, and in July 1797, was ordained to the pastoral charge over it. His ministry, although interrupted by bodily infirmity appears to have been abundantly successful.

MICKLE OVER.—From the pulpit of this parish was ejected Mr. SAMUEL CHARLES, of whose sufferings Calamy has recorded many interesting particulars. He afterwards settled at Hull, where he laboured several years, and suffered imprisonment for the truth's sake. His early labours in the ministry in the parish of Mickle Over, were affectionate, judicious, and successful. He exercised a constant watch over his own soul, especially in solemn duties, public, private, or secret. He laboured for some time under severe and strong temptations, which increased his spiritual experience. He observed the day of his ejection out of his living, as a fast the remainder of his life. The difficulties which he met with as a nonconformist were sanctified to him." Like Abraham he went out not knowing whither he went. And in his diary, he made a minute, that he had forsaken all for the Lord's sake, "upon the bond of the divine promise," expecting the return of an hundredfold in the world to come.

(To be continued.)

II. MISCELLANEOUS.

Pluralities in the Church of Scotland.—The appeal from the decision of the Presbytery of Glasgow in the case of Principal M'Farlane, and the High Church in that city, to which we referred in our Review of last month, (page 596,) was heard before the Synod of Glasgow and Ayr, on Wednesday, the 15th October. The business commenced by 10 o'clock, when Dr. Dewar offered

prayer. Dr. M'Farlane retained Mr. Patrick Robertson, an eminent advocate of Edinburgh, to support the presentation. He was assisted by Drs. Taylor, Rankin, and others, who defended the union of offices. Drs. M'Gill, Chalmers, and Mr. Muir opposed it. The former gentleman displayed great legal research, and was heard with the deepest interest, which was followed with loud

applause. Dr. Chalmers was more than ordinarily impassioned and eloquent. To these gentlemen, Advocate Robertson replied, and at eight o'clock in the evening the parties retired from the bar of the Synod: the debate, however, was protracted till half past one the following morning, the business having occupied the Court 13 hours and a half, when it was put to the vote whether the sentence of the Presbytery of Glasgow be reversed or confirmed, when there appeared—For Reverse, 35—For Confirm, 40—leaving a Majority of 5 against the Plurality. This is a second triumph in which we sincerely rejoice, and happy shall we be to find this decision confirmed by the General Assembly of next year.

Chapels Opened.—Tuesday, Sept. 23, was opened the new Independent Meeting, James Street, Nottingham, when two excellent sermons were preached, morning and evening, by the Rev. R. S. M'All, M. A. of Macclesfield, and the Rev. John Blackburn, of Claremont Chapel, London.

October 3d, was re-opened, after considerable alteration and improvement, Newfoundland Chapel, Bristol, when the Rev. Henry Townley, Missionary from Chinsurah, preached, and a collection (£91. 6s.) was made in behalf of the *London Missionary Society*; and on Wednesday, October 23d, Mr. John Wooldridge was ordained to the pastoral office, over the church and congregation, recently raised there by his instrumentality. The circumstances of the case were peculiarly interesting. The chapel, originally built by some admirers of the late Mr. Huntington, and held until very lately in their hands, was about two years and a half ago rented by Thomas Wilson, Esq. Treasurer of Hoxton Academy, with a view to raise, if possible, a new congregation in that part of the city. Through his influence, Mr. W., then a student of that Institution, came to commence his labours there, and, notwithstanding the difficulties that opposed, success, through the blessing of God, has attended his efforts. The chapel has been paid for, and a considerable part of the expense occasioned by its alteration, defrayed, by liberal donations collected in the city from individuals, and at the doors of the chapel after the ordination. Mr. Crisp commenced with reading and prayer; Mr. Lowell delivered the introductory discourse, &c.; Dr. Ryland offered the ordination prayer; Dr. Harris delivered the charge; Mr. Elliott, of Devizes, addressed the people; and Messrs. Sibree, of Coventry; Kent, of Trowbridge; Guy, of Clifton; Brown, of Ashton; and Spilsbury, late of

Tewkesbury, engaged in the other parts of the service.

On Wednesday, October 29th, 1823, was opened the spacious new Independent Meeting, at Leicester, (for the use of the Rev. J. Mitchell and congregation,) when two sermons were preached, morning and evening, by the Rev. William Thorpe, of Bristol. The Rev. R. Hunter, of Great Wigstone; B. Hobson, of Welford; C. Burditt, of Sutton; R. Newton, of Ashby, and other ministers present conducted the other parts of the service. This is the largest dissenting meeting in Leicester, and increases the number of places of that description belonging to various denominations in Leicester to twenty-two.

A new Independent chapel, 50 feet by 50, was opened in the parish of Horslydown, Borough, London, with seat room for 900 persons, 13th November, 1823. The Rev. Griffith Williams, of Gate Street, commenced with prayer. The Rev. Spedding Curwen, of Barbican, preached from 2 Cor. v. 14, 15. Rev. Jos. Denton, of Mill Wall, concluded. In the evening the Rev. William Scaton, of Wandsworth, prayed. The Rev. Dr. Styles, of Holland Chapel, preached from Matt. xviii. 20. The Rev. H. L. Poppewell concluded.

Recent Deaths.—On Thursday, the 13th of November, in the 66th year of his age, died Mr. Charles Taylor, late of Hatton Garden, London. This gentleman has been long known to the religious public for his extensive acquaintance with Biblical criticism and antiquities. He was for many years the editor and principal contributor to the *Literary Panorama*. He distinguished himself in the Baptist controversy, by publishing "Facts and Evidences on the subject of Baptism"—a work justly esteemed for the mass of interesting information it contains on that debateable subject. But his most valuable work, is *Calmet's Dictionary*, which he published with *Fragments and Illustrations*, &c. It is believed, that the labour of getting a fourth and much improved edition of that elaborate work through the press, hastened his dissolution, as he was spared only a few months after he had completed that enduring monument of his learning and industry.

On Tuesday, the 18th of November, we regret to state, died the Rev. Samuel Lowell, late of Bristol, after a short illness of 10 days. His loss will be deeply deplored by his own people, and a large circle of friends, by whom he was justly respected. We shall be happy to furnish our readers with some farther particulars of this valuable minister.

LITERARY NOTICES, &c.

The Editors will feel obliged to Literary Gentlemen and Publishers for the communication of Notices (post paid) suited to this Department of the LONDON CHRISTIAN INSTRUCTOR.

WORKS PREPARING FOR THE PRESS.

In the press, Essays on various subjects of Ecclesiastical History and Antiquity. By the Rev. James Townley, (Author of Illustrations of Biblical Literature.) Including dissertations upon,—1. The Zabii, or Ante-Mosaic Idolaters.—2. The Ancient Christian Agapæ.—3. The Sortes Sanctorum.—4. The Diffusion of the Gospel.—5. The Institution of the Congregation De Propaganda Fide.—6. The Prohibitory and Expurgatory Indexes of the Church of Rome, &c. &c.

Reprinting, Chobelet; or the Royal Preacher: being a Poetical paraphrase on Ecclesiastes; with notes Philological, Critical, and Explanatory. Edited by N. Higgins.

Sixteen Lectures on the Influence of the Holy Spirit. By the Rev. Thomas Mortimer, M. A. Lecturer of St. Olave's and of Shoreditch.

Life of the Rev. Thomas Scott, Rector of Aston Sandford. By John Scott, M. A. Sixth Edition with a Portrait.

WORKS RECENTLY PUBLISHED.

Mr. Bagster, of Paternoster Row, has prepared a book for the Register of Baptisms, for the use of Dissenting Churches, under the direction and patronage of the Rev. Jos. Slatterie, of Chatham.

A Portrait of the Rev. John Foster, Author of "Essays on Decision of Character," &c. &c. By Mr. William Walker, of Edinburgh, from a drawing by Mr. N. C. Branwhite, of Bristol; the size of the Plate is about Twelve Inches by Ten. Price 7s. 6d., and on India paper 10s. 6d.

Extracts from various Greek authors, with Notes and a Lexicon for the use of the Junior Greek Class in the University of Glasgow. By Professor Sandford. One vol. 8vo.

Sermons preached in the Parish Church of St. John's, Glasgow. By Thomas Chalmers, D.D. 8vo. 10s. 6d.

The Evangelical Diary: a Religious, Historical, and Literary Almanack, for the year 1824. Price 2s. 6d. stitched.

ANSWERS TO CORRESPONDENTS, &c.

COMMUNICATIONS have been received this month from the Rev. W. L. Prattman—J. Denton—R. W. Newland—J. Matheson—N. Higgins—J. Wooldridge.

Also from Messrs. W. Day—J. Woodford—Alius—A "Wellwisher"—A. Z.—P. J.

We are obliged by the communications of Mr. J. Woodford; but, with respect to the inconsistent conduct which he justly condemns, he will understand our motives for declining to take cognizance of it at the present time. We are farther indebted to him for his detection of an error which had escaped our notice—a repetition of the same short article, "Douglas on Missions." We could extenuate the mistake by stating the circumstances, but *non est tanti*, and we shall only meet it with an apology.

We are placed in circumstances of considerable embarrassment by the communication of Laicus. Every reason, but one, would lead us to insert it. It is able, spirited, in perfect accordance with our own feelings, and, altogether, would make a most acceptable article. On the other hand it bears hard on a publication high in our esteem, and on a writer of distinguished excellence. Our valued correspondent must allow us a little time for consideration.

The paper, signed P. I. would have been inserted, had we not so recently and repeatedly, adverted to the same subject.

We are sorry that a respected correspondent should have experienced any difficulty in the matter of which he complains. The parcel has been lying at our publisher's for several weeks, and if he will recollect previous circumstances, he will be satisfied that no blame attaches to us, since all his directions have been punctually complied with.

We entirely agree in opinion with Alius, and we could not wish that opinion better expressed, but we are sure that he will, on reconsideration, feel that it would, in every view, be inexpedient to notice any thing from that quarter.

SUPPLEMENT

TO THE

London Christian Instructor,

OR

CONGREGATIONAL MAGAZINE.

FOR THE YEAR 1823.

MEMOIR OF PIERRE DU BOSC,
SUCCESSIVELY PASTOR OF THE PROTESTANT CHURCHES OF CAEN AND
ROTTERDAM.

(Concluded from page 621.)

THERE is something, to our minds, inexpressibly disgusting in the details of the interview to which we have just referred. In the use of the term "manly," we must limit it specifically to the statement of grievances; here Du Bosc appears to have been firm and decided, but in all beside his language was that of servile compliment and eastern homage. He talked gravely of the "miraculous birth"* of Louis, and addressed the despot in the following disgraceful language.

"You hold the place of God; and I act before your majesty, as if I beheld God himself, whose image you are! I protest holily in your presence, that I repeat the truth just as it is."

All this adulation missed its aim. Louis was not a man to be disarmed of his obstinate intention by a few sentences of silken sycophancy, however his pride might be gratified by the subserviency which they implied. The work of vexation, perfidy, and spoliation went forward; the minister La Vrilliere brutally told the deputies of the Protestant churches, that he would soon *break their arms and legs*, in allusion to the scheme

which was in progress for depriving them of their churches. This iniquitous plan was carried into execution, in defiance of law and right, the first giving the form of legal claim to forty years possession, and the latter resting upon cession, recognition, and guarantee. Commissaries were appointed, who proceeded with the formalities of judicial investigation, but with undisguised contempt of essential justice. Hand in hand with these tyrannous proceedings other harsh measures were urged on, in utter mockery of claim and equity. By the Edict of Nantes, courts had been established for the due and impartial administration of justice between Papists and Protestants, and a certain proportion of the justiciaries was selected from the latter. These "Chambers of the Edict" were now abolished, and the king, his ministers, the provincial parliaments, and the priesthood, seemed to have combined in an unrelenting purpose to harass and pursue to extremity all who professed the principles of the Reformation.

During these oppressive transactions the deputies of the churches were not inactive; they memorialized the king's ministers, and used their utmost efforts to gain the ear of royalty itself. Du Bosc appears to have drawn up the more important of the various

* A piece of gross and implous flattery which seems to have been fashionable in the reign of Louis XIV. It took its origin, we imagine, from the circumstance of his birth which took place in 1638, after his mother, Anne of Austria had lost all hope of children.

documents which appeared on this occasion. He composed the famous *Requete generale*, or statement of grievances, which, says Le Gendre, "made so much noise, and produced so little effect." In this well-composed and temperate appeal to the justice and humanity of the monarch, the vexations and persecutions, of which the Protestants were the subjects, are stated with firmness, but with a calmness which, by taking away, most completely, every appearance of exaggeration, adds powerfully to the general effect of the composition. The exordium is, unhappily, in the usual style; the bigotted and remorseless instigator of their calamities is addressed with an awful reverence due only to the King of kings; and, with more regard to courtesy than truth, the selfish voluptuary of Versailles is complimented on

"That truly royal disposition which" says his adulator, "renders you sensible to the sufferings of your subjects; and which, with the generosity of a great monarch, gives you the tenderness of a good father! and that which confirms them" (the petitioners) "in the hope of a favourable hearing, is that your majesty takes personal cognizance of all things in the state, that you see by your own enlightened inspection, and investigate by the exercise of your own mind; and that, employing yourself in the government of your people with an application which bears testimony alike to the greatness of your genius, and the equity of your spirit, every one may expect from you a perfect justice."

This servility of phrase is not, however, permitted to interfere with the statement itself; nor is the detail of oppressions impaired by this official prostration. The violation of their temples, the interruption of their religious exercises, the suppression of their

academies, the abstraction of their municipal and commercial rights, the rigorous punishment of those who, having embraced popery, might return to their original sentiments, and certain matters of injurious conduct in particular cases, are urged in the name of the great body of the Protestants, with great force and distinctness. All was unavailing; justice was held in mockery, and the work of desolation pushed on resolutely to its consummation. There were, notwithstanding the high handed hostility of the court, many, even among the ecclesiastics, who regarded this persecuting system in its true light. The bishop of Metz expressed his disapprobation of them in an interview with Du Bosc;—"The proper establishment of the Gospel," he said, "could only be by mildness, and by the preaching of the truth." The archbishop of Paris was of a different opinion, since in a public address delivered in the name of the French hierarchy, he alluded with praise to the example of William of Bavaria, who had, in times of yore, extinguished in streams of blood, the flames of heresy.

It was during the agitation of these measures that the overtures to which we have before alluded, were made to Du Bosc. Having occasion to wait on the king's minister, M de Chateaufort, the latter treated him with the greatest courtesy, pressed upon him the most seducing motives for changing his religion—the personal regard of the king—the advancement of his family, and all the attractive *et cetera* which he supposed likely to prevail. M. de C. stated that there was a sum of four hundred thousand crowns set apart for the purpose of indemnifying and rewarding such of the Protestant clergy as might be converted to Romanism. Du Bosc simply replied, and the event

justified his prediction, that the plan of bribery would be successful only, in inducing the refuse of the party to change sides.

In 1684, a false accusation of the most frivolous kind was made a pretext for obtaining a judicial decree, by which it was ordained that the place of Protestant worship in Caen should be demolished, and its ministers silenced and fined. This sentence, as far as regarded the destruction of the church, was executed by sound of trumpet, and with circumstances of peculiar ferocity. The sepulchres were violated, and the skulls of the dead were dashed against each other in savage sport. Du Bosc, thus separated from his flock, and inhibited from the exercise of his ministry, determined on taking refuge in a foreign country, and he appears to have hesitated in his decision between three distinct and advantageous invitations which were given to him at this crisis. The first was from the Bishop of London, who tendered his interest to procure for him preferment in the English establishment, and this he would probably have accepted, had it not been for the necessity of reordination. The queen of Denmark offered him a secure and honourable asylum, but he seems to have dreaded the rigours of a northern climate. He finally determined on closing with the proposals of the Burgomasters of Rotterdam, and to accept the co-pastorship of the French church in that city. He reached Holland in August 1685, and was installed into his office on the 28th of October. William and Mary gave him audience, and the few remaining years of his life were spent in tranquillity, broken only by the infirmities of an exhausted constitution, and by the anxieties occasioned by the sufferings of his friends and fellow Christians amid the ferocious persecutions which

accompanied the final revocation of the Edict of Nantes.

His last illness exhibited a happy exemplification of the faith and patience of the saints. He was from the first, persuaded that he should not recover, and his refuge was in the believing appropriation of those doctrines of grace which he had consistently maintained through life, and now cherished as his consolation and hope in death. When a friend intimated to him, that his departure was at hand;—"Good news"—was his reply—"O, Sir, what good news do you tell me to-day!" When his daughter expressed her astonishment at the peacefulness of his state of mind, though on the eve of appearing before God, he answered, that it was also to himself a matter of surprise, especially when he reflected on the magnitude of his transgressions, but that he had an unshaken confidence in the mercy of God. When some of his children were presented to him, he shed tears, and expressed to a ministerial friend how deeply he was affected by the interview; but when, shortly before his death, he gave his blessing to his youngest child, he observed that the bitterness of parting was past, and that all his bonds were broken. He died in the 69th year of his age, and the 47th of his ministry.

Such were the leading events in the life of this distinguished individual, and it is sufficiently evident, from their general character, that Du Bosc was a man of commanding talents and decided piety. He seems to have been alike fitted for the conduct of business, and the duties of the pulpit. He wrested, even from his enemies, a reluctant testimony to his abilities and deserts; he secured the implicit confidence of his friends, amid the most delicate and difficult negotiations; and, when all had failed, and the hand of the

oppressor was raised to strike the fatal blow, he displayed the mingled firmness and humility of a Christian confessor.

Of his peculiar qualities as a divine, we do not find it quite so easy to give a clear and specific view. With the six or seven volumes of his sermons, our acquaintance is too slight to warrant us in founding our criticism on distinct recollection. There are, however, some papers of considerable length appended to the volume of his life by his son-in-law, and from them we have endeavoured to obtain a few indications of his theological character. Judging from these we should say that he was more dextrous than profound; fertile rather than original. With much readiness, and somewhat of richness, he has little of the "divine inspiration" of Bossuet or Taylor, and but a small share of the persuasive eloquence of Massillon, or the incessant scintillation of Poulle. But he had incomparably higher faculties than any of these eminent men, inasmuch as he had studied in that *evangelical* school which to them was, if not foolishness, at least fanaticism. The great doctrines of the Gospel, as taught by Luther and Calvin, were his glorious theme; he felt and loved them at his heart; he urged them from the pulpit, and he felt their vivifying influence in the hour of dissolution.

Much has been said of the distinctive epithet—the *Perfect Orator*—which, it is asserted, was applied to him by his contemporaries, but we have not been able to find any evidence whatever of the fact, which seems to rest only on a phrase of similar import, contained in some complimentary verses.

In the year 1811, was published a respectably executed translation of "The doctrine of Grace," a sermon on Ephesians ii. 8. In this spirited discourse Du Bosc shews that we are saved by grace

alone, in a rapid but impressive investigation of the "four principal parts" of salvation,—Election—Calling—Justification—and Glorification. From this sermon we shall give as a specimen of his pulpit exercises, the passage in which he illustrates the irrespectivity of grace, by showing that in the most remarkable instances recorded in Scripture, "God was pleased to take men and call them, when they were in the worst of all states in which they could possibly have been found."

"What was Matthew, when Christ spake to him, and called him by his grace? He was a publican, a miserable extortioner, a public minister of oppression and tyranny, and was even in the very exercise of that odious profession: he was sitting on his bench, at his counter of iniquity, zealously occupied in rapine, when Jesus favoured him with one of those admirable looks which immediately convey holiness to the heart; calling him thus from the custom-house to the apostleship, and from a notorious sinner, transforming him suddenly into an eminent saint. What was Mary Magdalen, when the Lord converted her? She was possessed with seven devils, a hold of unclean spirits. She was a living hell, when it pleased him to change her into a paradise of holiness. What was St. Paul, when the Son of God called to him from heaven? He was a roaring lion, a furious bear, a tyger glutted with the blood of the faithful, and who only breathed murder and carnage. He was in the highway to destruction, running to massacre, with his heart filled with rage, his mouth with blasphemies, and his hands with swords and chains; and it was precisely at this remarkable instant that Christ called him, and took him for a chosen vessel to himself, to make him the most astonishing messenger of his grace. What were the Ephesians, to whom St. Paul speaks here in our text? They were the most famous magicians in the world, and the most noted idolaters upon earth—they were people who employed all their strength to cry, *Great is Diana of the Ephesians*. What then could oblige God to call them to Christianity, and to make them coheirs with his Son, but that mercy and gratuitous goodness, which the Apostle sets before them, when he says, BY GRACE ARE YE SAVED. "And here, my brethren, we should take great care, lest we do wrong to grace, and take away part of its glory

and praise. For it would be doing it a mortal injury only to ascribe our salvation to it by halves; to ascribe to it the commencement of our calling, but not the continuance; or the habit of spiritual health without the acts; or that sufficiency which makes us capable of believing and living well if we will, and not that efficacy and power which inclines us, and infallibly makes us willing so to do. O my brethren, we are not thus to conceive of grace. We are to attribute to it not only one part of our calling and sanctification, but to allow it the whole, universally and without reserve. The beginning, and the progress, the continuance and the close, the habit and the acts, the sufficiency and the efficacy, equally belonging to it. If we enter into the career of salvation, it is grace that places us there—if we walk in it, it is grace that moves us—if we run, it is grace that advances us—if we persevere, it is grace that sustains us—if we reach the goal, it is grace that conducts us to it, inasmuch that from the first step to the last, it is grace that leads us and brings us to happiness.”—pp. 25—27.

In the former part of this memoir we gave some account of the contents of a letter, written by Du Bosc to Dr. Brevent, which contained some rather equivocal concessions in favour of Episcopacy. We have, since writing the comments which we felt it expedient to make on that curious composition, had occasion to refer to three epistles of the same kind, appended by Stillingfleet to his controversial treatise, entitled, “The unreasonableness of Separation.” The first is from M. Le Moynes, Professor of Divinity at Leyden, addressed to the Bishop of London, and turns principally on the question of orthodoxy. The others are from M. De l’Angle, one of the ministers of Charenton, and from the celebrated Claude. These letters show clearly enough that there was no disinclination on the part of the French Presbyterians to symbolize with the Episcopalians of the English establishment. In fact those good

men do not appear to have investigated the subject of church government on its true grounds; they seem to have considered it as very much a matter of expediency, and accordingly we find that De l’Angle, Allix, and others, made no scruple of accepting preferment under the English Hierarchy.

Bayle says of Du Bosc’s writings, “There are two volumes of sermons, and a collection of papers published after his death. He had published some of these sermons in France; the first of them was *St. Peter’s Tears*. He preached upon the doctrines of grace in the year 1661. The Jesuits pretended that he had imputed some opinions to the Church of Rome which she does not hold, which obliged him to print his sermon. Some years after he published two sermons, intitled, ‘*The Censure of the Lukewarm*’;—these sermons, and most of those which had already appeared, were reprinted in Holland, with several others which had never been printed. They make two volumes in octavo. The collection of divers pieces contains, I. The Requests, Petitions, Memoirs, and Remarks, relating to the Reformed, which Mr. Du Bosc managed at Paris.—II. The Speeches which he made, and the Letters which he wrote on divers occasions. The first speech is that he made to the Duchess of Longueville, who was charmed with it.—III. Divers Letters, by way of Dissertation upon some passages of the Scriptures; and,—IV. Some Greek, Latin, and French Verses, which he composed at several times, and some other Poems made in his praise. These pieces show that Mr. Du Bosc was very fit for business—a good divine—a polite man—and well versed in good literature.”

SHORT DISCOURSES FOR FAMILIES, &c.

No. XLV.

THE DUTY OF CHRISTIANS TO
MEDITATE ON THE DEATH
OF CHRIST.

"And sitting down, they watched him there."—Matt. xxvii. 36.

EVERY thing connected with the death of Christ is, in the highest degree, important, and claims the attentive consideration of believers in his name. We cannot contemplate this event, and the circumstances connected with it, without mingled emotions—feelings of sorrow and joy—of regret and satisfaction—emotions which, while they will have a tendency to increase our hatred to sin, the cause of the Saviour's death, will, from a sense of obligation, strengthen our love and promote our devotion to him. Who can read the wondrous story of redemption, as accomplished by the transactions on Calvary, without the liveliest sentiments of gratitude to the Saviour, as well, as the strongest detestation of that malignant disposition and uncalled for envy, which were the immediate occasion and promoters of his painful and ignominious death? The design of the Saviour's death was, it is true, a merciful design: but the conduct of his murderers was not, on that account, less opprobrious and sinful. After making many fruitless attempts to lay hold on him, they covenanted with Judas to betray him into their hands. When arraigned as a culprit before their tribunals of justice, they accused him of crimes he had never committed, and construed the truths which had dropped from his lips into horrid blasphemy, and expressions of treasonous design. Succeeding in their impious attempts, they condemned him as one not fit to live: and, if we follow them from the high priest's palace, and Herod's judgment-

hall, to Golgotha, the same unhallowed sentiments reigned in their breasts, and the same cruel purposes directed their conduct. Not satisfied by the infliction of the extreme of bodily torture, they reviled him with expressions of the bitterest ridicule, and the most studied enmity: and, while extended on the cross, suffering all that their malice and hatred could invent, they evinced the malevolence of their disposition, and their deep-rooted enmity, by beholding, with visible emotions of pleasure and triumph, the heart-rending spectacle! "And sitting down, they watched him there." But it is the desire of the Christian to behold the scenes of Calvary with other feelings, and to reflect on the death of Christ with different emotions. He would often repair to the sacred place, not to *exhibit*, but to *conquer* the obduracy of his heart—not to manifest his *hatred*, but his *love* to the Saviour—to ponder over the wonders of his death—to excite in his own breast the better feelings of the christian character—to evince the strength of his confidence in the sacrifice that was made, and the ardour of his attachment to the Lamb that was slain.

Thus appropriating, then, the words of the text, we draw from them the following proposition:—That it is the duty of Christians to preserve in their minds a lively remembrance of the death of Christ, and to cultivate a devout reflection on the circumstances connected with that important event. From which we shall call your attention,

I. To the objects which the death of Christ presents to the contemplation.

1. It exhibits the *love of God*. "God so loved the world, that he gave his only begotten Son," &c.;

so loved the world, that he gave him up to death, even the death of the cross. The power, wisdom, and goodness of Jehovah, are displayed in the creation of the world, and the proceedings of his providence over the affairs of men; but his grace, in all its richness and perfection, is eminently manifested in this wondrous exhibition of unparalleled love. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." We experience the goodness of God in the enjoyment of temporal favours, and in his tolerance of our grievous rebellion, and long-continued indifference; but "herein is love," the highest expression of love, the most astonishing display of mercy, "not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

2. It manifests the *compassion of Christ*. The Saviour showed his compassion on the behalf of fallen man, through the whole state of his humiliation—in the assumption of our nature—in his unwearied labours to excite the attention and promote the reformation of sinners—in his patient endurance of the trying disposition and insulting conduct of those whose welfare he was seeking—in the numberless acts of benevolence he performed—in his uniform resignation to the will of his Father—in the tears he wept over the stubbornness of the inhabitants of Jerusalem. But when we behold him in Gethsemane, and on Calvary, such instances of compassion fill the mind with adoring gratitude. "Though he was rich," in all the possessions of eternity, in all the perfections of Deity, in every thing that could create and ensure perfect, supreme, and enduring felicity, "yet for our sakes he became poor, that we through his poverty might be made rich." This is "compassion no where to be found less than divine." He died

for his enemies; and during the mysterious period of that event, he prayed for his murderers, and tendered an act of pardon and acceptance which might astonish the benevolence of heaven, and should for ever silence the fears and complaints of approaching penitents.

3. It shows the *evil of sin*. The evil of sin had, indeed, been manifested in instances numerous and terrible—when the Lord "drove out the man," and placed as the guardians of the tree of life "cherubims and a flaming sword"—when "the windows of heaven were opened, and the fountains of the great deep broken up"—when the cities of the plain were overturned—when the earth opened her caverns, and swallowed up Korah, Dathan, and Abiram—and in the many awful providences and visitations of judgment which were witnessed previous to the appearing of Christ. The evil of sin has also been apparent in every succeeding age—in all the commotions which have agitated the globe—in all the sorrows which have been the portion of man—in all the wide-spreading slaughter which has deluged the world with blood! Every cry of lamentation which has been heard—every tear of distress which has been shed—every pang of grief which has been felt—every corroding care which has been experienced—with all the scenes of misery and wretchedness which the world exhibits—all have been, and all are, the legitimate offspring of sin. But to view this evil with every colour of its enormity, and in all the dreadfulness of its aggravation, contemplate the sufferings of Christ. When in the garden, and being in an agony, he sweat blood; sin was the heavy load which overwhelmed his spirit!—when in the Pretorium, it was sin that lacerated his brow with the thorny crown—and when hanging on the cross,

sin pierced his side with the spear—sin caused him to exclaim, “My God, my God, why hast thou forsaken me?”

4. It evinces the *value of the soul*. If sin be such an enormous evil, its punishment must be dreadful beyond expression, and involve a loss which the whole universe could not retrieve—the loss of the soul! If we are to estimate the worth of the soul by the calculations we should make, while witnessing the scenes of Calvary, we must conclude that its value is above the comprehension of man, yea, higher than the conception of an angel. If its redemption can only be purchased by the Saviour’s blood, that

“Price which is all price beyond,
That blood which is divine,”

the value of the soul must be infinite! What, then, would a man be profited, if he should gain the whole world, and lose his own soul? Yea, what would he be profited, while sustaining this loss, by gaining the *whole world*—all its riches, houses, possessions, and enjoyments?

5. *It illustrates the efficacy of the Atonement and the final triumphs of Grace*.—It was predicted of Immanuel, that he should bruise the serpent’s head. Here the conquest to which we allude is specified, that Christ by his mediation should destroy the policy and power of Satan, and effect a complete overthrow of his kingdom and interest. He placed himself in the room of his people, and engaged to satisfy the demands of justice on their behalf—to conquer their foes, and to emancipate them from their tyranny. These objects were accomplished in his death. “He spoiled principalities and powers, making a show of them openly, having triumphed over them by his cross.” He conquered death—“He ascended up on high, led captivity captive, and obtained gifts for men.” In be-

lievers “grace reigns through righteousness unto eternal life.”

6. In meditating on the death of Christ we behold—*The happiness, honour, and future blessedness of “the Christian as obtained and secured by the sacrifice of Calvary*. Think of the numerous promises made in the covenant of grace to believers. They have the honour of being united to Christ—the happiness of assimilation to his image, and the anticipated blessedness of mingling in the pleasures of angels—of participating in the ecstasies of immortal and glorified spirits. “Unto him that loved us and washed us from our sins in his own blood, and made us kings and priests unto God—unto him be glory and dominion for ever and ever.” We proceed to notice,

II. The manner in which this remembrance should be cultivated.

1. The death of Christ should be reflected on—*constantly*. In all the means of religious devotion and improvement. Whether engaged in the exercises of the closet, the family, or the public sanctuary—we should never forget, nor lose sight of the great event through which all our happiness was procured, but in each and all cultivate a disposition to reflect on it, and learn improving lessons from it.

2. *With proper dispositions and desires*. While contemplating these important “scenes, divest the mind of every unhallowed prejudice and impure feeling.” “Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.” Approach the hallowed place with solemnity and reverence—with feelings of love and esteem, and that holy devotion of mind which becomes the sacredness of religious employments.

3. *In the exercise of faith*. As you approach the cross, the great question which the Scriptures present, and which should strike home

to the conscience, is—"Hast thou faith?"—"Dost thou believe on the Son of God? Do you give full credence to the vital truths of the atonement? Do you place entire confidence in the great Gospel sacrifice? O, better had you never heard nor known the truth, than, after having heard, you first begin to hesitate and then disbelieve!" We shall mention,

III. A few of the advantages which will result from such reflection.

1. It will *increase our hatred of sin*. Every thing that manifests the evil of sin will have a tendency to strengthen our prejudice against it. While reflecting on the sufferings of Christ, the believer beholds the vileness of iniquity as the source of Immanuel's sorrows. You cannot,—if you are sincere in your attachment to Christ,—you cannot love and deliberately practise sin. It is the object of his supreme and eternal abhorrence. By indulging in it, you "crucify him afresh." And where is the heart possessed of obduracy so great as to persevere, amid such reflections, in the indulgence of sin? O then go to the cross, and thus fortify your minds with arguments and motives to produce stronger hatred of sin, and to renew your resolutions against its commission.

2. *Strengthen our love to Christ*.—Hear the Saviour amid the agonies of his crucifixion, addressing to every believer the question—

"Lovest thou me?"—"If you love me, keep my commandments"—testify your affection! Alas, how cold our love to Christ—how insensible of the obligations under which we are laid to the suffering Saviour!

These reflections will, moreover, inspire us with earnest desires to be made participants of the benefits of his death—cherish and enhance our esteem for the great doctrines of the cross—and have a sanctifying effect upon our disposition and conduct.

Finally. *They will lead us to value all the means connected with the distribution and enjoyment of the blessings of grace*. Prayer, in which we crave an interest in the work of Christ—hearing the word, by which a God reconciled in Immanuel is exhibited and the blessings of salvation offered—more particularly, the ordinance of the Lord's Supper—wherein the Saviour is placed before us—in the elements of the sacred feast—evidently "crucified and slain," and in the observance of which we do "show forth the Lord's death till he come." O that it may be our unceasing delight to meditate on the death of Christ, and our peculiar happiness to enjoy its rich and immortal benefits—that "when He who is our life shall appear, we may appear with him in glory," and be admitted to sit down with Abraham, Isaac, and Jacob at the celestial banquet and marriage supper of the Lamb.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

HOPE.

HOPE is a terrible thing when great interests or strong affections are in question. In lesser affairs it is one of the playthings of life; one of the thin and glittering bubbles which are continually in motion around us, and of which

half mankind consume their lives in the anxious and fruitless chase. When escape from inconvenience, or the attainment of some minor good, gives rise to its exercise, it is a feeling of pleasurable indulgence, exciting without a counteracting apprehension, and affording a gra-

tification which is, if not perfectly unmingled, yet sufficiently so to permit the mind to rest upon the promised pleasure without the fear of calamitous alternative. But when hope presents itself only as a refuge from absolute despair—when it gleams as a bright but transient opening in the clouded heavens—it seems rather to render darkness visible than to make it tolerable; it pierces the spirit with a sensation even more acute than that of unbroken despondency; it seems to sport with the terrors of the heart, and to deepen their intenseness by making them more definite and distinct. Nothing more pitiable can be well conceived than the condition of the individual who sits by the bed on which lies the object of tender and devoted love, laid prostrate by acute and menacing disease—hope and fear fluctuating like the wave of the tempest, or hurrying athwart the field of mental vision, like the lights and shadows of a stormy sky. Every change of the physician's countenance, every accidental circumstance, even the chance guesses of the casual observer, are caught at with superstitious eagerness, and hope raises for itself a structure, of which it knows that the foundation has no other support than the vain inventions of affection, ingenious in the construction of fallacies when its sensibilities are roused to agonizing activity. Nor is the state less deplorable, of him who, in the hour of pain and uncertainty, has no refuge but the delusions of human hope, often detected, but always trusted. He will count the tedious minutes by the beatings of his pulse, watch its intermissions, or start at the feverish rapidity with which it notes the lapse of time, and when he strives to balance against the realities of disordered action, the possibilities of anxious but unsubstantial hope, he will hear a monitor within, warning, in awful

whispers, of death and of judgment to come.

Such is the imaginary remedy in reliance upon which the larger portion of mankind are consuming life and hazarding eternity. Such is the miserable suspense which they are willing to dignify with the name of hope, instead of seeking that great healer of human ills, where, and where alone, it is to be found, flowing, like a perennial stream, pure from the fountain, living from the spring. The very proverbs and by-words of mankind are a bitter reproof of the folly of those by whom they are yet familiarly used, since they attest the universal experience of the deceitfulness of human expectations, and strike, with a two-edged sarcasm, at the delusion and the deluded. It is among the strangest of the many inexplicable points of man's character, that he is prone to embrace known fallacy, and forward to take his stand on foundations of admitted insecurity, when certainty and safety offer themselves freely to his choice, in the Hope of the Gospel, the believing anticipation of the sons of God.

The Christian's Hope is every way secure. Its origin is the promise of God; his power is the guarantee of its continuance; his unchanging purpose and his everlasting love the pledges of its consummation. This Hope is the sure and steadfast anchor of the soul, its hold in all changes, its stability in all trials, its stay in all extremities. In the darkest day, Hope is the Christian's bright horizon; a glimpse of that glorious region where God and the Lamb are the light thereof, and whither the followers of Christ are tending through all the mutations of time, and the vicissitudes of mortality. Are they fainting from the length and weariness of the road?—Hope animates them to renewed and successful efforts. Are they dis-

mayed by the number and fierceness of their adversaries?—Hope—that hope which is of faith—shows them the victory in prospect. Are they in heaviness through manifold temptations?—Hope cheers the darkened mind, and points them to that glorious end when doubts and fears, and trials shall be no more, and all be serenity and joy.

In the last struggles of mortality, Hope smiles on the believer's dying bed; and, where the worldling feels "his narrow prospect bounded to a span," shows to the child of God an illimitable view, where grace and glory brighten every object. Who would barter Hope like this for all that this world of petty vanities can give?—Who?—alas, even every living man, unless a higher than human wisdom elevate his affections, enlarge his desires, and give a right direction to his choice!

OBSERVATIONS ON SOME PASSAGES IN BISHOP HEBER'S LIFE OF BISHOP JEREMY TAYLOR.

(Concluded from page 635.)

ONE thing is obvious, Mr. Henry, and the "holy and learned preachers," his brethren, as a body, did not regard their separation as schismatical; and the opinion of such persons is, on this subject, tantamount to the sneers, if not the arguments, of multitudes. We have seen that "it was no rash act, but deliberate, and well weighed in the balances of the sanctuary."* The objections mainly and notoriously rested upon in the year 1662, though not stated by Bishop Heber, were, as we have seen, not only similar, but increased by others obviously stronger even than those which influenced the Puritans. They were, therefore, not less tenable, and, of necessity, further removed from any imputa-

tion of schismatical levity and trifling. Who can estimate the danger to morals, when the dictates of sound reason, and humble piety, are traduced by misrepresentation, and designated by opprobrious epithets? And who, with his Bible in his hand, and capable of using his understanding, can believe—that abstinence from communion with a church by law established is necessarily evil, and the individuals so acting guilty of schism?

The fact is, that the statement commented upon, and its context, amounts, to say the best, to the "arguing of an advocate, and to serve the temporary ends of a party."* Otherwise too much is assumed, and consequences the most irrational and absurd would be the result. An implication would be inevitable—that there is a necessity for communion with the Established Church—that external formalities are essential to christian union—that blind obedience to human impositions is, in all cases, right, if not meritorious—that the dictates of conscience are to be sacrificed to the caprice of rulers, civil or ecclesiastical, at pleasure—that any departure even from the rules of expediency is schismatical—and that, however conscientiously a disciple of Christ may regard the "government as on his shoulders," or, however tenaciously he may adhere to the plain truth of revelation, it is all heretical; unless (pardon the absurdity) he surrender his illumination and his conscience to the dictates of human authority, and statutory penalties.

The chapter in Mr. Henry's Life more immediately connected with Bishop Heber's remarks, is a brief exhibition of the subject in its true light. It lays, certainly, a "great deal of blame somewhere"† for

* Life of P. Henry, p. 78.

* Life of Taylor, p. lxx.

† Life of P. Henry, p. 83.

the consequences stated; but it will do any thing rather than induce an association of "bloodshed and anarchy"* with conscientious tenderness, exalted piety, and the most strict, and loyal obedience. And it is not unworthy of observation, that while the alarming phraseology just cited is an uniform attendant upon certain allusions to the nonconformists, it was concerning the primitive Christians that the representation first went forth—*These all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus.*†

But so far from dissent importing disaffection to existing authorities, the reverse is obviously true; and, if sincerity and uprightness are correctly included in genuine loyalty, it is plain, that every manifestation of those virtues by any party is evidence *prima facie* in their favour.

Now Mr. Henry and his associates are standing instances of exemplary subjection, and the congregations of orthodox Dissenters to this day furnish additional proofs of the fact.‡ Nor is it too much to assert, and the more intimate is acquaintance with the subject, the clearer will be the evidence—that, in nonconformity, there is neither a principle hostile to the most active and devoted loyalty, nor to scrutinizing investigation; however acute or protracted. In truth, it is for liberty of conscience, for the unfettered purity of the christian faith, for the maintenance of the Redeemer's kingdom in its spirit, unshackled by forms and impositions, for which Mr. Henry and his contemporaries, and the pre-

sent race of Dissenters contend, and which form the basis of their opinions.* They derive their views from the Bible, and they believe and confidently maintain that it is expedient to adhere as closely as possible to its dictates,† both as to the nature of the christian church, and the duties of subjects to their prince. They claim the right of judging for themselves in the concerns of religion, and they condemn none for doing the same. Forbidden to call any man master, they wish to steer clear of the appearance of that evil, thus exemplifying in practice, as well as theory, the sentiments of an eminent clergyman already mentioned, not because they are his, but because they are the words of truth and soberness. "I, for my part," said the renowned Chancellor of Sarum, "after a long and (as I verily believe, and hope) impartial search of the true way to eternal happiness, do confess plainly, that I cannot find rest for the sole of my foot but upon this rock (the Bible) only. I see plainly, and with mine own eyes, that there are popes against popes, councils against councils, fathers against others, the same fathers against themselves, a consent of fathers of one age against a consent of fathers of another age, the church of one age against the church of another age. Traditive interpretations of Scripture are pretended, but there are few, or none, to be found. No tradition but only of Scripture can derive itself from the fountain, but may be plainly proved, either to have been brought in, in such an age after Christ, or that in such

* Life of Taylor, p. c.

† Acts xvii. 6, 7.

‡ The Dissenters are sincere well-wishers to the civil part of our present happy Establishment, and they are to be esteemed and loved for it.—Archbishop Secker's Letter to Mr. Walpole, pp. 24, 25.—Life of Bishop Watson, vol. i. pp. 419, 427.

* See the same views maintained by Bishop Hoadley in his Sermon on the Nature of the Kingdom or Church of Christ.

† The more you recede from the Scriptures by inferences and consequences, the more weak and dilute are your positions.—Lord Bacon's Advancement of Learning, p. 113. b. ii.

an age it was not in. In a word, there is no sufficient certainty, but of Scripture only, for any considering man to build upon. This, therefore, and this only, I have reason to believe. Propose me any thing out of this book, and require whether I believe or no, and seem it never so incomprehensible to human reason, I will subscribe it with mine hand and heart, as knowing no demonstration can be stronger than this—God hath said so, therefore it is true. In other things I will take no man's liberty of judgment from him, neither shall any man take mine. I will think no man the worse man, nor the worse Christian. I will love no man the less for differing in opinion from me, and what measure I mete to others, I expect from them again. I am fully assured that God does not, and, therefore, that men ought not, to require any more, of any man, than this—To believe the Scripture to be God's word, to endeavour to find the true sense of it, and to live according to it.*

To the reader of Philip Henry's Life, notwithstanding the assertion—that a very few concessions more would have kept such as he was in the Church †—it will be apparent that, lightly as the subject has been treated in connexion with Bishop Taylor, nonconformity assumes, in relation to Mr. Henry, an aspect of sobriety, and importance, as opposed to obstinacy and quarrelling as it is to tampering with conscience, and the prostitution of liberty. Nor will a perusal of the narrative, or an investigation of the general history of the nonconformists, whether of the present or an earlier era, justify the insinuation that there are no grounds at all for dissent; ‡ still less that had other measures

been adopted than the severity of the Act of Uniformity, “a generation would soon have arisen to whom their objections would have appeared in their natural weakness, and the greatest and least rational of those schisms have been prevented which have disturbed the peace and endangered the existence of the British churches.* All this, as theory, may appear plausible, but it is deprived of its force by the fact—that “the holy and learned preachers,” thus alluded to, were men fully entitled to every honourable epithet, and, therefore, as likely as others to act correctly; that their successors are not remarkable for inferiority, either in intellect or cultivation†—that

* Life of Taylor, p. ci. Baxter, whose name also Bishop Heber has honourably associated with Philip Henry, has noticed the state of things after 1662 very differently from his admirer; and in connexion with the remarks above introduced, it may not be uninteresting to select a specimen. “The change of the Liturgy, on pretence of easing us, and the Act of Uniformity, have made conformity now quite another thing than it was before, and to us far more intolerable. I am past doubt that Ri. Hooker, Bishop Bilson, Bishop Usher, and such others, were they now alive, would be nonconformists; yea, I can prove it as well as I can prove that they were honest men, and would hold to what they wrote.”—Answer to Dr. Edward Stillingfleet's Charge of Separation, by Richard Baxter, 4to. 1680, pp. 1, 2, Preface. The state of things prior to 1662 is well detailed in the Life of Dr. Owen, by Mr. Orme, particularly pp. 5—8. In connexion with which may be read with advantage the whole of the Petition for Peace, *ut sup.*

† See Baxter's Penitent Confession, p. 65. Let any man read over the distinguished names of Doddridge, Chandler, Kippis, Foster, Watts, Lardner, Robertson, Blair, Maclaine, and others that might be mentioned, and determine whether Dissenters do not keep an even pace with Churchmen, as virtuous men, able scholars, and sound divines.—An address to his Grace the Archbishop of Canterbury, by a Country Clergyman; London, printed for G. G. J. and J. Robinson, 4to. p. 62. I cannot look upon the Dissenting clergy as inferior to the clergy of the Establishment, either in

* Chillingworth's Works, pp. 290, 291.

† Life of Taylor, p. cii.

‡ lb. p. ci.

stronger light has been, and still continues to be, thrown upon the grounds of dissent, by acute, and profound investigation. Indeed, it will be seen, that the immediate sufferers by the Act of Uniformity, were far from needlessly pertinacious, or obstinate, or precise, (the only natural inference from Bishop Heber's remarks,) and that while they were influenced by the soundest principles,* and the purest motives, they were the anxious friends of peace; and were willing to sacrifice in its service, any thing but truth. In fact, they felt, upon solemn inquiry, a deep and most conscientious conviction, to borrow the expressive language of one of their successors, whose eminence will not be questioned, that "the dissenting cause is founded on reason and truth, and that the honour of God, and the public good is nearly concerned in its support. We are to be concerned for this interest, not merely as the cause of a distinct party, but of truth, honour, and liberty; and I will add, in a great measure, of the cause of serious piety too."†

learning or morals. Bishop Watson's Letter to the Archbishop of Canterbury. Sermons and Tracts, p. 413, ed. 1788.

* Dr. Burnet, afterwards Bishop of Salisbury, one day conversing freely with Mr. Howe, on the subject of non-conformity, told him, he thought it could not subsist long—but "when you, and Mr. Baxter, and Dr. Bates, and a few more are laid in your graves, it will sink, and come to nothing." Mr. Howe replied, "that must be left to God, but I reckon it depends not on persons but on principle. As some pass off the stage, others will rise up and fill their places, acting upon the same principles, though I hope with due moderation towards those of different sentiments. Life of Howe." Works, vol. 8. p. xxx.

† Dr. Doddridge, Works, vol. 4, pp. 201—203. "If we would but open our eyes," said a venerable conformist, "we should see that we are beholden to the Dissenters for the continuance of a great part of our theological principles. If there had been no

Mr. Henry, "having with great intrepidity withstood the rage of his violent persecutors, for the space of near thirty years, had, at last, the happiness to see better times, and to enjoy, for near seven years, that toleration, liberty, and peace which King William, and the Revolution introduced."* But, as the reader will find, he remained steady to the very cause which, in the face of every historical fact, and the plainest dictates of Christianity, is so perpetually maligned. His views are in the "well-known life," fully developed, and his venerable name will ever continue a silent, but powerful, opponent to mere party zeal, on the one hand, and obstinate bigotry on the other. Fully satisfied with the views he had embraced, placid and tranquil in the retrospect of his exemplary moderation, his dying language derives additional weight, and can never be regarded too devoutly. He said to his son, who sat by his bed—"Follow peace and holiness, and let them say what they will."—"More," his biographer adds, "he would have said to bear his dying testimony to the way in which he had walked, but nature was spent, and he had not strength to express it."†

In the face of such facts as have thus been introduced to the reader's attention, the inquiry may be pressed—Is there just cause for statements like those which have been the subject of animadversion? Is there, it may be also asked, a propriety in reiterating—*schism*—as descriptive of nonconformity; and under its auspices rendering odious, in attempt at least, all whose inquiries induce conscientious dissent? By the Act

Dissenters, the Church of England had been long since ruined." The Preacher, by Dr. Edwards, vol. 2, p. 133.

* Dr. Richard's Welsh Nonconformists' Memorial, p. 360.

† Life, p. 153.

of Toleration—the very authority upon which the Church of England rests—a British Parliament has allowed the separation, and, therefore, there can, in no sense of the term, be *schism novum*. Indeed, inasmuch as the object of the statute was to “unite Protestant subjects in interest and affection,” the censures objected to are not only opposed to its peaceable provisions, but the wisdom of the legislature is virtually impugned, and a libel thereby cast upon the State itself, not to say the Protestant Reformation, with all its results of freedom, illumination, and tranquillity.*

Misrepresentations like those which the writer has thus ventured, respectfully, to exhibit, can proceed, giving Charity her widest scope, only from a desire “to exalt the Church of England, by attributing an exclusive pre-eminence in purity, consideration, and wisdom; and by justifying her enactments for uniformity, to offer apologies for past intolerance. But how much more convincing would her title to this distinction appear, were her stumbling blocks removed, her impositions abolished,” all those rites, ordinances, and ceremonies renounced, for which, to borrow the language of one of her own communion, “she is driven to make apologies that remarkably contradict her pretensions to an authority to decree them. While, therefore, the assumption is made in her present situation, it will only pass with the judicious for the meanest of all mean things—*self-adulation*.”†

From the whole it must, surely, be apparent—that “the offence of schism”‡ is not justly chargeable even upon the early nonconformists, nor their “holy and learned

preachers,” “but rather on the victorious party,” who had the fairest possible opportunity, had the disposition existed, not only to render it of less wide diffusion, and of less deep and lasting malignity,* but to have prevented it altogether. It is also clear that it was not imbecility of mind, or a factious, turbulent opinion, but “*religious reverence for the divine authority* which animated our pious forefathers to so resolute, and so expensive an opposition to the attempts which were made in their day to invade the rights of conscience, and the throne of God, its only sovereign.”†

In conclusion: it is pleasant to turn the thoughts into another channel, and to remember that while a difference of opinion must of necessity, and may very laudably, exist as to many disputed points, they terminate, among Christians, with those which are non-essential to salvation. Who can doubt that among conformists and nonconformists there are not a few who are distinguished by “strong sense, extensive literature, and soundness in the faith?” And it is equally certain, that both parties can bear testimony to the presence and blessing of God in their societies, can instance in their ministers men who, with an apostolic sincerity, “preach not themselves, but Christ Jesus their Lord,” and can recognise, in their churches, not a few who adorn the doctrines of “the common salvation.” The differences essential to the present state of things, and which will necessarily continue so long as variety exists in the constitution of the mind, the habits formed by education, and the remains of human imperfection, may excite to forbearance, promote patience, and not a little endear the prospects of the righteous in a

* See Furneaux's Letters to Sir W. Blackstone, p. 25, ed. 1771.

† Archdeacon Blackburne. The Confessional, p. xxii.

‡ Life of Taylor, p. cii.

* Life of Taylor, p. cii.

† Dr. Doddridge's Works, vol. iv. p. 203.

future world. It is in the heavenly state alone that the Scriptures represent distinctness and uniformity of vision. There imperfection, obscurity, and sin being removed, interminable union will form an enchanting contrast to the vexations of mortality; and the perpetual presence of the Redeemer will inspire one harmonious song, affecting no earthly distinctions, associated with nothing ritual, nothing doubtful, but employed in ascriptions of "blessing and honour, and glory, and power, unto him that sitteth upon the throne, and to the Lamb for ever and ever." Let us then join in conversation, and intermingle interests, discover no estrangement of behaviour, and cherish no alienation of affection. If any strife subsists, let it be to follow our divine Master most closely in humiliation of heart, and unblameableness of life. Let it be to serve one another most readily in all the kind offices of a cordial friendship. Thus shall we be united, though distinguished; united in the same grand fundamentals, though distinguished by some small circumstantials; united in one important bond of brotherly love, though distinguished by some peculiarities of sentiment."*

Z.

ON OCCASIONAL COMMUNION.

(To the Editors.)

GENTLEMEN,—In some of our churches, there are circumstances attending the observance of the Lord's Supper, which deserve a more serious consideration than they have recently at least obtained. What is here more particularly alluded to is, the admission of occasional communicants, without mentioning to the members the churches to which they belong. This omission, whether

defensible or otherwise, has been the occasion of offence in the minds of some persons who had previously been accustomed to a different mode of proceeding.

It was usual with our forefathers to represent the admission of occasional communicants, that is, members of one church to the Lord's Table in another, as a part of that communion of churches for which they were strenuous advocates. Now if we are to regard the subject in this light, and why should we not? does it not seem necessary that there should be a mutual recognition, and that the members of the society in general should know with what church they are thus holding communion? Does not the very term communion, at least in some measure, involve the idea of mutual knowledge?

We form an inadequate conception of the design of the Lord's Supper, when we regard it merely as a commemorative ordinance. Was it not also intended to promote brotherly love? At the Lord's Table, if ever, we appear as one in Christ, and as members of that body of which he is the head. Brotherly love is a duty which we owe, not only to the individual professors, and the particular societies with which we stand more closely connected, but to all who love our Lord Jesus Christ in sincerity and in truth, and to all other churches of the saints. But how is this affection to be excited—at least it must be very languidly excited—where perfect ignorance prevails as to what persons, and what churches, we are holding communion with, so far as communion can be held under such circumstances as these? We might venture to affirm, therefore, that the announcement for which the writer presumes to contend is necessary, in order to the full attainment of one of the great objects for which the Lord's Supper

* Rev. James Hervey's Works, vol. i. pp. 127, 128, ed. 1790.

was instituted, namely, the excitement of christian affection.

Notwithstanding the benevolent exertions by which the present age is so honourably distinguished, probably *religious* intercourse, strictly speaking, is rather upon the decrease than otherwise; and, under some circumstances, the omission to which this paper relates, has contributed its appropriate share in fostering that state of cold estrangedness of which there is no small reason to complain. For instance, a stranger sits down with us at the Lord's Table; we "know not whence" he "cometh, nor whither" he "goeth;" hence we feel but little interest respecting him, and our facilities for introducing ourselves to his acquaintance, are consequently not what they might otherwise have been. He may be a person whose friendship would prove the source of mutual pleasure and advantage, or with whom a short interview would constitute one of those delightful occurrences, one of those enlivening sun-beams shed at intervals upon the dreary foot-path of life, of which the writer of this paper bears upon his remembrance no inconsiderable number.

Apart from every other consideration, it may be asked, and asked with confidence as to the answer that *must* be given,—What arguments can be produced to prove that the members of a christian church have a right to know something of the persons who unite with them for the privileges of stated communion, which do not apply to occasional communicants? If it is a matter of no consequence to the members of a christian church in general, with whom they hold occasional communion; it would be difficult to prove that it is a matter of much importance with whom they become stated communicants.

VIATORIUS MERCATOR.
Leicester, 1823.

CONG. MAG. SUPP. 1823.

ROBERT OWEN, NEW LANARK,
AND THE NEW SYSTEM FOR
BANISHING VICE, MISERY, PO-
VERTY, &c. &c.

(To the Editors.)

GENTLEMEN—It is said of Archimedes, the philosopher of Syracuse, that he affirmed he could construct machinery to move the globe, could he but find a place to fix it upon. This, however, he appears never to have found; perhaps the doctrine of the inhabitability of the moon and planets, or the plurality of worlds, was not then invented—or perhaps the *reach* was too long, (to use an expression which mechanical men will understand)—at any rate, the project never was executed. But what this man wished for, and wished for in vain, in the material world, has been found out in the moral world by a metaphysico-mechanic of our own country. Robert Owen, cotton-spinner, at Lanark Mills, in Scotland, has announced a plan for banishing vice, misery, poverty, and ills of every name, and bringing the human race to a state of complete and absolute perfection. And for our encouragement the plan is in embryo, "and will in a little burst forth with such overwhelming force, that it will bring every man to approve, admire, and act upon it. Opposition will be vain, resistance useless, or rather both will tend to accelerate the consummation. All the old systems must fall." But lest your readers should suppose I wander, I will state, as far as I know, the history of this *desideratum*.

Robert Owen, Esq. the proprietor of the cotton-mills at New Lanark, near the Falls of the Clyde, son-in-law and successor to the late David Dale, Esq. whose benevolence he in some degree seems to inherit, has been for a good many years past attempting to persuade the world that he has found out a completely new system of training mankind;

this he has announced in the shape of reports, advertisements, and accounts of public meetings, * which he has called together in all the great towns of the empire, (Glasgow excepted :) all these things were done to explain his plans, and pave the way for their accomplishment. He himself says, he has made a great many converts among all ranks and classes. I have not been so fortunate as to meet with one of these, nor do I know of one, unless his own son, who is yet a youth, and his clerk at the mills, may rank among the number. There is, however, a fact that ought to be admitted—he proposes to erect parallelogrammic villages, where he is to stow his perfect mortals, and where a community of goods is to be brought into practice. Some two or three years ago, when trade was dull, the population idle, disorderly, and nearly in starvation, radicalism reared its daring front, and the authorities were at a loss how to provide for the superabundant population—at that time the gentlemen of the upper ward of Lanarkshire agreed to make trial of a village, and ground was granted for its commencement; farther than the village I am sure they never meant to follow Mr. Owen's plans—even this moves *lento pede*, and if its motion do not accelerate, he will not live to witness the effects of its erection.

Mr. Owen has erected at New Lanark, Societies for the formation of character—he undertakes to make any character whatsoever perfect—though he refused, if I have not been misinformed, to take a few jail-birds from Glasgow, for reasons that are not, to me, very apparent, and that seem to imply a doubt in the efficiency of his boasted apparatus. He has

also erected schools, where the children enter at two years of age, on the plan of the matron schools in some manufacturing towns in England: here he proposes to train them up, to form their character, and to bring them into society without the ordinary vices of human nature, which he affirms are superinduced by the prevailing systems of religion and education. His schools are in some respects like those for the deaf and dumb; he professes to teach things, not words, and among his lessons are music, fencing, dancing, &c. &c. Not long ago he got to cross purposes with the Rev. Mr. Menzies, Minister of Lanark, in whose parish his works are situated; this led to a Presbyterial visitation, and a report was forwarded to the General Assembly of the Church of Scotland. Mr. Menzies and the Presbytery affirm that Mr. Owen prohibited the reading of the Bible in his school; this he strenuously denies, gives the *re-tort courteous*, and treats his parish minister and all the Scotch clergy with very little ceremony indeed, challenges them all to the field, where he, "an unlearned man," promises to sustain the unequal warfare against them, "*a thousand learned men.*" His choler seems to have been especially excited against an English lady, a teacher in one of the schools. She would not give up her Bible, and continues to affirm that she was commanded to do so; while some others took the blame, rather awkwardly, on their own shoulders, and said that the rejection of the Bible from the schools was owing to a mistake of theirs—they misunderstood Mr. Owen's order! Mr. Owen is vastly angry with the clergy for intermeddling with his school at all; that is, he is so ignorant of the laws of his own country, as to blame those gentlemen for doing their duty, since it is a certain fact that the

* Mr. Owen has been known to order 1000 copies of a newspaper, in order to circulate the speeches made by himself at a meeting.

Presbyteries in Scotland have an unlimited and almost absolute power over the schools within their bounds. Whether this law is right or wrong is another matter.* While things were in this state, the public press was resorted to, and the liberal and enlightened columns of the Glasgow Chronicle put in requisition. Mr. Owen, who had always proposed to develop his plans at some future period of more advanced maturity, now came forward with what he calls the **NEW SYSTEM**. I do not attempt to give any outline of the scheme, as I profess myself quite unable to understand it. It is, however, clear that he is a fatalist, in the broadest acceptation of the term, rejects all individual merit, praise, blame, rewards, punishments, &c., is thought to deny a hereafter, and some of his propositions land in Atheism. Mr. William M'Gavin, the well-known author of *The Protestant*, has undertaken to answer him, and Mr. Owen, who at first proposed to publish three or four letters, has already published *eight*, and does not talk of a close. Mr. M'Gavin, in his first letter, affirms that the consequences of Mr. Owen's "**NEW SYSTEM**" lead to direct Atheism, that they are not merely subversive of morality, order, and harmony among men, but teach the denial of a Supreme Being.

Mr. Owen boldly denounces Christianity, Judaism, Mahomedanism, Brahminism, &c. as all alike unfit for society, all alike tending to create and perpetuate vice and misery, and affirms that, had it not been for these unnatural systems, none of those things would have been in the world; so that it was in perfect consistency if he

forbad the use of the Bible. But it seems rather strange that he should invite Jews, Turks, Heathens, and Christians to join him, and unite to forward his *new system*; only, to do him justice, he hints something about leaving their doctrinal principles behind them! He says "his is a religion of charity without faith," which sounds very like an effect without a cause. This, however, is not quite a new idea in Scotland, for David Hume hit upon it before Mr. Owen was born.

In conclusion, I shall only say that Mr. Owen is accused of duplicity, or something worse: he has been printing, publishing, and speaking for several years; the good of society was the ostensible object, the diffusion of infidelity was kept in the back ground. In many of his public speeches he eulogized Christianity; while in his writings he denounced all the old systems of religion and government, as alike inimical to human virtue and happiness.

OBED.

WHAT CONSTITUTES A CHRISTIAN? IS THERE ANY DIFFERENCE BETWEEN THE TERMS CHRISTIAN AND SAINT?

THERE are but three places in all the Bible where the term Christian occurs; the first of which is, "And the disciples were called Christians first at Antioch." But it does not appear that this term has the least respect to the frame of their minds, but to their *profession*; nor does it appear that they called *themselves* by that name, much less that God gave it them. The word is in the passive voice, *they were called*; and, for any thing that appears, the name was given to the disciples by their bitterest enemies, with a design to stigmatize them as odious to all the world; for at that time, especially in the idolatrous city of Antioch, the term was looked upon as more re-

* It must be admitted, that in the altercation between Mr. Owen and Rev. Mr. Menzies, things were affirmed that were in flat contradiction, things so plain, that there was hardly a possibility of mistake or forgetfulness. *Adhuc in lite est.*

proachful than any other that could be devised; as there are persons in our day, who would think it almost no scandal to be called fornicator, or thief, in comparison of being called "*a Methodist*."

The next place is in Agrippa's words, "Almost thou persuadest me to be a Christian;" from which nothing more can be gathered, than that Paul's narrative of his miraculous conversion, and the noble manner in which he defended the resurrection of Christ, almost brought Agrippa to renounce his own religion, and commence a professor of Christianity. The last use of the word is in the exhortation of Peter, "If any man suffer as a Christian, let him not be ashamed;" from which it manifestly appears, that the Apostle has not an eye to the manner, but to the cause, of suffering.

It has been common, in all nations, to call such as adhered to a certain leader by his name, as Epicureans, Herodians, Mahometans, Wickliffites, Lutherans, Calvinists, Arians, Socinians, Brownists, &c. Just so the term Christian, though in our esteem the most honourable, does not appear to have had any other end in view than to distinguish that sect from Jews and Gentiles. Upon this hypothesis, there is a very important difference between the terms Christian and Saint, which will more fully appear from the following considerations.

1. There were believers in Christ under the Old Testament dispensation, and as eminent as any since have been; all such terms as denote a regenerated state, or holy life, were then in use; they were called servants of the Lord, sons, children, saints, or holy ones; but no such appellation as Christian was ever applied to any of them before the gospel dispensation.

2. The Spirit of God gave the

term *saint*, as being very significant;—signifying, in all languages, a holy person, consecrated by God to some special purpose, and devoted to his service; but the term Christian was first given by we know not whom, and has no such signification inseparably connected with it.

3. The Apostles never dedicated a single epistle to professors of the gospel under the name of Christians; by which it appears, that they by no means used these terms promiscuously; that they paid very little attention to the word Christian, knowing it to be the name of a sect, but no ways demonstrative of a justified state, or of a new heart.

Above all, the difference lies in this—a profession of Christianity constitutes a Christian, but the work of the Spirit of God on the soul alone constitutes the saint. A new creed makes the former, but nothing less than a new heart makes the latter. Had Simon Magus lived at Antioch, there professed himself a believer in Christ, and submitted to be baptised in his name, no doubt he would have been called a Christian as well as Barnabas or Paul.

It has been objected, that to say a profession of the Christian religion constitutes a Christian, would have a tendency to confirm the world in a dangerous deception; but it appears that the mischief lies on the other hand; for we have been guilty of leading the world into false ideas, by telling them that all Christians will be saved; and, though we have endeavoured to guard against bad consequences, by devising the discriminating terms of *nominal* and *real* Christians, yet any one of common discernment sees that this is altogether an invention of men, and has not the least foundation in the word of God.

HUMAN THOUGHTS.

No. II.

IN a former paper on this subject, I endeavoured briefly to trace the potency of evil as working in the human thoughts, and thence coming forth to manifest itself in the actions of a sinful life. It may now be remarked, that it is through the thoughts the Spirit of God effects the most wonderful and glorious of changes in the human soul; so that these vehicles of pollution become the seat of grace and the subject of sanctification. The first act of the Spirit of God upon the heart begins here, and regeneration itself, consists not in imparting any new faculties to the mind, or producing any sudden alteration in those already enjoyed, but in changing the thoughts, exciting new ones, and giving efficiency to such as were previously disregarded or resisted by the understanding and the heart. What a multitude of new, interesting, and awakening thoughts are introduced when a sinner is converted to God! The flood of light poured upon his understanding, and the gush of feeling excited in his heart, make him like one who had been born blind, upon whose sense all the beautiful objects of an external world have crowded at once; every thing is new and every thing is exciting and interesting. Here are presented to his mind first, thoughts of God, and these naturally suggest many new ones, concerning himself, his condition, and his prospects. His thoughts grow into hope and fear, faith and prayer, through the guiding and maturing influence of the Holy Spirit. The Scripture exhorts him to believe, but believing is the hanging of the thought of future good on the promise of an almighty and faithful God. Hope itself, in its highest aspirations, is

but a state of the thoughts, the mental anticipation of future good. Love can have no existence but as it is formed into thoughts, as it consists in admiring contemplations of the objects which are deemed love-worthy: and all the expressions of it, and the fruits which it puts forth, are to be traced up to those devout spiritual and adoring thoughts which are first silently conceived in the heart. Holiness, in which we are accustomed to place the essence of the work of grace, and which we account the grand criterion between a regenerate and an unregenerate man, consists in the tendency or habit of the thoughts to the admiration and imitation of God's moral excellence, and may be defined the complacency of the mind, in the purity of God, accompanied with the habitual effort to attain to it. When the heart is turned to God, then the thoughts flow out, towards him in repentance and faith, love and hope; thus the spiritual affections of the soul are directed after him through the medium of the thoughts, and through these we receive back again the invaluable influences of his Spirit, and the ineffable consolations and joys which constitute the spirit of adoption. It is in thought that we see sin and hate it, that we measure its consequences, and seek deliverance: it is in thought that we see Jesus and embrace him: that we approach God and receive his blessing: that we see heaven and possess it. Here the first effort is made to throw off the yoke of sin, and here the struggle is maintained, through various success, till at last the soul is made meet to be a partaker of the inheritance of the saints in light. Thus the Apostle described the flesh as "lusting against the Spirit and the spirit against the flesh," and this conflict was a mental one, the heart

was the theatre of the warfare, and the thoughts were the antagonist-powers. And thus it is said, the word of the Lord "casteth down high thoughts and imaginations." When the Apostle speaks of being carnally minded, and spiritually minded, and attached to the one life, and to the other death, he intended nothing else, by the one expression, than the habitual indulgence and enjoyment of sinful thoughts, and by the other, the steady cultivation of such thoughts as related to pure and spiritual objects. So that upon the highest authority it appears, all the distinction between one man and another, between a saint and an unbeliever, consists primarily in the manner of their thinking, and the matter of their thoughts.

It is of the utmost importance to trace up the work of the Spirit of God to this inward test, for it will be found of universal application, and will materially subserve the interests of the church of Christ, by detecting a false profession and supplying Scriptural consolation to the humble but mourning believer. For if, as the Scripture affirms, the saints of God are transformed by the renewing of their *minds*, if it were with the *mind* the Apostle served the law of God, if the man after God's own heart hated *vain thoughts*, then is it manifest that the life of Christ, or Christ living in us, consists in the disposition, and inclination, and nature of these thoughts, of which a man is conscious in himself, and which he delights to cherish in his heart. If such thoughts are holy, then a satisfactory proof is furnished, that the fruits and actings of a divine life are at least commenced within us, that the *thoughts* of our hearts have been cleansed by the inspiration of the Holy Spirit. Holy works and words are not the fruit of the natural heart, and we are

not sufficient of ourselves to *think* any thing, but they take their origin from holy thoughts, and these are those seeds of the spirit which remain in the regenerate. As the spring is to the machine, as the spirit is to the body, so are thoughts to the soul; they run through the whole of our active powers, they move every spring of our nature, they constitute the basis of all our emotions, they are the element on which the mind feeds, the sphere in which it moves, the instrumentality by which it puts forth all its acts, and the materials on which it is constantly working. To his thoughts then, let every Christian professor look for his consolation or his condemnation; "mark this searching truth, for a holy gracious frame of thoughts doth far more clearly and infallibly distinguish the power of sanctification from the state of formality, and highest temporary perfections, than words and works, and all outward carriage, though never so glorious in appearance; for in these, many times, is much fraud and fallacy, forced, feigned behaviours, artificial and counterfeit acting, and hidden hypocrisies. Outward actions and speeches are liable to the laws of men, open and obvious to the eyes and judgments of all; therefore fear of reproach, shame, and punishment; desire of gaining a good opinion for honesty and religion, and the name of saintship, hope of raising their outward estates, are of great power to restrain men, and to keep them within good compass and moderation, and to put them upon the profession of piety, outward performance of duties, and giving to churches: men's words and works may be seemingly holy, honest, and honourable, whose thoughts are base, profane, and abominable. But thoughts are the free, immediate, invisible productions of the heart, by their natural secrecy exempted from

man's most privy search and censures: no eye seeth these secrets, but that which is ten thousand times brighter than the sun. And, therefore, millions of thoughts, many thousand forms of imagination, do spring out of the hearts of men, which, without any mask, restraint, or reservation, do really represent the true estate and disposition of the heart; so that from them we may be well said to take infallible notice, whether our hearts as yet only work naturally, in a delightful framing of vain, earthly, ungodly thoughts, or else be taught and guided by a supernatural power to compose our thoughts, according to the light of God's word, and holy motions of his sanctifying Spirit." It is impossible that the soul which has never experienced the renewing efficacy of the Spirit of God can find its element, its joy, its liberty, in the internal, silent, and spiritual exercises of the thoughts upon the things of God: the corrupt fountain of nature cannot send forth an untroubled and salubrious stream. Formalists and hypocrites can no more be habitually the subjects of holy, delightful, and aspiring thoughts, of a holy God, a holy salvation, and a holy heaven, than the pure spirits of heaven can be the subjects of sensual gratifications, or of earthly joys. It is true, occasional good thoughts may spring up like a beautiful flower on a barren heath, or in a sandy desert, in the mind of a formalist or a worldling, but the solitary flower no more constitutes the heath or garden, than the fugitive thought of goodness or wish for heaven can constitute the dark chambers of sinful imagery, a temple for the Holy Ghost.

MOSES PRISCUS.

LITERARY MISREPRESENTATIONS.

(To the Editors.)

YOUR correspondent MILES has

highly interested me with the curious specimens of plagiarism presented in his several epistles. I hope he will continue his lucubrations, as I have no doubt, from the apparent extensiveness of his reading, that he has yet many instances of the same kind in reserve. Perhaps you will permit a brother book-worm to occupy a spare page of your miscellany with one or two notes, illustrative of a species of crime in authors altogether different from that which has called forth his remarks, consisting not in too strict an imitation of other authors, and those purposely not alluded to, but in a total misrepresentation of the true meaning of those avowedly quoted, as either corroborative of the sentiments intended to be established, or as holding opinions which are attempted to be refuted.

Dr. Johnson has smartly observed, in his life of Sir Thomas Browne, speaking of that gentleman's work, entitled "*The Quincunx*," "In the prosecution of this sport of fancy, he considers every production of art or nature, in which he could find any decussation, or approaches to the form of a quincunx; and as a man of once resolved upon ideal discoveries seldom searches long in vain, he finds his favourite figure in almost every thing, whether natural or invented, ancient or modern, rude or artificial, sacred or civil, so that a reader, not watchful against the power of his infusions, would imagine that decussation was the great business of the world, and that nature and art had no other purpose than to exemplify and imitate a quincunx." This passage always recurs to my memory when reading "*Burton's Anatomy of Melancholie*," and seems wonderfully to illustrate many parts of that extraordinary book. *Burton* was evidently an enthusiast in his subject, and perhaps that is the reason of his occasional eloquence.

All his affections seem to have been concentrated and fixed on this mistress of his heart. I have often, when looking at the fair side of his picture, been tempted to wish myself melancholic, that I might participate in his enjoyments, though at other times, from the horror of his descriptions, I have trembled at the thought that I was already so. Every method of argument is made in some degree to bear on his favourite point, every author becomes tributary to illustrate this darling theme, and every virtue is made to owe, if not its birth, yet at least its maturity, to this sober dame. It is, however, to be feared, that occasionally his extreme anxiety to substantiate his argument, leads him to weigh too little the nature of his proofs. The following is a remarkable instance. It occurs in page 114, of the folio edition, 1676. "*Albertus Durer* paints melancholy, like a sad woman leaning on her arm, with fixed looks, neglected habit, &c. held therefore by some proud, soft, sottish, or half mad, as the *Abderites* esteemed of *Democritus*: and yet of a deep reach, excellent apprehension, judicious, wise, and witty: for I am of that nobleman's (Howard) mind, melancholy advanceth men's conceits, more than any humour whatsoever, improves their meditations more than any strong drink or sack." *Part 1, sect. 3, memb. 1, subsect 2.*—The work he alludes to is "*Howard's* Defensative against the Poyson of supposed Prophecies," 1620. As I possess a copy of this very scarce, and very curious book, I shall now present your readers with the passage referred to by *Burton*, that they may judge of the accuracy of his quotation. "Next to that native reason, whereby men are sayde to differ from brute beastes; some holde, that melancholy rayseth and advanceth our conceites more gallantly than any other humoure whatsoever. But we know that

melancholye participateth most of earth, which is most grosse and ponderous, and therefore opposite to fine conceites, which spring from the finest, and most subtile humore. We must needs confesse it to resemble that obscure and mistye vayle; wherewith as in olde time the grace of *Venus*, so now the lustre of our wittes and senses are eclipsed. Again, as melancholy seeketh ease, and shunneth exercise, which ought to quicken and revive declining partes—so by the rust of idleness the sharpest edge of wit is taken off, invention decays, memorie waxeth weake and shallow, and every gyfte or faculty of the reasonable soule of man becomes lesser strong and able." Sheet I. j. 2.—It is evident that *Howard* is completely opposed to that opinion he is brought in to corroborate, and though he is subpoenaed by *Burton* as an evidence for Melancholy, his testimony is decidedly against her.

The following passage is extracted from *Dr. Stubbes's* observations in sailing from England to the Caribbe Islands, as quoted in *Sir Thomas Pope Blount's* "*Natural History*," 8vo. 1693. "During an hour or two's stay at the *Caymans*, I examined that assertion of *Mr. Lygon's*, that a tortoise hath three hearts, and I found it false. For, although the resemblance of the two auricles be such, as also their bodies or flesh, as to deceive the unwary observer; yet is there but one heart, triangular and fleshy; the other two are only the auricles, yet of the same shape and body." P. 523.—Whatever may be thought of the tortoise's three hearts, I am sure your readers will agree with me, that *Dr. Stubbes* had either no eyes, or that he made but little use of them, when he derived so extraordinary a notion from *Mr. Lygon's* account of the tortoise. *Mr. L.'s* words are as follows. "He has a joynt or crevis, about an inch within the

utmost edge of his shell, which goes round about his body from his head to his tail, on his belly side; into which joyn or crevis, you put your knife, beginning at the head, and so rip up that side, and then do as much to the other; then lifting up his belly, which we call his *calipee*, we lay open all his bowels, and taking them out, come next to his heart, which has three distinct points, but all meet above where the fat is; and if you take it out and lay it in a dish, it will stir and pant ten hours after the fish is dead." History of Barbadoes, p. 36.

I shall conclude my specimens for this time, by presenting you with the most complete instance of that breach of logic which I believe is called, in dialectics, the *ignoratio elenchi*, that I ever met with. It occurs first in White Kennett's "Life of Somner," p. 37, and again in Nicolson's "English Historical Library," folio, p. 15, and is intended to lessen the reputation of a book on Kentish topography, entitled, *Killare Contianum*. I quote from the latter, "*Philpot's Killare Contianum*, was not written by Thomas Philpot, whose name it bears, but by (his father) John Somner's herald; and what faith (a learned countryman of his puts the question, in my mouth) can be given to him that could afford to rob his own father of the credit of his book." The learned gentleman to whom Nicolson refers is White Kennett. How astonishing that two reverend bishops and learned antiquarians, should argue in this preposterous manner! If the book were in reality written by the father, and only falsely claimed by the son, it is ridiculous to depreciate its character; for the assertion goes to prove, that he who is accused, and perhaps justly, of bad faith, was not its author, and that consequently his duplicity could in no manner hurt its reputation. I

may perhaps, at some future time, add to these specimens, if they should meet with your approval.

UN BOUQUINEUR.

Villa Regine.

ON AFFLICTION.

AFFLICTIONS, sooner or later the lot of all men, are met by many with a repugnancy of mind, and a disposition to murmur, ill befitting our relation as finite creatures to an infinite God, and wholly unbecoming our character as Christians and believers in the dispensation of grace. It is one main part of christian discipline to bring the human heart to an acquiescence in the will of God; and to controul its natural tendencies by the commanding principles of the Gospel. Where this influence is wanting, complaints and murmurs are the immediate and invariable effect of painful and afflictive dispensations. The heart of the unsubdued and impenitent sinner is chafed and vexed into impiety and blasphemy by the presence of these natural evils, which are the effects of sin, and the visitations of God upon his own depravity. Such a man complains of his hard lot—contrasts the severity of his sufferings with the ease, health, and prosperity of others—charges Providence with partiality, and impeaches the justice and goodness of the universal Judge. But it shall be my effort, in the page or two I may claim for this paper, to portray the effect which divine and sanctified knowledge will have upon the mind of the afflicted saint. One of its first effects will be, the production of a meek and submissive spirit to the will of God. Faith in God's sovereign power, and unchanging love, induces the persuasion that all we suffer is not only righteous but merciful—not only deserved by our sinfulness, but calculated to promote our

righteousness. Hence arises the meekness and submission of a quiet spirit. Faith assumes an authority over the the perturbed and struggling feelings of the soul, and speaks with the authority of the Son of God amidst the stormy waves of the sea, "*Peace, be still,*" and there is a great calm. It is beautiful and interesting to trace the coincidence between the spirit of the suffering Jesus and that of the suffering saint: the former was led as a lamb to the slaughter, and as a sheep before his shearers is dumb; so he opened not his mouth; and the latter cries out, under the impressive conviction that the wise and gracious hand of his Father is upon him, "I was dumb with silence, I opened not my mouth, because thou didst it." And Jesus has taught us all to say, as well in relation to our own personal affliction as in reference to those judgments which concern all the earth, "*Thy will be done.*" A meek natural disposition, and a high sense of the inferiority of the creatures to the Creator, as well as a just view of the folly of resistance, may go far in leading some natural men to imitate christian meekness and submission. Even heathens have taught that the evil which cannot be avoided may be alleviated by patience, and that we only aggravate our sufferings by complaints. But yet this is far removed from the holy, heavenly, and intelligent submission of the believer in Jesus; the one is the mere dictate of reason, the other is the effect of love to God; the one is a calculation of expediency, the other is the fruit of faith; the one is the suggestion of fear lest we should prove our own commentators, the other proceeds from a sense of duty and of obligation; the one looks at affliction only in relation to the present life, and teaches men not to aggravate it by resistance; the other

looks to affliction as the prelude of triumph and of glory, and says, in the confidence of heavenly hope; "The cup which my Father giveth me, shall I not drink it?"

Another effect of this christian knowledge, in these circumstances, will be the keeping continually before our view the personal benefits which our affliction may confer or promote. And these are almost innumerable; for there is not a sin resident in our nature, nor an evil passion in our hearts, which they are not calculated, under a divine blessing, to subdue: there is not a grace of the Spirit, nor a virtue of the christian character, nor an exercise of the renewed mind, which they are not adapted to promote; they crucify the body of the old man, and strengthen the new man of the heart; they show the world in its real emptiness, earthly pleasures in their utter vanity, the Creator in his sovereign rights, and spiritual good in its just superiority; they enforce a just estimate of the brevity of life and the vastness of eternity; they draw aside the veil from invisible realities, and present the things of this life in their comparative insignificance; they beat down the body into the meanness of common dust, and into fellowship with corruption and the worm, but lift up the soul in the importance of its enduring consciousness, and the awfulness of its immortal interests; they give weight to the words of Scripture, and value to the promises of God; they spread a lustre round all the words of Jesus; and excite a hungering and thirsting after his grace; in short, they open the ear to the voice of wisdom, and the heart to the spirit of God, and stretch out the arms of faith to the embrace of life eternal. This is indeed invaluable knowledge, and will induce its possessor to acknowledge, with David, "I

know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." For with such ends to be answered personally, we may well say, "We glory in tribulation; and though no affliction for the present is joyous, but grievous, nevertheless afterwards it yieldeth the peaceable fruits of righteousness to them that are exercised thereby." Is it not worth passing through the fire to lose the dross of our depraved nature, and to be made like unto the angels of God?

Another effect of this knowledge will be found in keeping before our view, and presenting in its true magnificence, the glorious and ultimate end of our afflictions, viz. the salvation of our souls. And here afflictions are to be viewed in a twofold light—as conducing to our meetness for heavenly glory in the way we have been pointing out, and in actually bringing us to it. They are God's mode of culture and means of transplantation. Of the multitude of Spirits before the throne of God, we read these are they that came out of great tribulation, &c.; and the Apostle says, "our light afflictions work out for us a far more exceeding and eternal weight of glory." It is indeed delightful to observe the sanctified effect of affliction; to see the soul of the genuine believer under its influence daily growing in grace, and in the knowledge and love of Jesus; as the outward man decays, to see the inward man renewed day by day; and as the dreams and objects of time recede, to see the glorious vision of eternity expanding and rising before the view. The Christian, therefore, with heaven in prospect, learns to submit to, yea, to rejoice in the will of God, which has laid his path across the gloomy valley, and with the word of God to enlighten his way, and with the presence of Jesus to cheer him, he learns to

say, O grave, where is thy victory, O death, where is thy sting! These are advantages of no mean order, of no suspicious origin, and of no doubtful source; they are rich fruits of grace, that grow on the trees of righteousness of the Lord's right hand planting—they grow and ripen too in the midst of a valley of tears—they grow not upon the wild vine of nature, or the bare brambles of human speculation. If we would possess this knowledge, we must seek it at the right source: the grace and Spirit of God can teach us to say, thy judgments are right, and in faithfulness thou hast afflicted me. Men are too apt to be deluded in health into folly and sin, and when they think the day of affliction distant, become vain in their imagination, and harden their hearts against God. But afflictions try the soul—they cast aside the glittering, the empty, and deceitful objects to which we attach ourselves, and either present the dreary prospect of eternal despair, or call upon us to come up out of the wilderness learning on our beloved.

CHRISTIANUS.

REMARKS ON THE DREAM OF MRS. NOTCUTT, AS RELATED IN THE MEMOIR OF REV. W. NOTCUTT, LATE OF IPSWICH.

THE singular circumstances attending Mrs. Notcutt's dream have doubtless excited the attention of your readers, with those of the two other periodical publications, in which it has already appeared. The gentleman who sent the account to the Evangelical Magazine was a person of integrity uncorrupted, too well-principled to publish any thing as fact of the truth of which he had not a full persuasion. It is well known, I believe, to a large circle of friends, that that gentleman had for many years been assiduously employed in collecting facts relative to the

history of the dissenting churches in Suffolk, and the lives of their respective ministers, on the plan of Mr. W. Wilson's work. The church at Tacket Street, Ipswich, with which, for many years, he had been united in Christian fellowship, and the history of Mr. Notcutt's life, (with one of whose descendants he was connected in marriage, and with all, on terms of endearing intimacy,) naturally were to him objects of peculiar interest. The notices of that church, with the life of its first minister,* were from his pen, and it was in the course of his enquiries, respecting Mr. Notcutt's life, that the dream of Mrs. N. came to his knowledge. What were the sources of his information the writer of this paper might once have known, but never availed himself of the opportunity till the death of that respected individual reminded him that it was now too late. That Mr. — could not impose upon the world, and that he was himself satisfied with the nature of the evidence in favour of this remarkable story, or he could not have published it, will never be disputed by any who had the happiness of knowing him.

Whatever doubts, therefore, may be suggested respecting the fact, not the slightest imputation is intended to be cast on the integrity or veracity of any person concerned. The dream was related as it was heard—none professing, that I am aware of, to have received it, "*totidem verbis*," from the mouth of Mrs. N. herself. Had such an avowal been made by any credible person, you had never received this communication. It would be scarcely worth occupying your valuable pages with an examination of the accuracy or inaccuracy of this statement, were it not that, from the known re-

spectability of the parties, and the wide circulation it has obtained, the story might have an injurious tendency. There is reason to fear that it would increase that love of the marvellous, and belief of what is strange, which prevails in already too great a degree among many pious and well-meaning people. Extraordinary narratives of dreams, visions, and prophecies (however well substantiated they may seem to be) ought not to be PUBLISHED, without some valuable end having been evidently intended, and as evidently answered by them—and even then there needs great caution. It would be well if the number of such stories were lessened rather than increased. The public appetite needs to be denied; not indulged. These considerations made me deeply regret the publication of the dream on its first appearance. I feared that credulity and superstition would point to it with a triumphant air, and that behind such an account, as a breastwork, the one would strengthen her wretched prejudices, the other, her delusive hopes. With this regret was mingled somewhat of an incredulous feeling. It seemed passing strange, not to say suspicious, that so remarkable a dream, descending to such niceties of circumstance, should have produced no effect corresponding to its peculiar character, should, if we attend to the narrative, have answered no one purpose, having been forgotten till the last fatal event transpired. Since that time my doubts of the authenticity of a part of the dream have received strong confirmation; still it is probable they would never have been known beyond the circle of my acquaintances, but for its re-publication in your miscellany, and the increased circulation and freshness thus given to it.

With the view of obtaining

* Vide *Evangelical Magazine*, for Aug. 1819.

what satisfaction I could on the subject, some time ago, in company with a relative, whose views coincided with mine, I visited a granddaughter of Mr. N.'s, who, with another, are the only persons now alive capable of giving any satisfactory information. With the other person I had no means of communication. Her statement was to this effect—She was present in the room when Mrs. N. was seized with the bleeding; she was then (as was her cousin, the other person referred to) a girl about eleven or twelve years of age—she remembers the pocket-book being sent for, and the surprise which was excited by the coincidence between the event, and the date of the dream as noted in it, that it gave rise to much conversation on the part of the attendants, which Mr. Notcutt repressed.—“Say no more about it,” was his remark, “what good will it do? or of what use is it?” In answer to our inquiries, she said she had no recollection of the *former part* of the dream, nor of its forming any part of the conversation at the time. All that related to the *coming* to Ipswich, the *house*, and the *closet*, was *new* to her. She supposed the dream had referred only to the bleeding of the nose at a certain time, and the consequent death of Mrs. N.

Let us look at *this* statement in connexion with the *other*. It must be remembered, that the dream had taken place forty years before the *time* alluded to, that is in 1715. That there was no written document of it—the pocket-book merely containing the *date* of the dream—that Mrs. N. herself had entirely *forgotten* it—that all the attendants were previously ignorant of the circumstances, as is evident from their surprise. Whatever knowledge, therefore, could have been gained of the circumstances must have been derived from Mrs. N. at that time; but here we

have the testimony of a most respectable individual who was present, that no allusion was made to any thing, as having happened *previous* to the *bleeding*—to *this* the *surprise* was confined. This *surprise* too of all the individuals present is very *surprising*, on the supposition of the *whole dream* being true. In process of time, we are told, Mr. and Mrs. N. came to reside at Ipswich, and on removing to her new *habitation*, Mrs. N. was surprised at finding it correspond *exactly* with the *one* she had seen in her *dream*, and that it contained the *very closet*, &c. Were then the dream, and this its partial accomplishment, never made known to a single individual? Is it likely that so singular a circumstance should have been concealed within her own breast? It is useless to attribute it to reserve—none was necessary—none was manifested in 1755—when the dream was no sooner remembered than it was related. On the other hand, if *ever* her lips had been opened on the subject, though *she* had *forgotten*, *others would not*, how then can the total ignorance of all but Mrs. N. be accounted for? Still more remarkable is Mrs. Notcutt's forgetfulness. It is *possible*, if the dream amounted to nothing more than the death of the individual forty years after by a bleeding of the nose, that it might be disregarded, and, amidst the cares of a family, at last be forgotten; but is it within the limits of probability, that a dream should be effaced from the memory *after* the *greater part* (by their coming to Ipswich in 1744) had been *actually* fulfilled? thus assuring the individual that the *fatal event*, to which all the rest was but introductory, would certainly take place at the time appointed. Where is the person who could, under such circumstances, with the closet daily before them, have forgotten

that Christmas 1755 was approaching? Yet it is said, "the closet was frequented *without any fear* of the accomplishment of her dream"—and what renders the account still more incredible is, that when the day arrived, the closet opened, the bottle of drops taken down, the bleeding commenced—no suspicion was excited; and it was not till every attempt to stop the bleeding had failed, that Mrs. N. remembered her dream. The statement of the individual before mentioned, that the dream included nothing but the bleeding, removes every difficulty, and renders Mrs. N.'s forgetfulness consistent and credible. With *this alone* too agrees the language of Mr. N. to the attendants—"Say no more about it"—"of what use is it?" Language surely unlike that of the *affectionate* husband *he was*, who must, if the dream had already received a partial accomplishment, have anticipated the *fatal close*. In his ears it must have sounded as his wife's funeral knell. That he saw nothing in the circumstances to awaken his fears—nothing worthy of remark, or having any useful practical tendency, is *evident*, and as evident is the conclusion, that he knew nothing of the most wonderful part of the present narrative.

If it be said, that there is still something remarkable hanging about the dream, as the bleeding took place at the time appointed, and that death ensued—it may be suggested, that as it *wholly depended* on the strength of memory of a person 77 years of age, and that respecting a dream 40 years before, and which she had never once recollected during the intermediate time; it is possible that a mistake might be made in the *number* of years to which the dream referred—nor is it improbable, when the advanced age of the party, the weakness superin-

duced by incessant bleeding, and the strong conviction she felt that she should die, are all considered, that the dream might cause its own fulfilment. Many similar effects have been produced, where the exciting causes have been far more trivial. There would then nothing remain but the coincidence of the *day*—remarkable enough it is true, but not more so than many other facts in which a special divine interference has not even been suspected.

If, in fine, it be asked how the dream could have assumed its present form, it may suffice to remark, that the "*Fama crescit eundo*" is as actively and efficiently operative in modern as in ancient times. I fear, Gentlemen, that I have trespassed too much on your pages, and on the patience of your readers, but I could not be satisfied that so singular a dream should appear in *three distinct* periodical publications, and thus descend to posterity unexamined, and its authenticity unquestioned. It only remains for me to repeat, that if any *valuable end had been answered*, or *could be promoted* by it, I would have remained silent, not knowing the *certainty* of its falsehood. As it is, it can serve only to gratify the curiosity of some, and to foster the credulity of others, and the sooner it is *forgotten*, therefore, or *disbelieved*, if you please, the better.

I am, Gentlemen,

Your's most respectfully,

WILLIAM NOTCUTT.

Wilbarston, Nov. 19, 1823.

CATHARINE CHIDLEY.

(To the Editors.)

GENTLEMEN,—Can any of your correspondents furnish an account of Catharine Chidley, who wrote "The Justification of the Independent Churches?" 4to. 1641.

VICTORIUS MARCATOR.

REVIEW OF BOOKS.

The early Success of the Gospel an Evidence of its Truth, and an Encouragement, to Zeal for its universal Diffusion: A Sermon, preached at Craven Chapel, London, on Tuesday, May 20th, 1823, before the Home Missionary Society. By Ralph Wardlaw, D. D.—London, 1823.

A SECTION, which we shall presently cite at full length, of this very able discourse, has occupied rather more of our thinking-time than we could conveniently spare in this busy month. Dr. Wardlaw, while he freely admits, on the express testimony of Scripture, that the apostle Paul "was a proficient in Jewish learning," and allowing the probability that "he might enjoy, otherwise, a good ordinary education," gives it as his conviction that we have by no means sufficient evidence for ascribing to him "the eminent learning and high accomplishments" which have usually been considered as placing him on a lofty elevation among men of literature. We are well aware that Dr. W. is not single in this opinion. Macknight states it as his decided sentiment, that "Saul was no proficient in the rhetorick and philosophy of the Jews," and, in answer to the argument derived from the fact that the apostle was born in Tarsus, a city which, in point of classical refinement and facilities of acquisition, held a higher reputation as a place of education than Alexandria or Athens itself, he expresses himself as follows.

10 "As Paul hath termed himself an Hebrew of the Hebrews, we may presume that the language of his family was what they then called the Hebrew. Yet, having passed the first years of his life in Tarsus, a Greek city, it is reasonable to believe

that he spake the Greek language also, and was even taught to read it. But, as to his education in the Greek literature, I am not so certain. In his sermons and writings there are traces, from which it may be gathered, that he had a general knowledge of the learning, the religion, the manners, and the customs of the Greeks, and that he had read some of their best authors. But whether he got that knowledge at Tarsus, in his younger years, may be doubted. He did not remain there the time that was requisite for acquiring it. And at Jerusalem, where he received the greatest part of his education, he had no opportunity of studying the Greek learning. I am, therefore, of opinion, that Saul's knowledge of the Greek rhetorick and philosophy was not acquired in Tarsus. Neither was it such as could entitle him to the appellation of learned in these matters. But it was a general knowledge only, acquired by conversing with the Greeks, in the different countries where he preached the Gospel. In any other manner he cannot well be supposed to have got that knowledge; because, however capable he might be of such studies, he had no leisure, after he became an apostle, to prosecute them. Besides, the greatest proficiency in the rhetorick and philosophy of the Greeks, would have been of no use to him in the discharge of the apostolic office. For Christ sent him, and the other apostles, to preach the Gospel, not with the wisdom of words, lest the conversion of the world might have been attributed to the eloquence, knowledge, and superior abilities of the preachers, and not to the power of God, which accompanied their preaching."—Macknight, *Life of the Apostle Paul*, p. 4, 4to. edit. 1795.

Though we pay no great deference to Dr. Macknight as a theological authority, we confess ourselves partial to his works. He is a flat and negligent writer, and his divinity is of a very sterile and insipid character, with the additional disadvantage of being sometimes rather hazardous; but as an inquirer, he is calm, diligent, fair, and comprehensive; he collects materials with persevering industry, and avails himself of them, if not with dexterity and discrimination, at least with clear-

ness and knowledge. His learning is undoubted; and there is, occasionally, an unpretending originality in his criticisms and illustrations, which more popular commentators have failed in attaining. The reasoning contained in the passage which we have just cited from the fourth volume (quarto) of his great work on the Apostolical epistles, does not, by any means, satisfy us of the correctness of his opinion. It seems to be an inference rather peremptorily drawn from the sacred text, when it is assumed that Paul did not remain at Tarsus, "the time that was necessary for acquiring" a fair portion of Greek literature. The expressions used in the 26th chapter of the Acts, though rather vague in their import, certainly seem to imply that he came early to Jerusalem, and that his main application was to "the traditions of the fathers;" there is nothing, however, in these facts to invalidate the probability that while at Tarsus, in early youth, he was instructed in the elements of classical literature, or to use Macknight's phrase; in the "Greek rhetoric and philosophy," nor is it likely that a man of so much mental activity as that uniformly exhibited by Saul of Tarsus, would neglect, when at Jerusalem, the prosecution of those studies which he had commenced in the schools of his native city. Let us not be misunderstood as affirming this; it might, or it might not, be as we have suggested; all that we are anxious to establish is that nothing in the history of the apostle's early life can be fairly alleged as disproving the hypothesis of his proficiency in general learning, and thus prejudging the appeal to his writings as containing the only satisfactory evidence for the decision of the question.

The Rev. Richard Cecil was a Christian of a much higher cast of character than Dr. Macknight.

There was a vigour and richness in his intellectual faculties, an evangelical soundness in his doctrinal views, and a clear strength in his modes of expression, which intitle him to a high rank among divines. In the golden volume which, under the title of his "Remains," was given to the world by the Rev. Josiah Pratt, Mr. C. grapples, in his own energetic way, with the main question, instead of amusing himself with the collateral points.

"In speaking of St. Paul, it has been usual to magnify his learning, among the many other great qualities which he possessed. That point seems never to have been satisfactorily made out.—He was an educated Pharisee; but, farther than this, I think, we cannot go. His quotations from the Greek poets are not evidences of even a school-boy's learning in our day; for we forget, when we talk of them, that he was a Roman quoting Greek. Nor do I see any thing more in his famous speech in the Areopagus, so often produced as evidence on this subject, than the line of argument to which a strong and energetic mind would lead him. If we talk of his talents, indeed, he rises almost beyond admiration: but they were talents of a certain order; and the very display which we have of them, seems a strong corroborative proof, that he is not to be considered as a profoundly learned man of his day. For instance, had he studied Aristotle, it would have been almost impossible but he must have caught some influence, which we should have seen in his writings. But there is nothing like the dry, logical, metaphysical character of that school; which yet had then given the law to the seats of science and philosophy. Instead of this, we see every where the copious, diffusive, declaiming, discursive; but sublime, and wise, and effective mind."—*Cecil's Remains*, 12mo. pp. 269, 270.

As we may have occasion to touch on these topics in connexion with Dr. Wardlaw's sermon, we shall at present make but a single observation on this passage. When Mr. Cecil affirms that if St. Paul had studied Aristotle, traces of imitation would have been visible throughout his writings, he is answered by the fact that he studied closely the traditions of

his fathers, and the glosses of the Rabbins, and yet that, while all his compositions savour of the rich scriptural knowledge which he thus attained, he exhibits not the slightest symptom of that spirit of litigiousness and paltry cavilling which the approved Rabbinical commentators have invariably displayed, from the days in which our Lord reproved them for their disgraceful prevarications, down to the date of the latest publication of their laborious triflings.

Dr. Wardlaw's brief and incidental investigation of this question has all the well-known characteristics of his modes of thinking and writing. Calm, clear, and impartial in discussion, with a happy union of correctness and impressiveness in his style, he can never fail of affording gratification and instruction, even when he fails of securing entire conviction. In the present instance, we shall first give his sentiments at large, and then refer to a few considerations to which the advocates of the opinion now under consideration, do not appear to allow sufficient weight.

"The apostles were not only *esteemed* foolish by men; as far as regarded the learning, the philosophy, the wisdom of this world, they *really were* so. I need not stop to prove this, with respect to the fishermen of the lake of Gennesaret, or the rest of the twelve, chosen during our Lord's personal ministry.—The only one of the apostles who has been supposed an exception, is the writer of this epistle himself—Saul of Tarsus.

"On this subject, there is, perhaps, a tendency to extremes on both sides. That Paul was a proficient in *Jewish* learning, we are not left to doubt. He was 'brought up in Jerusalem, at the feet of Gamaliel, (and) taught according to the perfect manner of the law of the fathers.'—That he might enjoy, otherwise, a good ordinary education, is very likely. But of the eminent learning, and high accomplishments, which some have fondly ascribed to him, the evidence has always appeared to me exceedingly scanty. I have little idea that he would at all have been admitted to rank as a learned man, by the philosophers and literati of Greece or of Rome: and

I cannot but think the attempt injudicious, to fix upon him a character, to which he is so far from laying any claim, that, in the words before us, he evidently includes himself amongst the foolish and the weak, as distinguished from the wise and the mighty. I have called the attempt *injudicious*; because, in proportion as we invest this apostle with the attributes of extensive human erudition and captivating eloquence, we necessarily deduct both from the truth of his representation in this passage, and from the force and conclusiveness of the argument in support of the Gospel, drawn from the inadequacy, in a worldly point of view, of the instruments of its first propagation.

"It is true, this apostle, two or three times, quotes from the Greek poets. But the inference from this as to his general learning, has been too strongly drawn. Suppose a person, born of English parents, in a country where French was the prevailing language, were able to write and speak French, and on two or three occasions, were known to have quoted a line of French poetry,—should we think ourselves warranted, on such slender evidence, to pronounce him a man of erudition, an eminent literary character, an accomplished scholar? No, surely: even although to this he should add, in writing to Frenchmen, an occasional allusion to some of their public spectacles, and well-known customs, as Paul does in writing to Greeks. Yet it is on grounds such as these, that the tent-maker has at times been so liberally

* An esteemed literary friend, a minister of the English Church, who heard this discourse delivered, and who perfectly concurred in the views here given of the apostle Paul's supposed learning, mentioned to me, in conversation, immediately after, two things which had occurred to him: one of them fitted to confirm, and the other somewhat to modify, the aptness of the comparison here used. The first was, that the Greek language occupied at that time, as the general vehicle of international communication—the common language of Europe—a place similar to that which the French holds now. The second, that the art of printing and the state of society, in our times, had rendered the treasures of literature, of every description, so much more easily accessible than formerly, that the cases were not precisely parallel, and the inference from the one to the other might be too strongly drawn. I acquiesce in the correctness of both these remarks. I have no wish, that any argument should have more weight given to it than the truth of the case admits.

complimented on the score of his learning.

"As to his eloquence, I have no doubt that he spoke with much of the natural eloquence of affectionate persuasion and fervid zeal. Yet we know for certain, that by the admirers of Grecian oratory his speech was pronounced 'contemptible'; and that he himself disclaims 'the excellency' (i. e. what was deemed by men the excellency) both 'of speech and of wisdom.' And with regard to his pleading before Agrippa and Festus, so often and so justly quoted as a masterpiece of address, I fear we are too apt to give the credit to the natural powers of the speaker, and to forget the promise of the Master in whose cause he was engaged,—a promise made to his apostles with especial reference to such situations as that in which Paul then stood, namely, when they were to be 'brought before rulers and kings for his name's sake'—'Settle it in your minds, not to meditate beforehand what ye shall answer: for I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist'—'for it is not ye that speak, but the Spirit of your Father that speaketh in you.'

"Am I taking laurels from this apostle's brow? The text convinces me, that he would have nobly disdained to wear what did not belong to him, and that his eye would have glistened with delight to see them placed on the brow of his Master.

"It is very worthy of notice, that the particular kind of learning—the sacred learning of his own nation—which we know he did possess, was of a nature far from being fitted to recommend or assist him in that ministry, to which he was peculiarly appointed—as the *Apostle of the Gentiles*. By the Greeks and Romans it was held in supreme contempt. And it is surely a remarkable fact, of which the design was the same with that mentioned in our text, that this thoroughbred Jew, whose education, we should have thought, so eminently qualified him to be the apostle of the circumcision, should have had his commission 'far hence unto the Gentiles.' Was not this, that, both among Gentiles and Jews, 'the excellency of the power might be of God, and not of men?'—pp. 6—10.

We perfectly agree with Dr. Wardlaw that the attempt to "invest this apostle with the attributes of extensive human erudition and captivating eloquence," is, so far as the last quality is concerned, "injudicious," inasmuch as it is in direct

contradiction to his own assertion. With respect to his possession of the first attribute, that of a mind richly furnished with general learning, we cannot think the negative quite so clear. We are, as we have already intimated, disposed to lay more stress upon his early training at Tarsus, than is given to it by either of the individuals whose sentiments we have quoted, and we feel assured that even what is termed by Dr. W. "a good ordinary education," would, by a man of Saul's powerful and inquisitive mind, be urged forward till he reached the limits of profitable investigation. That he was in possession of the means of acquiring a competent knowledge of all that the orators, the poets, and the philosophers of Greece had given to the world, we can see no reason for doubting, and that he would adequately employ those means, seems to be even less liable to question. After all, however, that may be said on these and other connected points, the appeal must ultimately be to documents, and can only be decided by a critical examination of those writings in which we have before us all that remains to illustrate this great apostle's peculiar cast of intellect, extent of acquisition, and habits of expression. The composition of these works is supposed by Mr. Cecil to be decisive of the fact that St. Paul had never "studied Aristotle," and we have already assigned one reason for not acquiescing in his conclusion. But, in truth, the very supposition that the striking originality of the apostle's mind could be melted down and moulded to any other than its own form, seems to us altogether absurd. There was an energy and elasticity in his genius that must have rent to atoms the harness and the yoke of human systems, and that, under any circumstances, would have disdained the trammels of

the schools. Still less was it likely to submit to such feeble restraints when called upon to identify itself with the grand theme of the Gospel ministry, and to give forth the lessons of eternity under the immediate inspiration of the Divine Spirit.

Dr. Wardlaw speaks in a tone approaching to the sarcastic, of the occasional quotations from the Greek poets, which the apostle condescended to introduce into his composition. To our minds the mere fact that he thus quoted,—whether three or three hundred times, does not weigh a single feather in the controversy—is itself perfectly decisive of his familiar acquaintance with the authors whose words he cited. On any other supposition we reduce St. Paul to the level of a writer who, deficient in his own stores, and not fairly licensed to avail himself of those of others, is yet anxious to make a parade of his learning, and to exhibit himself to advantage in a borrowed light. Whenever an author quotes skillfully and with effect, we should certainly take it into the account in any general estimate which we might be making of his acquaintance with books. On the same principle, when we find, on different occasions, St. Paul quoting promptly and *a propos* from the national and local literature of the people whom he is addressing, we are warranted in inferring his various and extensive knowledge. He was no pedant, no accumulator of common-place fragments, but he used citation with the same dexterity and discretion as he did all the other means of awakening and keeping alive the attention of those whom he addressed.

But the most effective illustration of the character of St. Paul, as a man of learning, is to be found in the readiness and success with which he encountered the most accomplished debaters of

heathenism, upon their own ground. He never attempted to prescribe the laws, to arrange the lists, to adjust the barriers of controversy, but presented himself frankly and fearlessly to the contest, both with Greek and Jew, philosopher and peasant. Undoubtedly his main reliance was, as suggested by Dr. Wardlaw, on the promise of his divine Master to give him “a mouth and wisdom,” but to bring this forward for the purpose of diminishing or explaining away the brilliant display of talent and power in the compositions of this great apostle, is to escape from the difficulty, not to meet it, to cut the knot, not to untie it. The Holy Spirit vouchsafes to employ sanctified means in the work of grace, and when we hear from the pulpit, or, in our closets, read the works which contain, the glowing effusions of human talent, informed and directed by His blessed influences, our admiration of the medium is entirely distinct from and perfectly compatible with the higher feeling produced by the conviction that a celestial agency has kindled and commanded the energy of genius, and that the latter has derived from it, considered as a *special* work, not existence, but inspiration.

The sermon itself, of which a portion has enticed us into this protracted discussion, is a very able composition, fraught with striking views and impressive statements of divine truth. From 1 Cor. i. 26—29. Dr. Wardlaw takes occasion to consider, *The facts stated—The design of God in them—and the argument arising from them for the truth of the Gospel.* Under his last head, he dwells with great force on the argument for the truth of Christianity, arising from the utter impossibility that the apostles should have been its *inventors*.

“Without dwelling at all on the pure, sublime, and throughout consistent views

of the Divine Being, allow me to call your attention, for a few moments, to one topic, which belongs exclusively to the New Testament writers—which is strictly their own:—I mean the *conception* and the *practical development* of the *character of Jesus Christ*.

"This is a character that stands quite alone. It is altogether unique;—such as 'eye had not seen, nor ear heard, nor had it entered into the heart of man to conceive:':—a character, which had no preceding picture from which it could be taken; and for the *invention* of which therefore, supposing it had no real prototype, these writers have the full merit of originality. It is a character, moreover, than which, were it once invented, it is impossible to imagine one more difficult to support, with any thing approaching to consistency:—a character, uniting in it all that is truly and properly *divine* with all that is truly and properly *human*.—The difficulty of framing, and far more of consistently supporting, any feigned character, has, you are well aware, been powerfully felt by all the writers of romantic and of dramatic fiction. A human character absolutely perfect, it were a task of no trifling difficulty to maintain in full and unimpeachable consistency, so that nothing which any one could charge as a violation of propriety, should be thought, or said, or done, amidst all the varying circumstances, prosperous and adverse, of private and of public life, amongst friends; and—amongst enemies; friends and enemies, too, distinguished by every diversity of temper and behaviour.—But how transcendently superior the difficulty, of maintaining a feigned character, which combines all the might and purity and majesty of the Godhead, with all the corporeal infirmities, and all the mental affections, personal and social, of the human nature, untainted by the slightest admixture of human corruption!—to blend all these in perfect and unbroken harmony; so as that nothing, in word or in act, shall ever present itself unsuitable to either part of the complex constitution of this singular person;—nothing that shall excite even a momentary feeling towards him, in the slightest degree out of congruity with either view of his character;—nothing beneath the God,—nothing above the man;—nothing that interrupts a tender fellow-feeling with him as a partaker of our own nature, and yet nothing that lowers our veneration of his deity; nothing extravagant, nothing mean!"—pp. 22—24.

Dr. Wardlaw then gives an eloquent and comprehensive sketch of the history of the Bible as a

part of the same argument, and concludes the section in the following pointed language.

"Let me put it to the common sense of every one present, if the fishermen of Galilee are for a moment to be supposed the unassisted authors of such a book. Let me put it to the conscience of every infidel and sceptic, whether there would not be here an intellectual and moral miracle, not inferior to any of the marvels recorded in the book itself; and whether he who can bring himself to believe it, be not more credulous than those weak and well-meaning enthusiasts whose credulity he affects to despise.

"Were it not, indeed, for the seriousness of the subject, it might not be amusing, to remark the trouble which these poor unlettered men of Galilee have given to our sceptical and infidel philosophers;—how these 'wise men of the world' have expended, and continue to expend, their wits, in treatises and in volumes, directly and indirectly against them; how our Voltaires, and Bolingbrokes, and Humes, and Gibbons, and other chiefs of literature and science, have exhausted themselves, in labouring to show, how these poor men might have done what they did, without aid;—that is, how they might, without aid, have produced something superior to all preceding efforts of human wisdom!—to show, in a word, that they were the most astonishing men the world ever saw;—whilst yet they strangely persist in holding them in contempt."—pp. 26, 27.

Sermons. By the late Rev. Noah Hill. Longman and Co. 8vo. 9s.

AN apology is due to the esteemed editor of these sermons, and author of the funeral sermon, for the seeming neglect with which we have treated them. We can conscientiously assure him, however, that it has arisen from no indifference to Mr. Hill's character, and from no deficiency of respect for himself, but from circumstances not entirely in our own controul. We feel great pleasure, in now introducing to our readers this volume of able and judicious discourses, on miscellaneous, theological, and practical subjects.

We shall, first of all, allow Mr. Hooper to exhibit the character,

and sketch the history, of his late colleague, in his own words, before we proceed to express our opinion of these relics of the excellent and venerable man.

"The Rev. Noah Hill was born at Cradley, in the parish of Halesowen, in the county of Worcester, February 2, 1739. His father was a very worthy man, of the Baptist denomination, and died whilst our friend was quite young, leaving a widow and five children. Deprived at an early period of a father, it was his happiness to be blessed with an eminently pious mother: she was a member of the church of Christ, at Cradley, and the distinguishing features of her character were cheerful piety, and active benevolence. After enjoying a long, a happy, and a useful life, she died in great serenity and peace, on the 9th of May, 1796, at the advanced age of 84. Under so excellent a mother our friend received his early education, and soon began to manifest a serious disposition, and an inclination towards the work of the ministry; the first idea of which arose from this simple circumstance; when very young, an aged minister took him on his knee, and said, 'Noah, you must be a preacher of righteousness;' and from that time he had an idea that he was to be a minister.

"He was initiated into the rudiments of classical learning, by the Rev. Noah Jones, then minister of Cradley, and who resided in the house of his widowed mother. In the year 1756, when seventeen years of age, he went to the Academy at Daventry, then under the care of Dr. Caleb Ashworth; here he applied diligently to learning, and made considerable progress; he rose high in the esteem of his tutor; as a proof of which, when he had finished his course of studies, he was invited to become an assistant tutor, which important station he filled with honour to himself, and advantage to the Institution, during ten years.*

* The following extract from the letter of a respectable friend, who was a pupil of the deceased, bears honourable testimony to his character and abilities.

"When I entered Dr. Ashworth's Academy, Mr. Hill had resided there nine years; four years as a student, and five as an assistant tutor in the department of classics and mathematics. In the year 1766, Mr. Coward's trustees appointed a second assistant for the classical department only, after which Mr. Hill gave lectures to the first and second year's classes in Euclid, in Algebra, and Plane Trigonometry; also in Geography, in

"At length, in the year 1771, in the prime of life, with a judgment fully matured, a mind richly fraught with intellectual stores, and a heart devoted to the glory of God, Providence directed him to this place, where he was destined long to labour in preaching the unsearchable riches of Christ, and showing to fellow-men the way of salvation. In this vineyard he laboured diligently, faithfully, and successfully for thirty-seven years; until growing infirmities induced him, about seven years ago, to resign his important trust; from which time, to his death, he has been usefully occupied in going about doing good, and preaching, by a holy, upright, and benevolent life. At length, in a good old age, the messenger death was commissioned to call him home. A painful disease was sent before as the harbinger, which, though removed by eminent surgical skill, yet left behind that debility of frame which soon ended in his dissolution.

"During his illness, he conversed but little, but almost his last utterance, when his speech had nearly failed him, was expressive of the composed state of his mind. On my asking him if he was comfortable in mind, he replied, somewhat indistinctly, 'Yes, mercifully so,' which were almost his last words. When he could no longer speak, I repeated to him some of the plain promises, and encouraging declarations of the word of God, the hearing of which produced a sweet smile on his countenance. Soon after this, his faculties of sight, of hearing, and of speech, failed, and for several hours he was gradually sinking, until at length, without a struggle or a groan, he breathed his last, and slept in Jesus. Thus fell this great and good man. 'Mark the perfect man, and behold the upright, for the end of that man is peace.' Who does not feel ready to exclaim, 'Let me die the death of the

Logic, in the Philosophy of the Human Mind, in the first principles of Moral Philosophy, in the Doctrines of Natural Theology, and in the Theory of Civil Government. This course was finished in two years. The lectures were very interesting and instructive. Mr. Hill possessed great felicity and copiousness in illustration, and was very strict in examination. He was particularly clear and excellent in his Mathematical Lectures, which made many of his pupils wish that he had carried them a little further than the elements of that beautiful and attractive science. Mr. Hill was very amiable in his manners, and possessed the confidence of the principal and the affection of the students in a very high degree."

righteous, and let my last end be like his!"

"I shall now attempt to exhibit some of the leading features of his character, and in doing this I am not apprehensive that I shall dip the pencil in colours too glowing.

"As a MAN. In domestic life he was an affectionate husband, for a short period a tender father, and ever a kind and indulgent master. Blessed with a competency of the means of life, and with a partner like-minded with himself, he enjoyed an unusual share of domestic felicity. In social life, he was an intelligent and a cheerful companion; he had seen much of life, had been a close and a judicious observer of men and things, and had treasured up much useful knowledge in things pertaining to this life: his mind was furnished with a good share of political, historical, legal, and medical knowledge; it was stored with useful anecdotes, which rendered his company interesting and instructive; he was ever ready to communicate instruction, and impart advice to those who needed. He had a noble sense of honour, and a thorough detestation of every thing mean; and in him integrity and uprightness were embodied. He was a strenuous advocate for the civil and religious liberties of mankind, nor was he careful to conceal his just indignation of those men and measures which tended to infringe or subvert them. In short, he considered himself as a citizen of the world, and breathed a spirit of good-will toward all mankind.

"As a CHRISTIAN. He was eminent in all the essential and substantial qualities which form this important character. He possessed an enlightened understanding, and a sanctified heart; he felt an ardent love to God; a strong desire after conformity to the divine image; a warm attachment to the divine word and ordinances. He was a firm believer in the glorious doctrines of revelation, and his faith was operative; to it he added virtue, and knowledge, and temperance, and godliness, and brotherly kindness, and charity. His piety was rational, cheerful, and scriptural; his light shone with a bright and steady lustre, and in the whole of his walk and conversation he adorned the doctrine of his God and Saviour.

"As a MINISTER. He was judicious, diligent, affectionate, and attentive to his flock. His mind was well stored with biblical and theological information, and from these sources he drew things new and old; he did not offer to God that which cost him nothing; no, he diligently laboured in his study before he came into the pulpit. From his comprehensive and well-informed mind,

he viewed his subject in all its bearings, and aimed at imparting the same views to his hearers; and if there was any fault in his discourses, it was an excess of matter, which is by no means a general fault, and one which might well be excused.

"If as a public speaker we cannot assign to our friend the highest rank; if, with many of the elements necessary to form an orator, such as a clear, strong voice, great energy of character, and warmth of feeling; he had not particularly studied those modulations and inflexions of voice which please the ear; yet, those who regarded the matter more than the manner, and came with a view to be edified rather than amused, were always sure to meet with something to inform their judgments, and to benefit their souls.

"It is but a part of a minister's work which is to be performed in the pulpit; and, perhaps, the excellency of the ministerial character is rather to be estimated by his conduct out of the pulpit than in it. I have sometimes heard it said of a minister, 'he is an excellent preacher; it is a pity but he could be always in the pulpit.' This I consider as far from being an encomium. On the other hand, I deem it no disparagement, but an honour, to our departed friend, to say of him, that he shone with equal, perhaps, I may say, with brighter lustre out of the pulpit than in it: he not only broke the bread of life in the sanctuary, but he carried it from house to house; he was very assiduous in visiting his flock, and often very useful in advising and assisting them in their worldly, as well as in their spiritual concerns. But especially in seasons of trouble and affliction, he was sure to be present, to console by his exhortations, and assist by his prayers. There is an anecdote recorded of him, which contains in it a whole volume of encomium.—Two of his hearers meeting one day, one of them accosted the other, and said, 'Do you know how Mr. Hill is? It is some time since he called at our house:—to which the other replied, 'I congratulate you; it is a sure sign that you have had no affliction in your family.'

"In short, whether viewed in the pulpit or out of it, he was, in every important point, a good minister of Jesus Christ; a good shepherd, who diligently looked to the state of his flocks and his herds, endeavoured to know their individual circumstances, and to give to every one a portion of meat in due season.

"He not only preached the Gospel, but he exemplified the doctrines he delivered, in his own life; thus he set a good example, especially in acts of

charity. He was truly liberal; and he had it in his power to indulge his charitable disposition, not only by distributing a good proportion of his own property, but also by being appointed the almoner of others; for, from his great respectability, and well-known integrity, he was connected with several important trusts: and never was there one more conscientious in endeavouring to execute the wishes of the testator.

"I venture to affirm that our friend had his imperfections, otherwise he would not have been human—otherwise he had not died; but if asked to point them out, I should feel exceedingly at a loss; they were certainly very few, and far from being prominent; they were almost concealed from human view by the lustre of his excellencies, and were chiefly known to God and himself.

"Thus I have attempted to draw a portrait of our deceased friend; I am aware it is a very imperfect one; yet, I trust, as far as it goes, it is correct; and such as will justify the application of the words of our text to him, 'A great man is fallen in Israel.'"—pp. 448--455.

Such is the brief, but interesting, outline of Mr. Hill's character and history, presented to us, at the close of the volume, from the pen of his friend, and successor in the pastoral office, the Rev. J. Hooper. We are happy in being able to say, from the information we have gathered in other quarters, and from some personal knowledge of Mr. Hill, we believe it to be perfectly just and true. He was one of those unobtrusive, circumspect, good men, who do not shine, perhaps, in a circle of brilliants, but whose worth grows with your acquaintance, and whose excellences wear a veil to ordinary observers, and are more calculated to refresh our spirits, than to astonish and excite admiration. Of the volume of posthumous sermons, now presented to Mr. Hill's friends and the public, our opinion is highly favourable. To say that they are good sermons, would be to use a somewhat vague epithet, which every reader would interpret, according to his own ideas of the chief excellences of his favourite standard. We would rather specify what we consider to be

the characteristics of Mr. Hill's compositions, and these, we must say, have a striking affinity to the peculiarities of his character. His discourses are all judicious, correct, and well arranged. An admirable vein of scripture simplicity runs through them all; yet they never dwindle into insipidity or dullness. The sentiments are truly evangelical, the dress becoming the grace and dignity of gospel truth, and the spirit and feeling which characterize them, truly worthy an ambassador of the Prince of Peace. The following extract, from the sermon on the great subject of the apostolic ministry, is worthy of universal regard, and will exhibit a fair specimen of Mr. Hill's sentiments, style, and manner.

"Need I say, that *preaching Christ* cannot be confined to *any one* particular respecting him, however true or important—to his divine nature alone—to his doctrines alone—his precepts or example alone—or to any of his characters and offices, to the omission or slight mention of the rest? It is essential to a faithful minister that he 'shun not to declare the whole counsel of God,' without regard to popular fame, the preconceived opinions, prejudices, or corrupt bias of any.

"If we, who are engaged in this lecture, preach Christ as the apostles did, we shall represent the true state of mankind—the deplorable circumstances into which they had fallen—and their consequent need of a Mediator and Redeemer; Christ's peculiar and entire fitness for the great work he undertook; his appointment to it by the Father; his own free and voluntary acceptance of the office; divine promises and predictions concerning him under former dispensations; his coming, in the fulness of time, the most proper era of the world, to answer these predictions and promises, in instructing mankind by his life and doctrine; to make such an atonement for sin by his sufferings and death, as that a way might be opened for pardon, in full consistence with the honour and dignity of the Divine Government, and every perfection of the Divine Nature; and, by his ascension and exaltation, to secure and apply the purchase of his death. If we copy apostolic example, we shall never fail to represent him as the medium of access to God, and of all

divine communications; and shall ever hold up to view the mediation of Christ as one main pillar of Christianity. We shall not represent Christianity as a mere republication of the law of nature, or what the light of nature either had discovered, or could enable mankind to discover: but as that which, besides confirming the best dictates of the human mind, with respect to every divine, personal, and social duty, publishes to the world a scheme of salvation through Christ, as Mediator, by which sin is most effectually discouraged and condemned; universal holiness most powerfully enforced; the highest honour of God's law and government secured; and lustre cast upon every divine perfection. The church of Christ in Britain never knew a period which called for a more thorough investigation of the Scriptures on this subject, or a more steady defence and maintenance of this leading doctrine of the Gospel. From my own views of the mediation of Christ, inseparable from his sufferings and death, I do conceive of it as that which ministers should never lose sight of in any one sermon they deliver, or any one prayer they put up to God.

"Preaching Christ takes in the whole compass of Christianity: in which comprehensive sense there is no doctrine, institution, precept, promise, grace, duty, or privilege, which it does not include. He who copies the example of the apostles will treat on these things in his name, and under his sanction; interweaving him with them, and showing him as concerned in them. He will represent and recommend every thing that is truly great and good, as known or practised by light and grace derived from him; as enforced upon us by motives and obligations borrowed from him; and as tending to the glory of God in him. He will give an evangelical turn and cast to his discourses on moral, practical subjects; urging the various duties incumbent on the professors of Christianity, on Christian principles. We can be at no loss what the strain of the preaching of apostles was—how they blended doctrine and duty—how they evangelized and enforced both tables—how the Son of God appeared in their discourses, and cast a life and lustre on all their holy ministrations. If ministers, in the present day, tread in their steps, it will appear in their preaching that the Gospel is the first of books—that, as a system of religion, both of principles and practice, truth and duty, it stands without a rival—that one is their Master, even Christ—that they were brought up at his feet—that they are so far from being ashamed of him or his Gospel, that they are their glory—and

that the determination of the apostles is theirs; that they 'will know nothing among their hearers save Jesus Christ, and him crucified.'" *—pp. 327—330.

It is delightful to us to see a minister who had, in his earlier

* This strain of preaching I recommend to my younger brethren in the ministry, with all the sincerity and friendship my heart is capable of; and this on the fullest conviction. With whatever pleasure or advantage they may have read, or may continue to read, the writings of ancient philosophers, or of moralists in later times, they are not their masters—they belong not to their school—they can furnish no such information as the Saviour gives, and the condition of the world wants; nor such motives as are best adapted to the nature of man. Take sermons as *compositions*: the most beautiful, sublime, and animated, will in vain be sought for among those where a shyness of Scripture, and its forms of expression, is discovered. Were I to read sermons merely for entertainment (laying modes of faith aside), I could be at no loss in a choice. From a warm wish for the pleasure, advantage, and success of the rising ministry, I must recommend to their attentive perusal, divines of the last age. If I am partial to them, it is the frequent perusal of them, and the advantage which I have reaped from them renders me so. Making an allowance (which common sense must dictate) for alteration, which time has produced, in language, style, method of division, arrangement, &c., I fancy I discover that strong and manly sense—that intimate acquaintance with, and reverence for Scripture—that deep sense, as well as knowledge, of divine things—that devotional, and, often, pathetic strain—and that ardent concern for souls, and the success of their ministry, which render them the best models for their imitation. A well-instructed, judicious, and at the same time zealous preaching of Christ, is become the more necessary on account of the neglect into which such preaching has, in many places, fallen. I would not be uncandid. It is not the sin that most easily besets me. But I must distinguish between Socrates and Jesus—between natural and revealed religion; and enter my protest, however feeble, against that slight, cold, unfrequent mention of the Saviour, observable in the prayers and sermons of many. God's 'unspeakable gift,' understood—valued as he ought—wrought into our discourses, and made the pervading soul of our ministry, would give a weight and dignity to both, not discoverable any other way,

connexions and engagements, dwelt in some of the more chilling and unfruitful sections of the religious world, and who had formed his habits, and received his education, in an age not favourable to evangelical piety or apostolical zeal, discovering so decided an attachment to the great doctrines of the Gospel, and urging so prominently upon his brethren the exhibition of the cross. It would afford us great pleasure to insert several other passages of sterling worth, but our limits forbid a lengthened article. We cannot, however, pass over the following passage, which we introduce as much on account of the note appended, as for its own excellence.

“ Christ *within the soul*—his most excellent spirit introduced there—his meek, gentle, benevolent temper prevailing over every opposite principle—the apostles preached wherever they went. What they recommended and enforced (in which they will be copied by every minister who is himself a Christian), is that Christianity, which has its seat in the heart—which enters into the inmost recesses of the man; purging the conscience from dead works; subduing the passions; rectifying the judgment; renewing, sanctifying, and raising every depraved power, and directing their sincerest and noblest operations to God. As Christ was formed in their hearts, it was the object of their most earnest wish and persevering endeavour that they might be made the happy instruments of his introduction into the hearts of others. This the apostle expresses in very emphatical language to the Church in Galatia—“ My little children, of whom I travail in birth again, till Christ is formed in you.”*

“ When the temper and conduct of men take their complexion from Christ, they feel a strong and a prevailing disposition to bear the impression of their great Lord and Master; it is the best proof they can give the world that their faith is divine, and the surest evidence to themselves that they are Christians in reality. Christian doctrine, when set home on the conscience, binds the soul to that holiness in which the image of Christ consists, by the most animating considerations; and is calculated to produce an obedience of a far more generous and elevated kind than can proceed from

any other system. I have no conception of principles that can so effectually warm and enliven the heart, and engage the diligent cultivation, and constant practice, of every grace and virtue, as those which eminently distinguish the gospel. The obligations to holiness, in all its branches, are attended with an energy of persuasive argument, such as in vain is sought for in any other system. There is nothing which the light of nature can enable the mind of man to discover in favour of religion or morality, but what receives a vast increase of evidence and force from evangelical truth: not to say that the morals of a Seneca, and the most admired systems of Natural Religion, in later times, owe their excellence, and, perhaps, their very existence, to Divine Revelation. The question is not, what the powers of the human mind could have discovered by their utmost exertions; or what those things are, which approve themselves to its best dictates, when suggested from some other quarter; but what was *actually* discovered, or is discovered now by the inhabitants of those parts of the globe where the Scriptures are not known? The apostles were deeply affected on the view of that ignorance and darkness in which the most polished states in the known world lay. They saw and felt the grand advantage of christian principles, at once to enlighten and reform mankind; and in their noble and unparalleled career, invariably kept both in sight—the *Doctrines of Christ*, and *Christ himself within the souls of men*. What was joined in their high commission, and inseparable from the salvation of man, they never put asunder.*

* “ It is no less painful than astonishing, that any who call themselves Christian ministers, should betray, in their preaching, low notions of Christ *within*, with such examples as the apostles before them. To what can it be ascribed that does not merit censure on some ground or other? Is it to ignorance or inattention? In them, they would be crimes. How did Christ's inspired servants preach, whose labours were so signally blessed? is one of the first questions a minister should ask himself. Did they separate Christ, and Christ *within*—doctrine and duty—or make void the law through faith?—Is it to zeal for the honour of divine grace in the salvation of men, that such infrequent and slight mention is made of what enters into the spirit and character of a Christian? But can that be better secured by the management of ministers now, than by the first preachers of the Gospel? And why must I strike on Scylla to avoid Charybdis, when a safe passage is so clearly laid

* Galat. iv. 19.

These sermons are entitled to more than common regard. They

down, and may be so easily found? There is the track of the apostles by which to steer. Is it from the dread of the imputation of legal preaching, that any are found only glancing on Christian duties? If a minister, from the dread of that which he has not justly incurred, shuns to declare any part of the counsel of God, and especially that to which the Saviour and his apostles gave so large a place, *one* of the evidences of Christ within is wanting. Is it from a thirst for popular fame, and the worldly emolument that attends it, that those truths are held back in the preaching of any that stand opposed to the corrupt bias of the human heart, and are calculated to overturn men's ill-founded, flattering, delusive hopes? 'Tell it not in Gath; publish it not in the streets of Askelon, &c.'

"It would be uncandid not to allow, that the little space left for the practical improvement of some great subject that loudly called for it, and was revealed with an immediate view to the regulation of men's temper and conduct, may not always be a deliberate, designed thing; ministers are under a temptation to give a disproportionate place in their enlargement to what occurs in the former part of a discourse, which is often theoretical; and are not a little surprised to find the time allotted for the sermon gone before any direct application to the conscience has been made, or any one inference drawn in favour of that holiness, without which no man shall see the Lord. Ministers of superior genius, and whose minds are amply stored, lie more open to this temptation than others. They are not satisfied without the best proof which a point of doctrine admits; when, perhaps, not one of their auditory had a single doubt on the subject.

"The first preachers had doctrines to promulgate and establish, that were *new* to the world; yet such were their views of the Christian ministry, that they never failed to appropriate some considerable part of every epistle extant, to the interest of piety and virtue in the hearts and lives of those to whom they wrote. They were sensible of the superior advantage of those truths which they were commissioned to publish, and never omitted to improve them for the forming of Christ within men. If apostolic example is followed, sermons will correspond with the general state of our auditories; and that will be more largely administered which is found most wanting. Pilate's question, *What is truth?* should never be relinquished until it is satisfactorily solved. I cannot so far re-

exhibit the happy medium between dull common-place orthodoxy, and that prevailing defect of the present age which perpetually evinces its prurience by reaching after lofty declamation, or loading every paragraph with glittering ornaments or gaudy flowers. In many points, these sermons are worthy of becoming models to young preachers, and will be found much more likely to lead them to an apostolic purity and earnestness, than some others of more ambitious pretensions, and more extensive popularity. We confess ourselves ardent admirers of true genius and eloquence, and to a certain extent agree with Mr. Irving, that there is great room for improvement in the substance or *materiel* of pulpit compositions:—but at the same time we still more ardently admire sound doctrine and scriptural simplicity. No eloquence, no oratory will supply the place of those "unsearchable riches" with which every discourse in a christian pulpit should be replete.

reflect on the wisdom and goodness of God, as to suppose there is any one revealed truth that is not of great importance. A minister who is bent on being instrumental in producing the greatest sum of good, will endeavour to know in what his hearers are most defective, and will be guided, in his preaching, by that knowledge. Can a minister hesitate a moment in pronouncing, that error in practice is far more prevalent than error in opinion? But does this always appear, either in their choice of subjects, or the manner in which they are handled? What is a physician if his prescriptions do not answer to the diseases of his patients? When adverting to a deviation from apostolic example, I have no view to Antinomians; but to those preachers who are less consistent: for whilst they profess great zeal against antinomian principles, they are gradually preparing their hearers for them, by the comparatively little attention they pay in their discourses to the law, as obligatory on Christians as a rule of life. There are those who can often remark the easy transition from Socinianism to Deism, who seem not aware of another equally easy, and, at least, equally dangerous.

Literaria Rediviva; or, The Book Worm.

A Posing Question put by the Wise Man, viz. Solomon, to the wisest of Men, concerning making a judgment of temporal conditions: wherein you have the ignorance of man (in knowing what is good or evil for man in this life) discovered, together with the mistakes that flow from it: And the Great Question resolved, viz. Whether the knowledge of what is good for a man in this life be so hid from man, that no man can attain it. Preached at the Weekly Lecture at Upton-upon-Severn, in the County of Worcester, by BENJAMIN BAXTER, late Minister of the Gospel there. London, (about 1661).

It may not be deemed an unapt simile, which has suggested itself while we have been occupied in the perusal of this excellent little volume, and with which, in spite of the rhetoricians, we shall begin.—Modern writings are like landscape paintings—while the works of our ancestors are like maps; they contain little to gratify mere gazers at books—or the large class of adult picture-book readers; they have little of the colouring and grouping, and light and shade, or, if we may so call it, little of the *picturesque* of their subjects; but they possess the more valuable qualities of the *map*, which, though it is less pleasing, is more useful than the picture. They are but minute sections of a country that the landscape can exhibit, while the map makes the student acquainted with the boundaries, relations, and nature of the whole, and, when occasion requires, may serve to facilitate his journey through every part of it. We are ready to admit that many of the older writers are deficient in a due attention to the garb in which their

thoughts are presented—and, that frequently there is a want, not of appropriateness indeed in the thoughts themselves, but of selectness and condensation. Their general practice appears to have been to think long, and much, and profoundly, upon any subject they took in hand—but their defect appears to us to consist in recording their thoughts without discrimination, and without a just estimate of how much it might be necessary to say, in order to establish their positions, and without a careful selection of the more appropriate illustrations. But yet, amidst the iteration, and operoseness, and cumulation, which characterise the greater portion of their works, there is such a completeness, such a thorough and panoramic view of their whole subject, that we cheerfully bear with their occasional tediousness and detail. If we were to specify any one particular class of the older writers who exceed the moderns, we should, without hesitation, name the Theologians, for heavy and prosing as many of their larger treatises unquestionably are, yet, generally speaking, their smaller works are characterized by unrivalled excellence. There is a pith, and an unctio; a simplicity, and an earnestness; a species of effective eloquence and point, which are in vain looked for among the productions of the later schools of divines.—One of the features which we cannot pass over, and in which they are pointedly contrasted with the theological productions of our own age, is their familiarity with the word of God, and the ample use they make of it to illustrate every proposition, and to press home every doctrine. The Bible was their storehouse and their trea-

*ury—their oracle and their *vade mecum*; its high authority was the logic they best understood; its simplicity and truth the eloquence they most effectually used; its dictates and decisions were the best philosophy they knew; and its sacred light and grace were the lustre they sought to pour over all their pages. They were not always masters of style, or skilled in the refinements of composition—they did not always set off to the best advantage the sparkling thoughts, or rich gems of their own abundant store; but their pages are rarely deficient of a rich setting of the goodly pearls, which they borrowed from the divine cabinet.—Their works, therefore, remain still a storehouse of sound doctrinal, practical, and experimental religion—the private Christian's best library—the student's safest guide—and the divine's richest treasury. Of the author of this work, little more is now to be known, than what may be learned from the brief account given of him by the great Richard Baxter. He describes him as "An orthodox, sober, peaceable divine, that never interested himself with any thing like a faction: An excellent and most methodical preacher, whose labour is better in the pulpit than in the press: I have oft heard him, and scarce ever heard a sermon from him, which I thought not worthy to be published: No, not when he began to preach, (about twenty-six years ago). Many such humble, godly, able, faithful labourers, I had the happiness to be a neighbour to, in the county where he liveth. In the matter and style of this book, you may trulier know, than from the reports of malice, what sedition, what faction, what schism, or heresy they preached: for it was such as this, so far as I was acquainted. O happy England! that hath more able, powerful, laborious preachers to spare, and lay

aside, than any other nation that I hear of in the world, proportionably doth enjoy."

We shall now offer our readers a brief account of the work which we have introduced to their notice. It consists of a very comprehensive statement of the inability of human judgments to decide what is really and intrinsically good for man in the present life, and presents a multiplicity of reasons for submitting to the will of God in the distribution of all outward allotments. Almost every point and position is admirably fortified by appeals to Scripture or History, and exhibits the great practical skill of the author, in adapting sound and scriptural advice to every variety and shade of human desire, and human feeling. The following extract will give the reader an idea of the sober and judicious manner in which Mr. Baxter meets one of the questions which attended the outset of his subject.

"Quest. Some may ask, What is a convenient estate? Answer: 1. That which nature requireth. Nature is content with a little. It was the saying of a wise man, *he that liveth according to nature, will find a little, enough; and he that liveth according to opinion, will never have enough.* And it was the saying of a gracious man, *having food and raiment, let us therewith be content.*

"2. That is convenient, that is suitable to the estate wherein God hath put us. Some need not so much as others do; and it is their happiness, if they knew it; as it is for a man to see without spectacles, and to walk without crutches. It was the saying of *Socrates*, when he saw great riches carried through a town, *how happy am I, that I can live without all this!*

"3. That is convenient, that is requisite for the comfortable maintenance of our families. The Apostle saith, *he that provideth not for his own house, is worse than an infidel.* Yet *Solomon* saith, *There was a man; that had neither son nor brother, and yet there was no end of his labours.*

"4. This speaketh out respecting God's glory, in our seeking the things of this life, our using the things for God, when he hath bestowed them on us, and hath granted us our desire. Do you not spend them upon your lusts? Do you

not say to the wedge of gold, *thou art my confidence?* Do you not make them the fuel for lusts, and instruments of revenge? You may know, what your hearts were in desiring them, by the use you afterwards make of them. Remember, lust is an earnest craver; and will pretend, that what it begs, is for God, till it hath what it desireth. It is good for Christians then, to put the question to themselves, *what God hath the more from them, for that they have received from him?*

“To close up the answer to this question; let me tell you, although it be lawful to pray for the things of this life; yet not *principally* and *primarily*, but with respect to the inferiority of their nature and uses. Remember still, these are not the chief things to be sought after. Matt. vi. 33. *Seek FIRST the kingdom of God, &c.* We ought in our prayers, to give the precedency, and pre-eminence to spiritual good things. Heavenly things are to be preferred before earthly; and we are to place them in our prayers, as God hath placed them. Though we may lawfully pray for the things of *this life*, yet we pray unlawfully, when we are more earnest for them, than for the things that relate to another life. God took it well from *Solomon*, when he was left to his choice and bid to ask what he would, he only asked wisdom. He did not ask riches, nor a long life, nor the life of his enemies. Yet God gave him those. The way to have the things of this world, is chiefly to seek after the things of another world. These things you may pray for absolutely, namely—grace and an interest in Christ, and pardon of sin and all soul mercies; and all the good things that relate to another life. We read of some in *Hosea vii. 17.* that howled upon their beds for corn and wine. Those were the things they only sought after; and their prayer was but a brutish cry, compared to the *howling of a dog*. A gracious soul pants after the things of another life, when others pant only after the things of this life. The Prophet speaks of such, *Amos ii. 7.* who pant after the dust of the earth: but *David's* soul panted after God. *Psalms xlii. 1.* *So panteth my soul after thee, O God.* Then it is right, when we pray for the things of this life, with a serious consideration of their lowliness and baseness, and inferiority, being compared with the things of eternity, and another life.”—pp. 56—58.

It was among the prominent features of the nonconformist divines to give a scriptural consistency to their sentiments, and to manifest a deference for the authority of the word of God, which is not always

apparent in the theologians of the opposite school. We think that it will be found, on a fair and extensive survey, that by far the larger portion of the useful practical books, and incomparably the larger mass of sound divinity, which our country possesses, proceeded from those learned, devoted, and apostolic men, whom the Church of England violently and contemptuously thrust from her. With all the learning and genius which she could boast, after the Act of Uniformity she was left miserably destitute of the higher and more valuable qualities, which the side of nonconformity exhibited. The immense masses of *judicious* theological works which those divines ejected from the establishment, have bequeathed to posterity, will remain a monument to their piety, zeal, and wisdom, which will be heard in their praise, when the tongues and the pens which have calumniated their characters are forgotten. But we are wandering from Mr. Baxter.—It is not possible to present an analysis of this volume. It is replete with scriptural wisdom, and keeps singularly close to the main subject. Many passages might be selected to evince the general clearness and precision with which the writer states and enforces the soundest views of truth, and by the spirited and sustained manner in which the whole subject is treated.—But we shall content ourselves with a single extract, in illustration of its sterling excellence as a work of practical divinity. The principle pervading the following passage is of great moment, and is well illustrated in the clear and familiar style of this writer.

“He that will take a right view of a condition, must take a right standing for the viewing of it. It is in the viewing of a condition, as it is in the viewing of a picture; the art in drawing is best discerned at some convenient distance. The reason why many are mistaken about these conditions is, their setting these

conditions too near them when they take a view of them. Thus they set the comforts of a condition, and the crosses of a condition, so near to them, that they cannot take a right view of them. It is with men, in this case, as it is with a man in the midst of a great wood, or in the midst of a great city. When he is at some distance from them, he hath a fuller view of them, than when he was in the midst of them, because his sight is bounded, and terminated, that he can see but a little way. He seeth, it may be, but a street, or some part of a street; when, being but at some convenient distance from the city, and having a little advantage of ground, he hath a full view of the city, in respect of greatness, length, circuit, &c. Thus it is in respect of conditions: when a man is in the midst of the comforts of a condition, in the midst of his honour, wealth, and prosperity, he seeth but a little way, and cannot take a full view of his condition. So it is, when a man is in the midst of his crosses, and afflictions, he discerneth but a little of his condition. And thus, not taking a right view of their conditions, they make a false judgment of them. Solomon hath a passage, *Prov. xviii. 1. Through desire, a man, having separated himself, seeketh, or intermedleth, with all wisdom.* The words are diversely interpreted. In the margin we read thus, *he that separateth himself, seeketh according to his desire, and intermedleth in every business.* The meaning seemeth to be this, that a man, that seeketh after wisdom and knowledge, hath his retirements; his desire of wisdom, makes him sometimes come off from his secular employments, and set them at a distance from him. It makes him sequester himself from all his worldly businesses, that he may seek after wisdom; and that he may be the freer for study and meditation, and a consideration of things, what they are. Thus it is, in respect of conditions. If a man will take a right view of his condition, and will get wisdom, to make a judgment of it; he must, for a while, (as I may say) separate himself from it, and look upon it at some distance. The apostle gives this direction, for the taking of a right view of conditions. *1 Cor. vii. 29, 30, 31. Let those that have wives, be as though they had none; and they that rejoice, as though they rejoiced not; and they that possess, as though they possessed not, &c.* This sheweth us, that then we take a right view of things, when we look on them at a distance. Those things are worst seen, that we are on the same side with. An house is best viewed, when we are on the other side the street. So it is in respect of conditions; we should view the condition, as though we were not in the condition. And so for an afflicted

condition, we should view it at a distance. *Let them* (saith the apostle) *that weep, be as though they wept not.* It is oftentimes self in a condition, that hinders from taking a right view of a condition. If we could separate ourselves from our conditions, and look upon them, as other men's conditions, and not our own, we should take the better view of them. There was a nobleman, of this nation, who had three of his sons drowned together, in the river Trent: the father had not, as yet, received the sad tidings of their deaths. It was thought good he should be prepared for the tidings, before they came. Upon this account, was that learned, and prudent prelate, bishop King, desired to go to him. He very wisely managed the business. He did not, at first, tell the nobleman what was befallen him, but fell upon a general discourse of an afflicted condition, and so gave the nobleman a view of his condition afar off. The nobleman assented to all the bishop said, and answered, that if God should bring him into such a condition, he did hope, he should be content, and submit to his will. Upon this, the bishop brings the condition nearer to him, and putteth this question to him: *Admit the Lord should take from you, your worldly enjoyments, your outward comforts; and should break off the olive-branches from about your table.* The nobleman answered, that he hoped he should be therewith content. Upon this the bishop came nearer, and told him, it was his condition, that his sons were drowned; and therefore desired him to do as he had said. If he had at first shewed him what was his condition, he had been at a loss, in taking a view of it. Herein was the prudence of the bishop seen, in giving him a view of it at a distance. So the best way for taking a right view of conditions is, to view them at a distance."—pp. 140—143.

We could with pleasure multiply citations of this description, but we hasten to sum up our observations. Mr. B. Baxter rarely rises into any thing like an ambitious style of writing, though there are not wanting traits of genius and imagination. We have not brought his book forward to public notice as one of the most splendid, or remarkable, or elaborate treatises of the school of divines to which he belonged, but as a most useful and pleasing specimen of that second-rate order of men among the nonconformist divines, who, though they took no share in

the great commotions of the times, either in church or state, yet by their admirable writings have shown that they were not unworthy to follow such men as Howe, and Baxter, and Owen, nor unworthy to be ranked next to them in the esteem of a grateful and admiring posterity. Perhaps we cannot do better than to exhibit an opinion concerning this author that will deservedly have more weight with our readers than any thing we can say. Richard Baxter, though no rela-

tion, we believe, says, in his "*Life and Times*," "he was a preacher of extraordinary skill, especially in matter and method, so that few that ever I heard excelled him. He lived uprightly to near fifty-seven years of age, and suffered much, after his ejection, by the lowness of his estate." We believe he produced two other works, neither of which we have seen; the one entitled the *Doctrine of Self-posing*, and *Nonconformity without Controversy*.

VARIETIES, LITERARY, SCIENTIFIC, &c.

Papal Superiority.—"Innocent the third exalts the papal power as much above the regal, as spiritual things are better than temporal, or the soul superior to the body; and having compared these two powers to the two great lights in the firmament, infers from thence, that the pontifical authority is as much superior to the regal, as the sun is greater than the moon."

Papal Idolatry.—"One wrote a tract upon the adoration of the Pope's feet."

The Rabbins.—"It is said of the Rabbins, 'In them is no light, no knowledge of God, no spirit, no true and solid art, no understanding even of the Hebrew tongue—they have done nothing towards understanding the sacred text; their dictionaries and comments have brought more obscurity, than light on truth.'"

Transubstantiation.—"Ratramnes, a

friar of Corbia, was the first assertor of transubstantiation, which was much disputed at the time, but confirmed by the Council."

Monks' Hoods.—"In the time of Pope John the 22d, the great body of the Cordeliers quarrelled about the form of their hood, and this trifling object became an affair of importance in Europe! Popes and Kings were interested on the occasion, and hundreds of friars burnt at the stake for their obstinacy in the dispute!"

Jerome.—"The gold, the silver, the ivory, the apes, and the peacocks, which came from Tarshish to Solomon, mean the writings of pagans and of hereticks!"

Jerome.

What shall be said of the early fathers, after this choice specimen of their wisdom?

RELIGIOUS INTELLIGENCE.

Chapel Opened.—A neat and commodious place of worship was opened at Pyle, near Colnbrook, Nov. 12. The Rev. J. Clayton, jun. preached in the morning from Acts xix. 2.; and the Rev. J. Griffin, of Portsea, in the afternoon from 1 Tim. i. 19. The ministers engaged in the devotional services were Messrs. Redford of Windsor, Cook of Maidenhead, Hall of Chesham, Redford of Uxbridge, Harrison of Woburn, Whitridge of Armitage, and Ashwell of Uxbridge, the present supply at Pyle. The example of the proprietors of the paper-mills at Pyle, is well deserving the imitation of men of business in similar circumstances. When the late Messrs. East and Ibotson, of Woburn, Bucks, purchased these mills, and found themselves surrounded by a considerable

number of work-people, they felt it a duty to consider how they might promote their best interest. They first appropriated a large room in the mill for the purpose of public worship; they then procured the assistance of neighbouring ministers, who preached on the week days; and then they obtained, principally at their own expense, supplies from London to preach on the Sabbath. After some time, a small church was formed, and a Sunday school established. The good men, in whose hearts the first design of founding this cause originated, were removed from the church militant to glory and immortality. The cause has proceeded with various success since the removal of its founders, till the sons of Mr. Ibotson coming to their majority, and to the possession of the estate, re-

solved to tread in the steps of their pious father, and to complete what he began. They have accordingly allotted a small plot of ground near the high road, and erected upon it an elegant and convenient meeting-house, which will contain near three hundred persons. The whole expense of the building is estimated at

£550., towards which, besides the gift of the ground, the generous founders have contributed the sum of £250. The chapel is to be regularly vested in trust for the use of the church and congregation. The collections on the day of opening amounted to £76.

LIST OF ORDINATIONS, AND REMOVALS.

(Independent and Baptist, published in the Year.)

BEDFORDSHIRE.

BEETHAM, Rev. J. (Bradford Academy,) Blunham, Baptist, Oct. 23, 1822.

BOOTH, Rev. H. (Bradford Academy,) Baptist, Raysoe, June 3, 1823.

CAMBRIDGESHIRE.

RANSOM, Rev. S. Independent, Fordham, Sept. 19, 1822.

CHESHIRE.

THORP, Rev. J. (Blackburn Academy,) Independent, Queen Street, Chester, April 30, 1823.

NEETON, Rev. G. St. John's Chapel, Runcorn, Countess of Huntingdon's, Aug. 21, 1823.

CUMBERLAND.

WILLIAMS, Rev. J. (of the Home Missionary Society,) Independent, Zion Chapel, Brompton, Jan. 23, 1823.

DEVONSHIRE.

NICHOLSON, Rev. S. Baptist, How's Lane, Plymouth, July 26, 1823.

DAVIES, Rev. J. (Axminster Academy,) Independent, Kingsbridge, Aug. 6, 1823.

DURHAM.

WILLIAMS, Rev. W. (Hackney Academy,) Independent, Swallow, May 7, 1823.

ESSEX.

LANGFORD, Rev. R. Baptist, Little Hedingham, Dec. 26, 1822.

STEER, Rev. S. Independent, Castle Hedingham, Oct. 24, 1822.

WATKINSON, Rev. J. Independent, Maplested, Dec. 19, 1823.

WRIGHT, Rev. W. Independent, Witham, April 24, 1823.

MAY, Rev. R. (Hoxton Academy,) Independent, Stanstead, Sept. 16, 1823.

GLOUCESTERSHIRE.

HERBERT, Rev. H. Congregational, Lower Castle Str. Bristol, Aug. 1821.

WESTON, Rev. S. Independent, White's Hill, near Bristol, June 3, 1823.

LUCY, Rev. Mr. (Countess of Huntingdon,) Bristol, July 16, 1823.

WOOLDRIDGE, Rev. J. (Hoxton Academy,) Independent, Bristol.

HEREFORDSHIRE.

HOPLEY, Rev. — (Bradford Academy,) Baptist, Hemel Hempstead, July 8, 1823.

LANCASHIRE.

LITTLER, Rev. R. Independent, Lower Chapel, Darwen, July 24, 1823.

BELL, Rev. S. Independent, Lancaster, removed from Wrexham.

HARRIS, Rev. R. (Hackney Academy,) Independent, Harwich, Sept. 15, 1823.

FLETCHER, Rev. R. (Rotherham College,) Independent, Ebenezer Chapel, Darwen, Sept. 18, 1823.

LINCOLNSHIRE.

DAVIDSON, Rev. A. (Hoxton Academy,) Grantham, Sept. 17, 1823.

MIDDLESEX.

SHENSTON, Rev. I. B. Baptist, Crouch End, Oct. 3, 1822.

NICHOLS, Rev. S. Independent, Camomile Street, Bishopsgate Street, London, Nov. 26, 1822.

FLETCHER, Rev. I., A.M. Independent, Stepney, Feb. 19, 1822. Removed from Blackburn.

DENTON, Rev. J. Independent, Mill Wall, Limehouse, March 20, 1823.

NORFOLK.

BATTEAUX, Rev. T. C. (Hackney Academy,) Independent, Oulton, Nov. 28.

NORTHAMPTONSHIRE.

PORTER, Rev. M. Independent, Staines, May 27.

NOTTINGHAMSHIRE.

ALVEY, Rev. G. Particular Baptist, Southwell, June 5, 1823.

SEVIER, Rev. C. T. Independent, Welldonbrough. Removed from Ridgwell, Essex.

SHROPSHIRE.

KENT, Rev. M. (Bradford Academy,) Baptist, Shrewsbury, June 12, 1823.

SOMERSETSHIRE.

CROOK, Rev. Enoch, Baptist, Crewkerne, March 19, 1823.

STAFFORDSHIRE.

ROAF, Rev. J. Jun. (Hoxton Academy,) Independent, Wolverhampton, July 31, 1823.

BEDDOW, Rev. B. Particular Baptist, Cosely, Oct. 7, 1823.

SUFFOLK.

WRIGHT, Rev. G. Particular Baptist, Beccles, July 21, 1823.

SURREY.

ARUNDEL, Rev. J. Union Street, Southwark, Jan. 29, 1823. Removed from Whitby.

BLACKBURN, Rev. J. Independent, Mortlake, Sept. 9, 1823.

VARTY, Rev. R. (Hoxton Academy,) Independent, Mitcham, Oct. 7, 1823.

WARWICKSHIRE.

JONES, Rev. D. (Hoxton Academy,) Independent, Foleshill, near Coventry, Oct. 29, 1823.

WILTSHIRE.

TOZER, Rev. T. Independent, Marlborough, April 9, 1823.

LITTLE, Rev. S. Independent, Mere, July 23, 1823.

WORCESTERSHIRE.

DAVIES, Rev. D. (Stepney Academy,) Co-pastor with Rev. Mr. Butterworth, Evesham, Aug. 21, 1823.

YORKSHIRE.

M'PHERSON, Rev. J. (Bradford Academy,) Baptist, Salthouse Lane, Hull, April 9, 1823.

GRANT, Rev. G. A. Baptist, Bacup, April 29, 1823.

ACKWORTH, Rev. J. M. A. Baptist, Leeds, June 5, 1823.

DUNKERLEY, Rev. D. Independent, Loxley Chapel, Yorkshire, May 19, 1822.

COPE, Rev. R. LL. D. Independent. Salem Chapel, Wakefield. Removed from Dublin, May 8, 1823.

WOODWARK, Rev. J. (Rotherham College,) Independent, Ebenezer Chapel, Doncaster, June 11, 1823.

ELTRINGHAM, Rev. W. (Rotherham College,) Independent, the Cross Chapel, Harrowgate, July 17, 1823.

PRESTON, Rev. J. (Idle Academy,) Independent, Mixenden, near Halifax, Sept. 4, 1823.

WALES.

GRIFFITHS, Rev. J. Congregational, Beaumaris, Anglesey, North Wales.

GRIFFITHS, Rev. P. Independent, Alltweir, Glamorganshire, Dec. 13, 1822.

DAVIS, Rev. D. Congregational, New Inn, Monmouthshire, April 27, 1823.

ROBERTS, Rev. D. Congregational, Denbigh, North Wales. Removed, Oct. 21, 1823.

SCOTLAND.

MACKLAWRIN, Rev. Mr. (Rotherham Academy,) Independent, Island of Islay, Argyllshire.

LIST OF MEETING HOUSES OPENED.

Published in the year 1823.

BEDFORDSHIRE.—AMPHILL.—October 30, 1822.

BERKS.—LONG WITTENHAM.—Baptist, April 23, 1823.

BUCKS.—HIGH WYCOMBE, Creden Lane.—Independent, re-opened after alterations, October 15, 1823.

—STONY STRATFORD.—Independent, June 11, 1823.

CAMBRIDGESHIRE.—CASTLE CAMPS.—Baptist, October 22, 1822.

—TOFT.—Independent, July 3, 1823.

CHESHIRE.—CONGLETON.—Independent, December 8, 1822.

CORNWALL.—COLLINGTON.—Independent, re-opened February 20, 1822.

—LAUNCESTON, Castle Street Chapel.—Independent, July 23, 1823.

DERBYSHIRE.—CHESTERFIELD.—Independent, May 29, 1823.

DEVON.—OAKHAMPTON.—Independent, re-opened, December 26, 1822.

ESSEX.—ROMFORD.—Independent, April 10, 1823.

—MANNINGTREE.—Independent, July 30, 1823.

—WIX.—Independent, erected at the expense of J. Everett, Esq.

—STANTSEAD.—Independent, July 21, 1822.

GLOUCESTERSHIRE.—HILLSLEY.—Baptist, September 3, 1823.

—BRISTOL, Lower Castle Street.—Welsh Congregationalist. Newfoundland Street Chapel, re-opened, after alterations, October 3, 1823.

HAMPSHIRE.—YARMOUTH, Isle of Wight.—Baptist, April 29, 1823.

—RIPLEY, near Christchurch.—Independent, November 29, 1822.

HEREFORDSHIRE.—ORCOF HILL.—November 27, 1823.

KENT.—MAIDSTONE.—Baptist, October 22, 1822.

—HERNE BAY.—December 2, 1822.

—CANTERBURY.—Baptist, May 22, 1822.

—Countess of Huntingdon, Union Chapel, repaired and enlarged, re-opened April 13, 1823.

LINCOLNSHIRE.—GRANTHAM.—Independent, Sept. 17, 1823.

MIDDLESEX.—LONDON, Moorfields.—Welsh Baptist Chapel, March 16, 1823.

—KENSINGTON GRAVEL PITS.—Baptist, July 30, 1823.

—LONDON, Craven Chapel, near Marlborough Street.—December 11, 1822. Independent.—This spacious place will contain 2000 persons.

- MIDDLESEX.—LONDON.—Jewin Street Crescent.—Welsh Calvinistic Methodist, from Wilderness Row, March 26, 1823.
 —————Founder's Hall, near the Bank, re-opened April 4, 1823.
 NORFOLK.—SWAFFHAM.—Particular Baptist, Aug. 26.
 —————PYLE, near Colnbrook.—Independent, Nov. 12, 1823.
 NORTHAMPTONSHIRE.—ALDWINKLE, St. Peter's, near Thrapston.—Baptist, July 2, 1823.
 —————NEWARK.—Independent, March 27, 1823.
 OXFORDSHIRE.—WRAXTON.—Independent, July 14, 1823.
 SOMERSETSHIRE.—CANNINGTON.—Independent, October 22, 1823.
 STAFFORDSHIRE.—ROWLEY.—Baptist, July 29, 1823.
 —————BILSTON.—Independent, March 25, 1823.
 SUSSEX.—ARUNDEL.—Independent, January 1, 1823.
 —————SEAFORD.—Independent, June 11, 1823.
 WARWICKSHIRE.—COVENTRY, Vicar Lane Meeting.—Independent; considerably enlarged; re-opened January 8, 1823.
 WILTS.—TROWBRIDGE.—Baptist, May 6, 1823.
 WORCESTERSHIRE.—ASTWOOD.—Baptist, June 11, 1823.
 YORKSHIRE.—BACUP.—Baptist, May 20, 1823.
 —————LOXLEY CHAPEL.—Independent; repaired and enlarged; re-opened May 15, 1822.
 —————TADCASTER.—Independent, May 1, 1823.
 —————STAITHES, near Whitby.—Independent, Sept. 3, 1823.
 —————DARLINGTON.—Independent, erected chiefly at the expense of J. J'Anson, Esq. late of London, September 14, 1823.
 SUFFOLK.—SUDBURY.—Independent, March 27.
 —————BOXFORD.—Independent. This spacious Meeting was erected at the expense of two brothers, September 24, 1823.
 —————FRAMLINGTON.—Independent, August 6, 1823.
 SURREY.—CROYDON.—Independent; enlarged; re-opened June 3, 1823.
 —————KENNINGTON.—Holland Chapel.—Independent, October 15, 1823.
 WALES.—ABERAVAN, near Neath, Glamorganshire.—Particular Baptist, October 23, 1822.
 —————CASTELL-Y-BWYCH, Hentleys, near Newport, Monmouthshire.—Baptist, November 12, 1822.
 —————NASH, near Newport, Monmouthshire.—Baptist, April 16, 1822.
 —————MANARLBER.—Newton, near Tenby, Pembrokeshire, Nov. 27, 1823.
 —————LANDEUSANT, Anglesea.—Independent, November 9, 1822.
 —————MICHAELSTONE, Glamorganshire, July 29, 1823.

✻ ADDITION TO THE MEMOIR OF PIERRE DU BOSQ.—See p. 677.

THE Memoir of Pierre Du Bosq had been completed, and was printed off, when we found, while consulting his book for a different purpose, that Mr. Orme had brought forward the circumstance mentioned near the end of our Memoir in his life of Owen. He states, from Robert Robinson's Life of Claude, that Stillingfleet, pressed hard in the controversy, and willing to supply by an appeal to authority, the deficiencies of his argument, "got Compton, Bishop of London, to write to Claude, Le Moyne, and other French Presbyterians, for their opinion of English Presbyterianism. They gave complaisant, but wary answers." We differ from Robinson here, for we think their answers, though evasive, exceedingly unwary, and to say the least, liable to serious misconception. He goes on to state, that "these letters were published by Stillingfleet, as suffrages for Episcopacy and against Nonconformity. There could not be a more glaring absurdity; for no art can make that a crime at Dover, which is at the same time a virtue at Calais. Episcopacy and Nonconformity rest on the same arguments in both kingdoms, and a man who does not know this is not fit to write on the controversy. Mr. Claude complained bitterly of this ungenerous treatment; but the letters that contained these complaints were concealed till his death; when they were printed by his son." Whatever may be thought of the indiscretion of Claude, respecting the conduct of Compton and Stillingfleet, there can be but one opinion.

ERRATA IN THE PRESENT NUMBER.

- Page 673, col. 2, line 6 from top, for *form* read *force*
 Ditto, ditto, line 9 ditto, for *Commissioners* read *Commissioners*
 Page 675, col. 1, line 4 from bottom, dele the word *by*
 Page 676, col. 1, line 23 ditto, for *divine* read *diviner*
 Ditto, col. 2, line 9 ditto, for *irrespectively* read *irrespectiveness*
 Page 677, col. 1, line 28 ditto, for *Brevet* read *Brexit*

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